THE CANADIAN JEWISH NEWS

CJN

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Inside

There's a place for Israelis in Canada

Immigrants compare their new home to the one they left behind. **PAGE 12**

Let us help you make your simchah a success

Tips to plan your next big event. **Special Section**

Beha'alotcha

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Halifax	8:37 p.m.	9:52 p.m.
Montreal	8:20 p.m.	9:37 p.m.
Ottawa	8:28 p.m.	9:45 p.m.
Toronto	8:37 p.m.	9:50 p.m.
Winnipeg	9:14 p.m.	10:41 p.m.
Calgary	9:27 p.m.	10:58 p.m.
Vancouver	8:55 p.m.	10:20 p.m.

Why interfaith dialogue matters

Victor Goldbloom, Quebec's first Jewish cabinet minister, reflects on the need for Jews, Christians and Muslims to work together in the battle against religious extremism. **BOOK EXCERPT, PAGE 8**

War crimes suspect dies a free man

Jewish groups slam government inaction on Nazi file. **PAGE 23**

Opinion: Vladimir Katriuk will never rest in peace. PAGE 16

LGBTQ contingent heads to Israel

Leaders learn about gay rights in the Jewish state. **PAGE 21**

Plus, Will Israel ever legalize gay marriage? PAGE 29

Actor's guitar chops get put to good use

Ian Lake's love of indie and Irish folk music helped him land *Once*. **PAGE 30**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
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Art disses Paul, and if you prick Hydro Québec, does it bleed?

Drainville retracts Shylock remark

Parti Québécois MNA Bernard Drainville retracted his use of the word "Shylock" in the legislature after the speaker called the term "unparliamentary." On May 27, Drainville accused Hydro-Québec of acting like a "Shylock" for the high interest rate the utility charges people who don't pay their bills on time. "You are charging Quebecers Shylock, usury, interest rates," he said to the governing Liberals during question period. Drainville, a former minister and PQ leadership hopeful who spearheaded the PQ's failed charter of values bill, is his party's energy critic. The Centre for Israel and Jewish Affairs said "Shylock," a reference to the Jewish money-lender in Shakespeare's *Merchant of Venice*, evokes an anti-Semitic stereotype.

Hello darkness, my old friend

Some 45 years after Simon & Garfunkel split up, Art Garfunkel, 73, is still bitter that partner Paul Simon killed the pop super duo at the height of its success. In a May 24 interview with Britain's *Sunday Telegraph*, Garfunkel said the diminutive Simon, also 73, has a Napoleon complex. He said he befriended Simon in school because he felt sorry for him due to his height, "and that compensation gesture created a monster."

Simon & Garfunkel

Garfunkel said he can't understand why Simon, whom he also called a "jerk," became a solo artist, but said he's open to another reunion tour. The last one was in 2010.

Palestinians drop bid to red-card Israel

The Palestinian delegation to FIFA, soccer's global governing body, dropped a motion to have Israel's soccer federation suspended after receiving pressure from other national delegates not to go through with the long-threatened move. Instead, the Palestinian delegation to the May 29 FIFA congress in Zurich sponsored a successful motion to guarantee the free movement of Palestinian players and monitor soccer-related activities in the West Bank. The vote took place against the backdrop of last week's charges against nine current or former FIFA officials for alleged bribery, including former FIFA vice-president Jack Warner of Trinidad, who blamed Zionism when he was forced out of FIFA in a bribery scandal in 2011.■

Inside today's edition

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COVER PHOTO BY SHUTTERSTOCK

Gematria

1,500

The record number of French Jews expected on Taglit-Birthright Israel trips this summer. In 2014, 940 took part, while 82 did in 2013.

85

The age of Anne Meara, mother of actor Ben Stiller and wife of comedian Jerry Stiller, who died May 23 in New York.

Quotable

Most U.S. Jews are not disenchanted with Obama, because most [of them] completely share his left-wing values and positions – including his disdain for Israeli Prime Minister Benjamin Netanyahu.

— U.S. radio host Dennis Prager. See p. 42.

Exclusive to CJNEWS.com

Columnist Mark Mietkiewicz explores business ethics in Jewish & Digital.

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Letters to the Editor

The Ten Commandments

Choosing to display the Ten Commandments on the front page of your Shavuot edition of May 21, while commendable in thought, was a poor decision as the name of God was spelled out, creating a problem of *shamot*, and numerous words were misspelled.

Rabbi Howard Finkelstein
Ottawa

Intermarriage is a fact of life

Whether we like it or not, intermarriages are a fact of life ("Is there a future for intermarried rabbis," May 7). How we handle it is our problem.

Rabbis or lay persons, we are all free to make our own decisions, as long as we keep our own faith and respect our spouse's. The question here is whether declining enrolment in schools and lack of attendance in synagogues is due to intermarriage? I don't think so.

Some Reform temples (I am proud to be a member of one) accept non-Jewish spouses as members and give them the respect they deserve. Perhaps that is one way to ensure that the Jewish spouse keeps his or her faith, and maybe with our acceptance and welcoming attitude, the non-Jewish spouse might convert, or one can hope!

Survival of our Jewish faith does not depend on how many Jewish babies are born every day, but on how much Judaism is practised in Jewish homes.

Betty Moses
Toronto

Reinterpreting texts

In the column "Our favourite Jewish texts," (May 21), one of the texts quoted was "For there is no righteous man on earth who does good and sins not" (Ecclesiastes, 7:20). The interpretation given was that "in order to become righteous, one must sin along the way."

This was obviously never the intent of King Solomon who wrote it. The famous commentator Ibn Ezra explains the verse: "It is impossible for a man to always do good and never sin."

It is instructive to see what Rashi, the foremost classical commentator, says about this verse: "Therefore, a person should look into his deeds."

The Sifsei Chachomim (commentary) on Rashi explains that this verse is connected to the previous one that praises wisdom. A person might think that he is so wise that he will never come to sin. To counter this argument, verse 20 says that there is none so wise or great that they will never sin, and, therefore, Rashi adds that one must look into one's ways to see if they are correct or not.

God told Cain: "Sin lies crouching at the door and its desire is unto you, yet you can rule over it." The choice is ours.

Rabbi Mordechai Bulua
Montreal

Saudi Arabia the real threat

Sheryl Saperia, in her May 21 essay, "The case for expanding Canada's sanctions against Iran," seems to be unaware that in a 2015 report, James Clapper, the U.S. director of national intelligence, removed Iran (and Hezbollah) from its list of terrorism threats.

Furthermore, the report titled *Worldwide Threat Assessment of the U.S. Intelligence Communities* noted Iran's efforts to combat violent Sunni extremists who pose a major terrorist threat to American interests.

Saperia also failed to note that Iran provided vital intelligence and logistical support before, during and after the U.S.-led military operations in Afghanistan that resulted in the overthrow of the Taliban.

Perhaps it is time for Saperia and Prime Minister Stephen Harper to focus on the main source of radical fundamentalism in the Middle East region: Saudi Arabia. In fact, the official 9/11 Commission report said that the main backers for Al Qaeda are private Saudi donors and donors in the other Sunni Gulf states.

In 2010, WikiLeaks released a memorandum from then-secretary of state Hillary Clinton that said exactly the same thing.

While most Canadians are certainly aware that 15 of the 19 9/11 hijackers were citizens of Saudi Arabia, how many Canadians also know that the most comprehensive study of suicide terrorism carried out to date determined that there has never been an Iranian suicide bomber?

Jeffrey Rudolph
Montreal

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Welcoming the convert

Some come to Judaism for theology, but most come for family, and we can sometimes best learn what it means to be Jewish by learning from the outsider who chooses to join us

RABBI YAEL SPLANSKY
HOLY BLOSSOM TEMPLE, TORONTO

RABBI MARK FISHMAN
CONGREGATION BETH TIKVAH, MONTREAL

Rabbi Fishman: We have just completed the holiday of Shavuot with its focus on receiving the Torah, peoplehood and celebration – not to mention cheesecake. One of the central themes of this holiday is the topic of conversion. The truth of the matter is we can sometimes best learn what it means to be Jewish by listening to and learning from the outsider.

The biblical character Ruth is precisely this model: a person from the unfriendly nation of Moav who is introduced to Naomi and in the end shows us what it means to accept being a part of our people.

What are some of the themes that conversion evokes for you today, both conceptually as well as practically?

Rabbi Splansky: Consider Ruth's indelible words: "Don't urge me to leave you or to turn away from you. Wherever you go, I will go. Where you make a home, I will make a home. Your people will be my people. And your God, my God. Where you die, I will die. And there I will be buried" (Ruth 1:16).

It's noteworthy that home and peoplehood come before God in this sequence. That is still the case today. Some come to Judaism for theology, but most come for family, and God comes later.

It's like that for most born Jews, too. Family first, and God may or may not be invited to the holiday table.

Rabbi Fishman: It seems to be that we live in a society where longing to be connected to a family is supreme. So many individuals are searching for belonging and the sense of community that being part of something greater than oneself affords.

Yet I would not dismiss the religious appeal – and sometimes it's primary – for converts. To lead a life of meaning, where our deeds are of infinite value, and to connect with the source of our being can be a supreme motivator for those who come into our religion.

Rabbi Splansky: Those who marry into a Jewish family have a lot to say about the influence of the mother-in-law – the very good, the bad and the ugly. Ruth and Naomi's relationship is very special, but not unique. Parents have a critical role to play in drawing would-be converts closer to Judaism.

Last year, I hosted a three-part series entitled, "My Child has Fallen in Love with a Non-Jew. Now what?" I was only the facilitator. My congregants drew insight and hope from one another. They shared successes and failures in how to foster healthy relationships.

Just as Naomi before them, they considered the importance of timing – when to lead, when to follow and how to build trust.

Rabbi Fishman: I have seen families who have literally fallen apart at the realization that their child will be marrying a convert. Parents' fears and worries are very real, and the extra dimension of the unknown that a convert adds to such hesitations can be destabilizing.

At the same time, I have also seen success stories. On more than one occasion I have seen the spouse – and indeed his or her entire family – embrace a Judaism that they were estranged from. Upon the introduction of the convert, their sense of fresh eyes and exuberance with which they themselves embrace their new heritage has led to the Jewish renaissance of the whole family.

Rabbi Splansky: I wonder if historians have any way to verify my hunch that more people have converted to Judaism in the last 50 years than in the previous 2,000 years combined. The impact is significant – both the quantity and quality of Jewish life have been strengthened by those who have joined themselves to K'lal Yisrael.

The Book of Ruth ends with reassurance for anyone who fears the Jew-by-choice. Ruth's future lineage gives rise to King David and ultimately will usher in the Messianic Age. We do not proselytize, but our welcome must be wholehearted, for we are blessed by the *gerei hatzedek* of our own generation and by those who will be born from them. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7
Tel: 416-391-1836; Fax: 416-391-0949
Editorial e-mail: cjninfo@gmail.com
Advertising e-mail: adscjn@gmail.com **Website:** www.cjnews.com
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Jewish Heritage Month

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It's hard to believe that May, Jewish Heritage Month across Ontario, has come and gone so quickly. But, that's what happens when there are so many wonderful and inspiring Jewish events and programs taking place across the province, all of which proudly celebrate the many achievements and contributions made by members of the Jewish community.

Thank you to the participating organizations, and to all of you – the members of Jewish Toronto – for making Jewish Heritage Month 2015, which culminated with a record crowd of 17,000 participating in UJA's Walk with Israel, an unprecedented success! Kol Hakavod and Yasher Koach to all who took part in Jewish Heritage Month, and we hope to see you again next May!

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From the Archives | On the way to a picnic

PHOTO COURTESY OF HENRY FISCHLER

Henry Gotlieb, front and centre, the founder and owner of the Dependable Slipper Company in Montreal, one of the country's largest shoe manufacturers at the time, with more than 500 employees, poses with his family and workers in front of his plant in July 1935. They were on their way to the company's first annual picnic.

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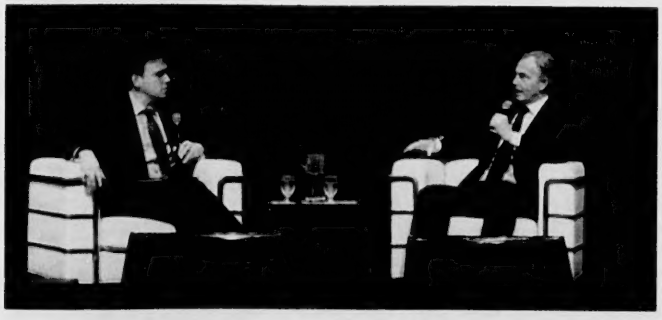

Former U.K. prime minister Tony Blair, right, converses with Pulitzer Prize-winning *Wall Street Journal* columnist Bret Stephens at the Friends of Simon Wiesenthal Center for Holocaust Studies' 2015 Spirit of Hope benefit in Toronto May 28, which raised more than $3.2 million in support of the rights and freedoms championed by the organization.

Who is watching the rabbis?

On May 15, Barry Freundel, the Washington, D.C., rabbi at the centre of a voyeurism scandal, was sentenced to 6-1/2 years in prison after pleading guilty to secretly videotaping 52 women at Kesher Israel Synagogue, where he long served as rabbi. The decision brought some closure to this dismal incident, though no amount of jail time can erase the abuse Rabbi Freundel reportedly inflicted upon more than 100 women. The fact that many of them were in the process of converting to Judaism when he recorded them in Kesher Israel's mikvah complex makes this story that much more tragic.

The Freundel case highlighted significant problems in the Orthodox conversion process in America, including oversight and the absence of women in leadership roles. And while the lessons learned from this sordid affair will not be easily implemented, they must be pursued nonetheless, for the sake of Rabbi Freundel's victims and the community at large.

In the moments before his sentence was read, Rabbi Freundel offered an apology. "I was wrong. I am sorry," he said. "I did terrible things. I make no bones about it. I was in a terrible place." After the sentence was delivered, many in the courtroom applauded.

But as the Orthodox community tries to move forward, yet a new scandal has emerged. On Friday, the *New York Times* reported on accusations against Rabbi Jonathan Rosenblatt, the veteran leader of the modern Orthodox Riverdale Jewish Center in New York. According to the *Times*, Rabbi Rosenblatt would often invite young male congregants to join him at the gym for a game of squash, followed by showers and trips to the steam room and hot tub. These intimate sessions began in the mid-1980s, soon after Rabbi Rosenblatt joined the Riverdale Jewish Center and continued until as recently as a few years ago.

Some of the boys who accompanied Rabbi Rosenblatt on those occasions, as well as others who met with the rabbi in private settings, claim he acted inappropriately. One says he caught the rabbi "gawking" at his naked body. Another alleges Rabbi Rosenblatt touched him inappropriately. A third claims the rabbi "tried repeatedly to persuade him to change into a bathrobe," the *Times* story reveals.

As early as 1988, questions began to arise about Rabbi Rosenblatt's outings. Parents complained to the rabbi himself, to the synagogue president, to another Orthodox shul near Columbia University where he was working toward a PhD, to Yeshiva University, whose seminary students interned for Rabbi Rosenblatt, and eventually to the Rabbinical Council of America. And yet, the rabbi continued taking young men to the gym.

The Freundel decision and the Rosenblatt allegations emphasize the need for better rabbinic oversight. When a rabbi is left to perform conversions alone with vulnerable women, and when families warn for decades about the actions of another rabbi and receive nothing more than promises that the matter will be handled internally, something is wrong.

People need to be able to trust their rabbis. Rabbi Freundel showed how that trust can be abused, and if the accusations against Rabbi Rosenblatt are proven true, then another prominent rabbi will have betrayed his profession.

The question becomes: Who is watching over the rabbis? ■ — YONI

ESSAY

A story about love and sweaters

Dan Yashinsky

Bernard always shows up with the best sweaters. He is a fine-looking man, always well turned-out. He and his wife Susan come every Tuesday afternoon to my storytelling circle in the library.

I work as the storyteller-in-residence at Baycrest Health Sciences in Toronto, and the library program has been running for more than a year. We've gotten to know each other through our stories. We know who comes from where, and who was in the war, and who had a close encounter with a grizzly bear. We know that Kensington Market pickles used to cost a nickel, and we know that Gilda's hair turned green once, and that love brought her from Brazil to Canada.

And we always notice Bernard's beautiful sweaters.

Bernard had a debilitating stroke, and we aren't sure how much of the storytelling he responds to. We do know he loves music, and often opens his eyes with great interest to listen to a song. His wife Susan, undaunted by their new and unexpected life circumstances, chooses clothes that show us the handsome, sweet-tempered man she knows him to be, even through the immobility and non-communication caused by the stroke.

A few months ago Susan wrote and told a memoir about her husband, memorably describing him as a man "easy to love." We heard the story about how he was sent from England as a young Jewish boy during the war, and wound up in Edmonton. The first family that took him in was Christian, and he respectfully pointed out that he should probably be with a Jewish family instead. The second family was Jewish, and loved him so much they were reluctant to hand him back to his parents after the war.

Dan Yashinsky with volunteer Ruth Cymerman at their weekly storytelling.

Inspired by his warm and generous nature, they went on to adopt a little girl. In a letter Susan shared with us, this girl, now a grown woman, wrote to Bernard to thank him for teaching her adoptive parents that they could be good parents. Easy to love, indeed.

Knowing all of this through the stories she has shared, we look at the sweaters he wears and recognize them as symbols of love, patience, and Susan's incredible dedication to remembering the man he was and is to her. This quiet woman, always herself *bien soignée*, is fierce in her resistance to the depredations of her husband's stroke. Bernard's sweaters are her banners of pure love as she sails with her damaged beloved into unknown waters.

After I commented on the sweater, someone else spoke up. She, too, spoke about noticing Susan's steadfast, gentle love. Then Hyacinth, a Jamaican staff member, chimed in. She described in sheer, almost biblically poetic language, what it meant to her to see Susan coming to Baycrest every day to be with Bernard. After these spontaneous stories and accolades, I asked Susan what it felt like to know that so many of us had taken note of her care and love for Bernard, and been moved by it, and honoured her for it. "It feels good," she said. "Very good."

> *In our storytelling gathering we've made a place where, through stories, we recognize and remember each others' lives*

When I look around our motley crew of listeners and tellers, I think about how many things we now know about each other. All of my regulars know I come from Detroit, and that my mother is from Romania and came over after the war. We know that Heather and her wheelchair-bound husband Leslie come from South Africa. They come faithfully, and when he murmurs his responses in a now-private language, we somehow sense that he's paying his own kind of attention. When Basil, their old friend from Cape Town, comes to visit the storytelling, Leslie smiles joyously. Arlene comes with her husband Albert. He has kept his smile, his glee and love of people even as he gets confused at times.

Arlene tells wonderful stories about Kensington Market, and Albert likes to talk about the time he tricked an armed robber into running away from their pharmacy. It seems to me that Susan, Arlene, Heather – in fact, many of the wives in my group – are truly, like those mentioned in the Shabbat prayer, "women of valour". Their deeds of heroism are enacted every day in the wards, clinics, cafeterias, and halls of Baycrest.

The life they are leading now is not the old age they imagined or anticipated. Susan and Bernard had traveled all around the world. Now their orbit is far more limited. All of these women, now that their men can no longer tell their own stories, have become their family's story-keepers; the stories they tell keep alive the essence of their husbands and of their lives together.

How to describe such heroism? Even in the world's great literature, one searches to find comparable deeds of courage and grace and generosity.

In our storytelling gathering we've made a place where, through stories, we recognize and remember each others' lives – including, like with the fine sweaters Susan so carefully chooses for her man, the small gestures of love, devotion, and sheer stubborn determination to find meaning in the middle of sorrow and loss.

Robert Priest, a Toronto poet, wrote: "We begin as dreams and end as memories." Our storytelling group might add: along the way, if we have loving listeners to accompany us en route, we become stories. ■

Dan Yashinsky is the storyteller-in-residence at Baycrest Health Sciences in Toronto.

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ROMSPEN

The importance of interfaith dialogue

In an excerpt from his new autobiography, Victor Goldbloom outlines the value of Jewish-Christian relations

VICTOR GOLDBLOOM

In the late 1950s I had been asked to be part of a dialogue that was initiated by Jesuit fathers who were faculty members at Loyola College, which later merged with Sir George Williams to form Concordia University. It was an intellectually stimulating exercise, calling on all that I had learned about Judaism and obliging me to learn a great deal more.

After two years or so, I said to my Jewish fellow participants that, good as this dialogue was, it was of limited value because we were not in any such communication with the French-speaking majority community. I took action accordingly and made contact with Léon Lortie, a world-renowned professor of chemistry at the Université de Montréal, whom I had encountered in my student days when he came as a guest lecturer to McGill. He and Judge Harry Batshaw had led a dialogue group for a time, and we were now able to revive it. There was also, within the framework of the Canadian Jewish Congress, the Cercle juif de langue française, a manifestation of the far-sighted intelligence of the executive vice-president, Saul Hayes (and of his successor, Alan Rose), directed by the great writer Naïm Kattan, who had arrived from Iraq a few years before.

One day shortly after I had become an MNA (member of Quebec's national assembly), I was invited to a luncheon at the Canadian Jewish Congress office to meet a Benedictine monk from the monastery of Saint-Benoît-du-Lac, Dom Jean-Anselme Mathys. Dom Mathys had just returned from his first trip to Israel, and he wanted to share his emotions with members of the Jewish community. He proposed a continuing dialogue, which was readily accepted, and he suggested that it be called Le Cercle de Saint-David. I had to gently point out that there were no saints in Judaism, something he did not know, and so it was named Le Cercle du Roi David. It continued for several years.

So the Canadian Council of Christians and Jews (CCCJ) seemed an appropriate and opportune career move. I set out to build a genuine, in-depth dialogue program.

Victor Goldbloom met Pope John Paul II in 1984.

The idea of a structured conversation between Christianity and Judaism, between Christians and Jews, was relatively recent – the CCCJ had been founded in 1947 – and the prejudice of prior centuries – the anti-Semitism, to give it its name – still ran deep. People did not set foot in a place of worship of another tradition. But men and women of goodwill had taken a hard look at pre–World War II Canada, had been troubled by the derogatory attitudes and words they found and by the barriers between religions, and had undertaken to do something about them.

Shortly after my arrival, I received a call from David Hyatt, head of the National Conference of Christians and Jews (in the United States.) He offered cross-border cooperation and also invited me to represent Canada in the International Council of Christians and Jews (ICCJ), of which he was president. Twenty-odd countries were ICCJ members (there are now more than 30); Canada had not, until that time, been among them. In 1982 the ICCJ held its conference and annual general meeting in Berlin. David, to everyone's surprise, announced his retirement as president, and he put my name forward. I served as president of the ICCJ for eight years, until 1990.

We held an annual conference, in a different country each year, aiming at giving a higher profile to dialogue and fostering mutual respect. In 1986 we met in Spain, in the historic university city of Salamanca. As we planned the conference, we came to the conclusion that we could not be in that country without taking account of its history, which included a period of coexistence between Jews, Christians, and Muslims. For the first time, we invited Muslims to join us. Nine people accepted our invitation. Muslims have participated in most of our conferences ever since.

***

Christian-Jewish dialogue has been, and continues to be, a profoundly valuable undertaking. Prejudices and condemnations that have been preached and taught for almost two millennia have been set aside. The recognition that Jesus, his family, and his disciples were practising Jews and that Christianity has religious and liturgical roots in Judaism has stimulated widespread scholarly study. The conclusions of the Second Vatican Council, spelled out in *Nostra Aetate*, have been reaffirmed by every pope since John XXIII and restated explicitly by successive cardinals responsible for Catholic-Jewish relations: Edward Idris Cassidy, Walter Kasper, and Kurt Koch. One of my personal objectives has been to cause those conclusions drawn in high places to filter down to grassroots clergy and their parishioners. Protestant churches have also been regular participants in dialogue, and they have equally set aside the anti-Semitism of so much of Christian history.

Some churches have, however, been rather negative about the State of Israel, and this position has been a source of tensions.

CONTINUED ON PAGE 25

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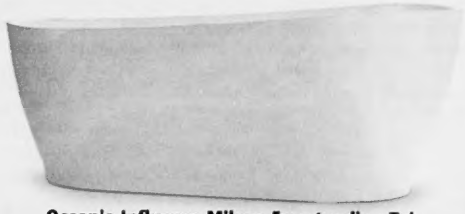

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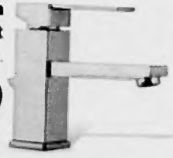

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Israel, the sun, melanoma and me

Mira Sucharov

A public service video produced a few years ago and making the rounds again this year hits me close to home. Produced by the David Cornfield Melanoma Fund and called *Dear 16-Year-Old Me*, the video warns of the dangers of melanoma and the importance of sun smarts and mole checks.

When I was 21, I had just recently returned from a year living in Israel, where I attended Hebrew University. One morning in Vancouver as summer was winding down, I was flipping through the *Vancouver Sun* newspaper at my parents' kitchen table and paused on a full-page feature about melanoma.

I glanced over at my right forearm. I had long had a mole there, but now I noticed the mole contained one of the warning signs of melanoma: rather than being a uniform brown, it had a darker spot on a medium-brown background.

Overcoming my fear of needles and scalpels, I insisted that my family doctor remove the mole.

A week later, back in Montreal for my final year of university at McGill, I received a call from my parents that I should make an appointment with a plastic surgeon as soon as possible. The biopsy results had come back and I indeed had malignant melanoma, thankfully only to a depth of 0.4 mm – so far. I was more scared than I'd ever been. One of my best friends scooped me up that evening for a distracting sojourn on St. Laurent Boulevard

A few days later, I left my flat in the McGill Ghetto and went to the Jewish General Hospital. My surgeon, the late Dr. Jack Cohen, was a much-admired member of the medical profession in Montreal. He was also an excellent amateur whistler, and I asked him to whistle through the surgery to help calm my nerves. He warmly complied before leaving me with a formidable scar: a small price to pay for saving my life.

That night, swaddled and bandaged, I walked over to the McGill Arts Building to hear Canadian author Michael Ondaatje read from his latest novel. As the evening closed, the painkillers began to wear off.

My friends and family know that because of my melanoma history, I am much less fancy-free when it comes to summer fun than many of my fellow Canadians who are desperate for sunlight after our country's seemingly endless winters.

I take care to wear hats and sunscreen (I seek out favourite brands and stick to them). I constantly seek out shade. I don't sunbathe. I don't turn my face to the sun and quip about "needing vitamin D." (Instead, I take oral supplements.)

As for sun-smart clothes, this season's "maxi dress" fashion trend has helped a little. And, with the recent development of vitiligo on parts of my body, my vanity helps me want to avoid the sun for the cosmetic goal of keeping an even skin tone as well.

When I'm feeling sarcastic, I joke that my Zionism – given the first of three years I spent in Israel – gave me melanoma.

Sometimes I look wistfully at the last picture of my pre-surgery arm, my near-deadly mole visible as I sport a large backpack, smiling for the camera, while waiting for the Egged bus from Jerusalem to take me to Kibbutz Urim, one of my favourite weekend hangouts.

When I'm feeling ironic, I think about how the religious laws of modesty that I often privately disdain are actually very prudent for protecting the body from the dangers of the sun's rays. It is for the reason of modest dress, researchers have inferred, that Palestinian citizens of Israel develop melanoma at lower rates than that of Jewish Israelis.

When I'm feeling especially cautious – which is always, when summer comes – I'm careful to apply sunscreen to my kids each morning.

No one said that the sticky, daily ritual was fun. But it's important.

I try not to saddle my kids with more fear than they deserve to have in their innocent years.

Life is scary, and we need to protect ourselves where we can. ■

Putting affordable Jewish education back on the agenda

Mordechai Ben-Dat

The school year is winding down. Warmer days of summer will soon bring everyone a well-deserved timeout from the classroom. Most students will happily turn their attention to more playful, leisurely preoccupations than homework and learning.

But when summer ends and the yellow school buses and booster-seat car pools roll again, it is very likely they will be bringing fewer students to Jewish schools. It is no longer news to report that enrolment in Jewish day school has been declining over the years. Jewish education has simply become too crushingly expensive. Despite wanting to provide a Jewish education for their children, some parents cannot afford to do so. They will decide not to start such an education for their children or to discontinue one already begun.

And so the decline of curiosity, interest, awareness, knowledge and a sense of belonging to the Jewish People is carved into the next generation of young Jews.

More and more of our children are falling away from the edges of our people like tiny fragments of stone from granite rock splintered away by winds of indifference.

Apart from the haredi and firmly Orthodox Jewish world, the number of individuals who care about being Jewish in a proud, deeply meaningful way is diminishing.

Without wishing to overstate the case, we all know the grim official statistics. Indeed, most of us have seen the statistics on a micro level among our own friends and families.

There are fewer Jewishly literate, Jewishly engaged individuals today than yesterday. Many people – for whom being Jewish is a wondrous privilege rather than an accidental, irrelevant detail of birth – are very worried about the future of our community.

Of course, day school education is not the only way to nurture a lasting, positive Jewish identity in our children. But evidence shows it is one of the best ways.

How then have we allowed it to become so far out of reach for so many young families who wish to be part of Jewish communal life, who wish to play a role in perpetuating a Jewish future?

Throughout our history, we have been known as the People of the Book. If the status quo continues, all too soon the Book will be closed to many of the coming generations. In truth, they may not even have known how to open it.

The status quo is an affront to conscience.

Thus, as readers may have read recently in *The CJN*, a grassroots group has been formed in Toronto to serve as a catalyst for action to address the crucial subject of the lack of affordability of Jewish education for too many in our community.

The goals are to place the subject of educational affordability back on the agenda, re-think the entire funding model, work with community organizations, open up the discussion to a wide array of concerned individuals, encourage new ideas and, perhaps, actually change the status quo.

Among the four most important words of Jewish life is the inspiring phrase that appears in Israel's national anthem: "*Od loh avdah tikvateinu.*" We have not yet lost our hope.

They define the courage, resolve and strength of the Jewish People.

They are a response to the dispirited will of the people as depicted by the prophet Ezekiel in the haunting, surreal image of the valley of the dry bones.

They are, in essence, a restatement of God's expectations of us: that we become directly involved in reaffirming and re-establishing Jewish life.

In this particular case, that means re-imagining the entire structure of funding affordable Jewish education for our children. And although the task may be very difficult, we have not lost hope. ■

The grassroots group can be reached at birthrighteducation@gmail.com

Want more organ donors? Pay them

Rabbi Jay Kelman

Eugene Melnyk's recent liver transplant has caused quite a stir. After not finding a match among family and close friends, the owner of the Ottawa Senators hockey team went public with a plea for someone to donate a liver. He had weeks to live, and thankfully, hundreds came forward to volunteer, and the transplant went ahead a few days after the plea was issued.

Many have questioned the ethics involved, since Melnyk has advantages that other, more anonymous people waiting – and often dying – for a transplant lack. Others without the fame and resources to reach out across Canada for donors aren't so lucky. And sadly, all but 26 of those who volunteered to donate a portion of their liver were unwilling to donate to another person in need. While no one (to the best of my knowledge) has suggested Melnyk did anything wrong – it's to be expected that a person will do whatever they can to save their life, and Jewish law would likely insist that a person pay whatever it costs to procure an organ – many have expressed discomfort at this "two-tiered" approach to medical care, in which the rich and powerful have access that others don't.

But since I have seen few suggestions about what to do instead, we will briefly discuss what I understand to be the approach of Jewish law regarding the constant shortage of organs.

In Jewish law, medical ethics must be viewed through the prism of what will save the most lives, and there's little doubt that offering payment for willing donors would greatly increase the supply of organs, most likely well beyond the demand. If hundreds volunteered to help save the life of a hockey team owner, how many more would respond if they were to receive say $50,000 for an organ? Somehow we have been trained to view such as crass, unethical and even disgusting. But why? Our sages understood that money is a great motivator, and what better use of money than to save lives. Of course, it would be better if people would donate organs voluntarily, but how many people must die before we realize there just aren't enough people willing to do so?

Paying donors should not and does not mean that the rich will have better access to organs. Money for this should come from government-funded health care, and organs can still be implanted based on criteria currently in use.

Ironically, this should please those concerned about the ethics of the Melnyk donation. We can pay donors without allowing anyone to jump the queue. Currently, priority lists of recipients only exist for organs from the deceased, and I see no reason why a person could not agree to donate organs after death with a (smaller) payment going to his estate.

There is no reason that when organs are received for payment – from the living or the dead – they could not be assigned based on the priorities established by organ donor teams. Those who volunteered to donate organs with no expectation of remuneration could continue to donate them to whomever they desired.

This seems to me to be a win-win situation, and one in consonance with the best of Jewish values. And whatever such a system may cost, it's likely much less than the savings realized by not having to treat people as their organs fail and they die a slow death while using up medical resources.

I realize some may disagree with me, but please suggest a better alternative. If saving lives is our No. 1 priority, this seems like a no-brainer. This is especially so in the case of a liver transplant, since a liver can regenerate.

We wish Melynk and the donor a refuah shleimah and welcome 26 wonderful people who have agreed to become organ donors. Let us do our utmost to increase that number using whatever incentives may be needed. ■

Comments to rabbijay@torahinmotion.org

Prayer: both private and public kinds have value

Norma Baumel Joseph

Recently, a friend mentioned that she thought of prayer as a discussion, an opportunity to talk with God that did not require a stylized format. That got me thinking.

I like the idea of having a discussion with God. Setting aside time each day for this serious business of talking to God seems extraordinarily wise. What could be more important than telling HaShem what's bothering us, what's on our minds or what's important to us? Listening for a reply can also be evocative.

So the discussion format resonates with many of us.

But what should we do about ritualized prayer? What about our ancestors' desire to set in stone the prayers and processes necessary for proper attention to our spiritual needs? Do we not also need to pay our respects to these precedents, to their tried-and-true systems?

According to the talmudic rabbis, biblical Hannah taught us that prayer must be from the heart and must involve a personal request. Prayer in that format is personal and individual. She stood in front of the holy altar and mumbled her words. God heard. Yet from this individual and very personal moment, the rabbis instituted a public pattern for prayer that is fully formatted and regularized. Three times a day we stand to utter the *Amidah*, the *Standing Silent Prayer*, as Hannah once did. Her discussion with God went viral, as it were. And I, for one, do not want to forget that. I proudly stand on her shoulders when I pray.

Maimonides taught that every prayer moment must contain three factors: gratitude, praise of God and a sincere request. Again, I see the wisdom in this requirement and would not forgo the opportunity to follow it.

Using the formal prayer book, then, guarantees that some of these requirements are met. It keeps us in touch with our ancestors and their heritage. We know we are following the tradition, and that allows our prayer to feel authentic.

Additionally, praying in Hebrew keeps alive other parts of our ancient heritage. The ritual of language and word, of structure and poem, keep formatting our Jewishness as we utter the words and phrases themselves. The physical activity itself is part of the challenge of prayer. It is not just about cognition, about understanding the words or discussing elements of our lives with God or a friend. There is much more to prayer than that.

> *It is astonishing, if not overconfident, to think that we can communicate with God and our community this way.*

In fact, according to some scholars, one purpose of prayer is to enable us to judge ourselves. Rather than await a decree from God, we are to stand in judgment of our own deeds and repair our lives.

The discussion then is often between me, myself and I. Standing before God, I am awed by God's gift of life and the created world. I must find a way to stand there and speak. Using the language of centuries-old prayer is perhaps the only way we can speak at that moment.

The challenge of prayer goes far beyond discussion and my narrow understanding. It involves performance – singing, swaying, sitting, standing, remembering, smiling, crying, moving and being moved. All our senses are committed, as we should be. Each utterance binds the individual to community, a community of those present and those who are not present. There is something awesome at stake. And it is astonishing, if not overconfident, to think that we can communicate with God and our community this way. So the language must be judiciously developed and selected.

The prayers of our history, then, provide us with foundation in the process of prayer. They are not to be thrown out. But private discussion – our own personal moments with God – are also valuable. How and in what ways we each find our own voice is what makes Jewish life so splendid. ■

News

New film looks at Israelis living in Toronto

PAUL LUNGEN
plungen@thecjn.ca

The cast and crew of Mifgash Theatre

The opening scene establishes the location of the film. A car pulls up to a snowbank as snow gently falls all around. The door opens and the camera focuses on the ground, where we see winter boots crunching the packed snow beneath.

Okay, boys and girls, this isn't Hadera, Israel, on a particularly cool winter's eve. The subjects are Israeli, but the location is Toronto in the middle of winter. The Israelis who make up the subject of the film are going to rehearsal to prepare for three performances of the classic Israeli musical *Kazablan*. They are part of the Mifgash Theatre, an amateur theatre group that performs in Hebrew. The film that documents their efforts is titled *There's A Place* (*Yesh Makom*).

The play brings them together and keeps them connected to Israeli culture as they navigate their lives in the Great White North.

In the film, which runs under an hour, they tell about their immigrant experiences and how they compare their new homes to the ones they left behind.

Sort of like the plot in *Kazablan*, which is set in 1950s Jaffa and tells the story of the often difficult integration of immigrants to Israel – how they came from Middle Eastern lands and were considered outsiders by the dominant Ashkenazi culture.

The actors interviewed in the film, however, mostly tell how happy they are to be in Canada – how it is welcoming, safe and quiet. But they continue to be drawn to Israeli culture.

Most are content in their new situations, but they admit that they miss some aspects of Israeli life. One woman, Dafna, a talented songwriter, loves to canoe on Canadian lakes, but she misses the feel of the salt on her body at Israeli beaches.

Avi Lev is the Tel Aviv-born filmmaker who recently completed *There's A Place*. Mostly retired now, he worked for many years for the CBC, beginning back in the 1970s when he served as an emergency film editor for a crew that was tasked with covering the Turkish invasion of Cyprus.

When his friend, a travel agent, invited him to take in some Mifgash rehearsals she was involved with, he agreed. And when she suggested that maybe he should do a little show about them, he agreed again.

"I found something there," he told *The CJN*. "I asked a few questions. I let them talk. The story built itself as I watched the rehearsals."

What he learned mirrored his own experience as an immigrant in the mid-1970s. "I realized there's a distance here. I see, all around me, all my friends – you can count on the fingers of one hand how many Canadian friends they have."

The film, Lev said, acknowledges that there are as many as 50,000 Israelis in the Toronto area, but "they are not close to Canadian Jews."

Still, the film makes clear that rehearsal space was provided free of charge by UJA Federation of Greater Toronto and the three performances of the play ran at the Al Green Theatre in the Miles Nadal Jewish Community Centre. The audience, Lev said, consisted not just of Israelis, but of Canadian Jews and gentiles as well

Lev believes Israelis themselves bring on some of their isolation from the wider society. When more than a couple of Israelis get together, they default to speaking Hebrew, shutting out everyone around them, he said.

Still, Israelis in Canada are not rushing to go back to the Holy Land. "Most Israelis say, 'I'm going back,' but in the end, 99 per cent of them stay," Lev said.

They manage to enjoy Canadian life and stay true to their Israeli heritage. Lev himself joins several friends each week for lunch at United Bakers, and at other times, they venture to "hashdashin," or what he calls "the West Bank," the Arab neighbourhood along Lawrence Avenue east of Victoria Park, to enjoy hummus and shwarma.

All the delights of home in your own backyard.

Well, not all and not for everyone.

For Dafna, the songwriter, the pull of the homeland proved too strong. Despite many years in Canada, she missed the heat, the chutzpah and the feel of the salt on her skin. Only weeks after *Kazablan* ran last year, she returned to Israel. The feel of salt on the skin proved to difficult to resist.

Lev's self-produced film will debut on June 11 at 7 p.m. in room 123 at the Lipa Green Centre. After that, the film's direction is unclear. Lev is looking for a distributor. ■

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BRINGING THE LIGHT OF TORAH AND WARMTH OF MITZVOT TO JEWS EVERYWHERE

Canada, Israel to study joint space missions

PAUL LUNGEN
plungen@thecjn.ca

The Canadian and Israeli space agencies are embarking on a new co-operative venture to fund concept studies for potential joint space missions.

James Moore, Canada's minister of industry, announced May 26 that the Canadian Space Agency (CSA) and the Israel Space Agency (ISA) have agreed "to develop advanced applications in satellite communications and position both the Canadian and Israeli space sector to play a significant role in this growing global market."

The space agencies will fund local high-tech firms to investigate the feasibility of future joint missions.

MacDonald Dettwiler and Associates and COM DEV International have been tagged to conduct the research on the Canadian side. Israel Aerospace Industries (IAI) and Elbit Systems Electro-Optics Elop Ltd. have been chosen on the Israeli side.

The first concept study, involving MacDonald Dettwiler and IAI, will study the feasibility of an advanced payload for a possible future mission to enhance data transmission capacity from space to earth via telecommunications satellites.

Industry Minister James Moore

The second involves COM DEV and Elbit. They will examine a potential joint ICARUS mission. ICARUS, which is an acronym for advanced radio and thermal location micro satellite, would be aimed at locating maritime vessels, improving maritime safety, awareness and security.

Each Canadian participant will receive $300,000 in federal money for the studies.

> *International co-operation creates many business opportunities and improves Israel's foreign relations*

The initiative is part of Canada's Space Policy Framework to promote innovation in cutting edge technologies, Moore's office said in a statement.

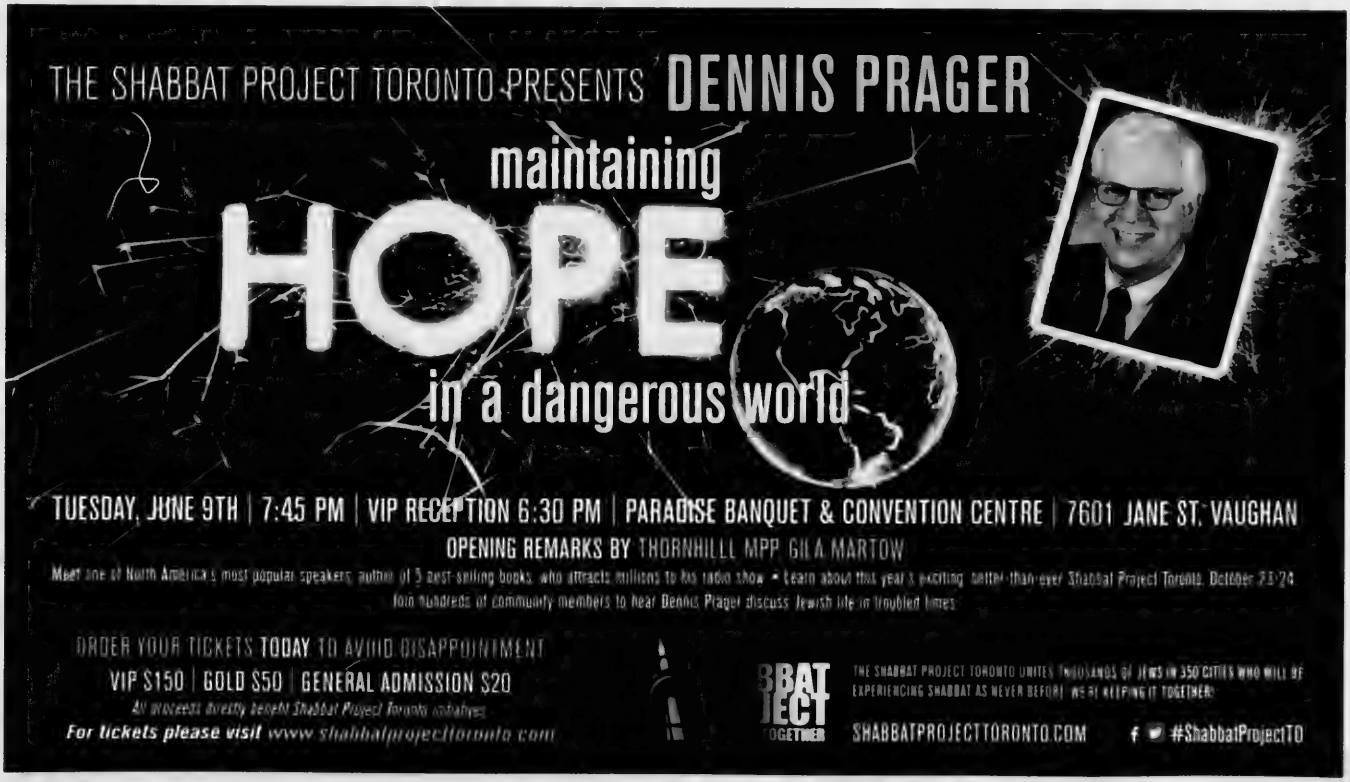
"Canada and Israel have a long-standing partnership in space cooperation. The government of Canada is proud to continue this collaboration as we work to develop innovative technologies to meet national interests and ensure the competitiveness of our space sector," Moore said in a statement.

The joint venture comes under the auspices of a memorandum of understanding signed by the countries' space agencies in 2005 and amended in 2014. The MOU allows the agencies and the private sector to co-operate in joint projects or research.

The ISA boasts co-operative ventures with a number of international space agencies, including NASA and those from the European Union, Italy, Japan, France and India.

"Co-operation with foreign agencies has many advantages, especially for a small country like Israel, [including] reciprocal relations between the local and international space industries, sharing the burden of development costs, the option of using state-of-the-art systems for research missions, and the excellent opportunity to become exposed to new research methods and international standards of research and development," the ISA said in a statement.

"In addition, international co-operation creates many business opportunities and improves Israel's foreign relations with countries around the world," it said. ■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Krista Samborsky is a dance/movement therapist at Baycrest, the Joseph E. and Minnie Wagman Community Centre and the Reuben Cipin Healthy Living Community. She received her Master's in Dance/Movement Therapy and Counselling from Columbia College Chicago and is also a trained movement profile analyst, specializing in decision-making styles. Her research involves exploring the effects of dance and movement in older adults on a physical, emotional and cognitive level. Krista currently runs Dance/Movement Therapy programs focusing on holistic wellbeing of older adults.

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Yacov Fruchter to leave Annex Shul for Beth Tzedec

JODIE SHUPAC
jshupac@thecjn.ca

Yacov Fruchter

Over the course of his six-year tenure as spiritual leader of the Annex Shul, Yacov Fruchter says he's seen it evolve from a space for young professionals to one that actively empowers them to be strong Jewish leaders.

The 32-year-old native Montrealer's decision to leave his post, which he announced May 22, is therefore extremely bittersweet, he told *The CJN*.

In an email sent to Annex Shul members and other community members, Fruchter said he'll be leaving his position at the shul – a multi-denominational minyan he's helped foster and transform, and where he's served as de facto rabbi – for the position of director of community building and spiritual engagement at Beth Tzedec Congregation.

He will be transitioning into that role this summer.

"I've loved my work at the Annex Shul, and I love what it has meant to the Jewish community," Fruchter said, adding that his replacement will be determined over the coming months and that he'll be guiding the hiring process.

The Annex Shul typically holds Friday night services and dinner twice a month, and a Shabbat morning service once a month – usually at the University of Toronto's Wolfond Centre for Jewish Life – as well as holiday, educational and social gatherings at locations across the city.

Its membership stands at around 100 people, but more than 1,000 people come to services or events annually, with the core hailing from downtown or Forest Hill. Services lean toward traditional, but Fruchter stressed they are extremely flexible and that the "flavour" of a service depends on the person leading it.

Marking its ninth year in operation, the congregation was founded by a group of young people looking to create an inspiring, lively and inclusive space for young Jewish professionals to daven and celebrate Jewish rituals.

Since he started there, Fruchter said, the shul has retained this mandate while expanding its core principles to become a place that gives young people opportunities to take on leadership roles – in both executive and ritual capacities – and one that guides those aging out of the young professional category toward other Jewish spaces.

"When the shul started, it wasn't so defined as to what would happen when our regulars moved into a different stage of life... We now understand that the Annex Shul is an incubator for Jewish leadership and a conduit for other things going on in the city," Fruchter said, noting that the bulk of the regulars are between 25 and 40.

The shul has also striven to be a uniquely multi-denominational space, and Fruchter listed one of his biggest accomplishments as helping to put conversations about Jewish pluralism on the map in Toronto.

"I felt [when I started] that in Toronto we needed more opportunities for Jews from different backgrounds to come together," he said. "Now I see this as becoming more and more normalized in the community."

He cited several innovations the Annex Shul has undertaken to this end, such as creating three different seating sections during services – one for men, one for women and one that's mixed – and offering participants two different prayer book options – one of the modern Orthodox variety and one that's Jewish Renewal-inspired.

He also referred to a packed panel session he recently moderated at a Shavuot tikkun that examined "what really happened at Mount Sinai" from Humanist, Reform and Orthodox perspectives, which he said demonstrated that many Jews hunger to hear diverse viewpoints.

Elana Metter, chair of the Annex Shul, said that while the congregation's leadership is sad to see Fruchter go, they also view the change as an opportunity to "examine what our community needs and how we can best invest our resources and create maximum impact."

She added: "It's very legitimizing that the largest synagogue in Canada is hiring a leader cultivated at the Annex Shul."

Fruchter said he's excited to gain new skills alongside Beth Tzedec's impressive team of rabbis, and although he'll primarily be working with young people, he's looking forward to the challenges and opportunities inherent to a multi-generational environment. ■

Departing rabbi helped revive Hamilton shul

ABIGAIL CUKIER
SPECIAL TO THE CJN, HAMILTON

The right rabbi at the right time.

That's what Rabbi Dan Selsberg was for Beth Jacob Synagogue in Hamilton, Ont.

It was 2006. Membership was down, debt was climbing and parts of the building were crumbling. Morale was low.

"When we met him, we felt he could he could breathe new life into the synagogue. He had a young family. He was very authentic and had a terrific sense of humour. We got a sense he was a person of integrity. That's exactly how it unfolded," said former Beth Jacob co-president Wendy Schneider, who along with co-president John Levy, was tasked at the time with finding a new rabbi.

Next month, Rabbi Selsberg and his family will leave Hamilton for Bridgewater, N.J., where he will take a position at Temple Sholom. Rabbi Selsberg stresses the only reason the family is leaving is a lack of local resources for his six-year-old son, Eitan, who has special needs. Rabbi Selsberg and his wife, Karen, also have twin 11-year-old boys, Sammy and Asher.

Beth Jacob is holding a gala dinner in honour of the Selsbergs on July 14.

When they arrived in Hamilton, Rabbi Selsberg had just been ordained by the Ziegler School of Rabbinic Studies at the American Jewish University in Los Angeles. A Wisconsin native, he says he "knew from winter."

"People greeted us warmly and never really stopped. They let me try new things. They never said 'This is how we do it and it has to stay that way,'" he said.

"I think they had done some things that kept people away. They had 'decorumed' themselves out of existence. There was a formality that made some congregants feel self-conscious. For example, if their children made noise or acted up," Rabbi Selsberg said. "Now, the compliment I most often get is that people feel very welcomed here."

He said he and his family felt at home at Beth Jacob.

"We really made great friendships and it's a great neighbourhood. We are going to miss it," Rabbi Selsberg said. "If I was successful here, it's not just a measure of me. It's that people have allowed me to develop my own voice and shown patience and a sense of humour. It's a deep debt I owe to Beth Jacob and the folks who make it work here."

When Cantor Eyal Bitton joined Beth Jacob in 2009, he saw immediately that Rabbi Selsberg was beloved.

Rabbi Dan Selsberg

"It's clear as to why. There are individuals in public life with a little more personality and some with a little more knowledge of their field. Few have both, the way Rabbi Selsberg does," said Cantor Bitton.

Schneider called Rabbi Selsberg's sermons "magnificient."

"He takes the study of Judaism very seriously and brings it down to a level lay people can understand," she said.

"His wife, Karen, has made a huge contribution, too. She taught a class for women, is involved with Jewish Social Services and was president of the Kehila [Jewish Community Day School] board. And their three boys captured our hearts."

Hannah Schayer, the synagogue's executive director, said Rabbi Selsberg is her rabbi, colleague and friend.

"In all of those different situations, he is extraordinarily consistent in how he deals with people," Schayer said. "He shows the same respect to staff or any delivery person who comes to the office as he does to his congregation. That is a measure of the kind of person he is."

Schayer believes the timing of Rabbi Selsberg's tenure was "bashert" for the family and for the congregation.

"I can't articulate how important it was to Beth Jacob's history. We are stronger for having had him here and will build on his strength," Schayer said. "He made the shul work. That will be his legacy."

In addition to the gala, donations are also being accepted to the Rabbi Dan and Karen Selsberg Fund for Creative Jewish Life to support family programming at the synagogue. To donate or buy dinner tickets, call 905-522-1351. ■

GUEST VOICE

Vladimir Katriuk: when justice met politics

Avi Benlolo

Vladimir Katriuk died peacefully last month in Ormstown, Que., at the ripe old age of 93. A source close to Katriuk revealed to the Friends of Simon Wiesenthal Center (FSWC) only two weeks ago that although his physical health was deteriorating, his mental faculties were quite good. Denaturalization and extradition on the charges of crimes against humanity were still entirely possible up until the day he died.

The Katriuk case exemplifies our national failure to try each and every Nazi war criminal that sought refuge in Canada. It is a stain on our nation's identity as a defender of justice and humanity. Although examples were made of some aging war criminals, Canada has repeatedly received failing grades from the Simon Wiesenthal Center for insufficiently addressing Nazi war crimes.

Katriuk was accused of being a Nazi war criminal. He was allegedly a member of a Ukrainian battalion of the SS, the elite Nazi storm troops, between 1942 and 1944. One of the most damning allegations against him is that he was an active participant in the massacre of 156 people in a small village in Belarus outside of Minsk named Khatyn. In 2012, Lund University historian Per Anders Rudling revealed in a Holocaust and genocide studies report that Katriuk "lay behind a stationary machine gun, firing rounds on anyone attempting to escape the flames of a burning barn."

Just last month, Katriuk was ranked No. 2 by the Simon Wiesenthal Center on the list of most wanted Nazi war criminals. Despite mounting evidence to the contrary, Katriuk had denied involvement in war crimes – preferring to tend to his bee farm. That is not surprising. How many Nazis ever turned themselves in?

In 1999, a Federal Court determined he could be stripped of his Canadian citizenship and denaturalized after it was revealed that he falsified his name upon immigrating to Canada. But one suspects a politicized campaign that triangulated the Ukrainian community against the Jewish community with Russia pressing both levers. The Canadian government had to choose.

Sadly, justice lost. The result was an inexplicable government decision not to revoke his citizenship in 2007 or, at the very least, to explore the allegations further.

In April 2012, I flew with a group of Holocaust survivors from Toronto to Ottawa to appeal directly to Rob Nicholson, then minister of justice, and Jason Kenney, then minister of citizenship and immigration. We presented them with the new evidence and encouraged the government to re-open the case and take a closer look. This never happened.

The story did not end there. Russia moved troops into the Ukraine soon after. The Canadian government, supported by a large Ukrainian diaspora, rightfully came to the political and economic aid of Ukraine. Prime Minister Stephen Harper courageously put Russian President Vladimir Putin on notice. In retribution, Putin declared some Canadian leaders persona non grata in Russia.

The international intrigue continued. Several weeks ago, the FSWC was asked by the Russians to help encourage Ottawa to push for Katriuk's extradition. While we agreed with Katriuk's extradition, participating in Russia's game of thrones against Canada was a non-starter. We would press for his expulsion on our own.

Katriuk and thousands of others like him may have lived out their lives. But they were never free and they were never at peace. Alienated from society, they lived often lonely lives in rural communities. They lived in fear – always looking back, knowing that at any moment, someone may come for them. The press never left them alone. The law never left them alone. We never left them alone.

Had Katriuk been innocent, he would have made every effort to clear his name. Instead, his name will forever be tarnished. The memory of the evil he wrought will never be forgiven, or forgotten, and he will never be permitted to rest in peace. ■

Avi Benlolo is president and CEO of Friends of Simon Wiesenthal Center

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Disabled teen celebrates bar mitzvah at Sick Kids

SUSAN MINUK
SPECIAL TO THE CJN

May 18 marked Jacob Trossman's leap into manhood, and there wasn't a dry eye in the room.

Surrounded by 120 family members and close friends, all of whom have been touched by Jacob in some way, the young man celebrated what is believed to be the first ever bar mitzvah ceremony at the Hospital for Sick Children.

Jacob has been at Sick Kids since January after spending three weeks in the ICU with a respiratory virus. He suffers from Pelizaeus-Merzbacher disease (PMD), a progressive central nervous system disorder in which co-ordination, motor abilities and intellectual function deteriorate, to the point where people with the condition can no longer move.

Until recently, Jacob used an iPod to communicate, which opened a whole world for him. It was programmed with several main categories and sub-categories that Jacob could activate with just a slight movement of his head.

However, Jacob can no longer move, so a new communication device, called a Blink Switch, was designed just for him.

"When it came time for Jacob to do the brachot before and after the Torah portion, I took his hand with the tallis to touch the Torah. At that point, Jacob would blink his eyes to activate a computer to recite the brachot," said his mother, Marcy White.

He had help with the actual Torah reading from a special friend, Hannah Sandler, who recently celebrated her own bat mitzvah and wanted her bat mitzvah project to relate to Jacob.

"My very close friend Jacob was born with Pelizaeus-Merzbacher disease and is not able to communicate – at least, not with words," Hannah said. "After my bat mitzvah, I learned Jacob's portion and recorded it for him so he would be able to read from the Torah through my voice using a computer device."

Dr. Tom Chau, senior scientist and vice-president of research at Holland Bloorview Kids Rehabilitation Hospital, elaborated on the workings of the Blink Switch: "The device that Jacob is using is based on the measurement of electrical activity of the muscles in the forehead area. When Jacob blinks, he needs to activate his eye muscles. The muscles are controlled by electrical impulses," he said.

"A headband sits on Jake's forehead, and

With Jacob, front, at his bar mitzvah are, from left, his sister Sierra Trossman, his father Andrew Trossman, his mother Marcy White, and sister Jamie Trossman.
NECHAMA LAITMAN PHOTO

that's the part that captures the electrical impulses of his muscles. When he blinks, it's detected by the device, and it communicates to a computer via Bluetooth. When the computer receives that signal from the device, it activates the recorded speech. In this case, it was the blessings for his bar mitzvah."

PMD is a myelin disorder in the same family as multiple sclerosis and is inherited as an X-chromosome-linked recessive trait, meaning affected individuals are male, but the carriers are female. It affects about one in 100,000 babies born worldwide and is not limited to any particular demographic population.

"Jacob can't talk, walk, or move but he can smile and laugh. His vocal chords are paralyzed in the medial position, so that means they can't open fully, which makes breathing challenging. As well, they don't close fully, which makes swallowing dangerous because he can't protect his airway. But because they are in the middle position he can make sounds," his mother said.

"Jacob's simchah was a statement by him and his family of the importance of the inclusion of Jacob and other challenged members within our community," said Rabbi Baruch Frydman-Kohl, spiritual leader of Beth Tzedec Congregation.

Jacob is alert and aware of his surroundings and has a great sense of humour. As his friend Hannah said, "Right after the ceremony, I said, 'Jacob you did a great job! Are you happy?' and he blinked. Throughout the day, I went up to Jacob and I said, 'This is your day, Jacob. Are you having fun?' and he would blink. Jacob is an amazing boy, and he understands everything that's going on."

Jacob will be going home this month and will have 24-hour nursing care. ■

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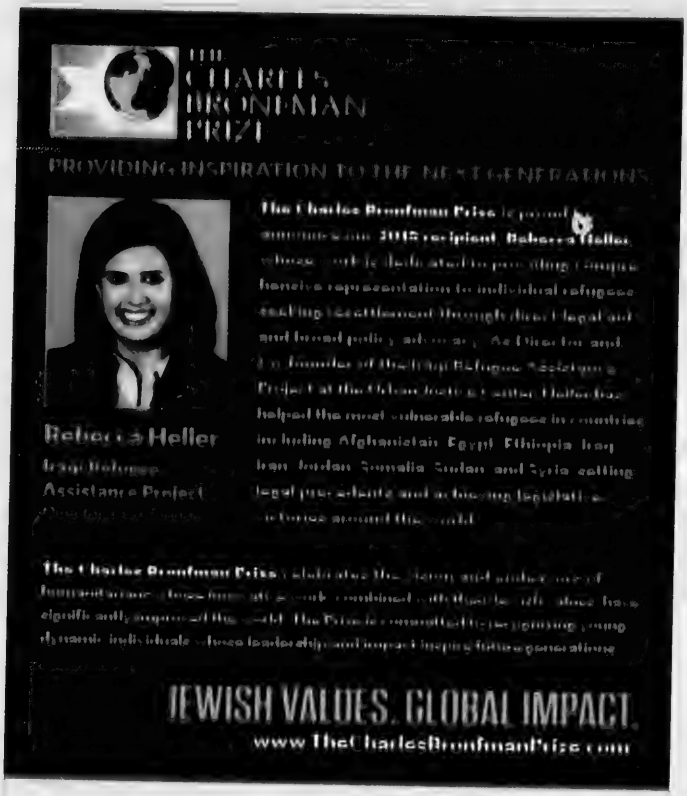

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Inquiry on COR pay policy can proceed, OLRB rules

PAUL LUNGEN
plungen@thecjn.ca

Richard Rabkin FILE PHOTO

The Ontario Labour Relations Board (OLRB) has turned down a preliminary application by the Kashruth Council of Canada (COR) that would have ended an inquiry into the kashrut agency's overtime pay practices for its mashgichim.

The decision means the case can now proceed to a hearing by the OLRB to be decided on its merits — whether COR's mashgichim, or kashrut inspectors, are exempt from provisions of the Employment Standards Act (ESA) because they are rightfully considered managerial or supervisory personnel, or whether COR compensates its mashgichim beyond the requirements of the ESA.

The case arose out of a November 2013 inspection by a Ministry of Labour employment standards officer (ESO) and a March 2014 ministry compliance order relating to the overtime and hours of work of the mashgichim and the records kept by COR. The ESO found that COR did not pay its mashgichim overtime pay as required by the ESA.

OLRB chair Bernard Fishbein rejected arguments from COR that a previous decision of a board vice-chair had already decided the issue in a case involving former mashgichim Morley and Michael Rand. In that case, known as the Wacyk decision, the OLRB vice-chair ruled that COR's mashgichim were managerial or supervisory personnel, and so not subject to the ESA's overtime provisions.

The Wacyk decision was the second of a two-part hearing. In an earlier ruling, known as the Maclean decision, another OLRB vice-chair ruled that COR could not consider the Rands holders of religious office, which would also have exempted COR from the provisions of the ESA. Neither the Rands nor the director of employment standards – a representative of the Ministry of Labour – attended the Wacyk hearing.

COR had relied on the Wacyk decision to argue the OLRB had already adjudicated the same issues involved in the March 2014 compliance order.

However, Fishbein said the legal basis for that position, which turned on the principle known as issue estoppel, had not been made out. Furthermore, he declined to exercise his discretion in favour of the council. Despite the fact that the director of employment standards had decided not to participate in the board's hearing on the question of whether a mashgiach is managerial, it cannot be bound by that decision, he ruled.

"Just as the board made explicit in the McLean decision that it was dealing only with the Rands on the question of holders of religious office, I am not prepared to conclude that the Wacyk decision should be extended to all mashgichim."

Turning to the absence of the director at the Wacyk hearing, Fishbein said the Wacyk decision made "a far-reaching conclusion that may impact many other provisions of the ESA. It is not difficult to conceive of that issue arising in a different context, not involving the [Kashruth] Council, where the board refuses to adopt such an approach... Would all security, police, quality control, audit staff be managerial and supervisory within the meaning of the ESA? If that should occur, the interpretation of the ESA and its exemptions would have changed."

"In any event," Fishbein continued, "I believe that the result of the Wacyk decision is worthy of re-examination in the light of a fully argued and contested hearing... In the case of public protection and remedial legislation such as the ESA, and a conclusion about the scope or true meaning of the managerial or supervisory exclusion, which has such wide implications, I believe that issue ought to be thoroughly examined by the board."

Responding to the board's decision, Richard Rabkin, managing director of COR, said, "The Kashruth Council of Canada will be proceeding with the previously scheduled hearing."

He said COR will advance the position that the mashgichim are managerial or supervisory in nature and alternatively, ask "whether the overtime policy of the Kashruth Council offers a greater right or benefit than that provided by the ESA and would, therefore, govern, as the OLRB previously determined.

"We will be proceeding with our position at the board in reliance on its previous decision, because our method of overtime payment, which has been recognized by the board as more generous than the minimum guidelines set out in the statute, is overwhelmingly preferred by our mashgichim, and is better for our caterers and for kosher consumers," Rabkin stated. ■

Randy Bachman to perform in support of Israel guide dogs

PAUL LUNGEN
plungen@thecjn.ca

Hey You, famed rocker Randy Bachman will be *Takin' Care of Business* and asking concert goers to *Gimme Your Money Please*, on behalf of a Canadian charity that helps provide guide dogs to visually impaired Israelis.

Bachman, co-founder of the Guess Who, and later of Bachman-Turner Overdrive, will perform at a concert on June 9 at Toronto's Koerner Hall, to benefit The Canadian Friends of Israel Guide Dog Center for the Blind.

The "Evening of Miracles" concert is the sixth such event staged by the charity and the main fundraising vehicle for Canadian supporters of guide dogs in Israel, said Sara Gabriel, executive-director of the organization.

With two weeks to go before showtime, 600 tickets had been sold and about $330,000 had been raised.

"We expect to raise $350,000, God willing," Gabriel said. "We are grateful for the way the community has accepted and embraced us."

Training a puppy to become an accomplished guide dog and partner to its human host is a time-consuming, expensive and laborious process, she explained.

It costs $25,000 per puppy to prepare them properly, and some 30 per cent of the dogs wash out of the program. These dogs are given as companion animals to others who need them, including children with autism or people suffering from post-traumatic stress disorder.

The Israel Guide Dog Center for the Blind (IGDCB) prepares about 32 to 35 dogs per year at its facility in Beit Oved, about 20 minutes south of Tel Aviv, between Rehovot and Rishon Lezion.

Dogs are schooled to respond to commands in Hebrew and they are trained to deal with the unique Israeli environment, including such things as bus stand posts and streetlights in the middle of the sidewalk, cars parked on sidewalks and other barriers that would be unfamiliar to guide dogs trained elsewhere.

There are 27,000 blind or visually impaired people in Israel, a far higher proportion of the population than in other countries. Besides people who are blind from birth or through disease, there are others who lost their sight in terrorist attacks or while serving in the military.

There is a one-year waiting list for guide dogs, and a pending expansion of the IGDCB's facilities is expected to help improve that situation, she said.

The IGDCB works with Canadian Guide Dogs for the Blind, an Ottawa-based national organization. Six years ago, the Canadian association sent a puppy to Israel that proved so capable, it was used to sire other guide dogs.

Bracha Ben Abraham and her guide dog Dinka

"Morris made aliyah," Gabriel quipped about the dog, adding that two years ago, one of his offspring was sent back to Canada.

Exchanging puppies is one of the ways the Canadian and Israeli organizations co-operate. They exchange information and dog semen, and the Israeli agency is planning to send one of its trainers to participate in an international conference in Montreal this summer, she added.

"I think people are more conscious of people with disabilities," Gabriel said, referring to the increased interest in the Canadian Friends group. "Usually we see our dogs as pets. But people also see what a dog can do.

"Every human being deserves independence. There are many methods of mobility for a blind person, companions, canes. But with canes, you need to look for obstacles. With dogs, obstacles disappear and people become independent. Their self-worth increases.

"When someone is with a dog, people see them as a person, not as someone who is blind.

"They are like you and me, with one disability. With a guide dog, they can see. The guide dog is their eyes." ■

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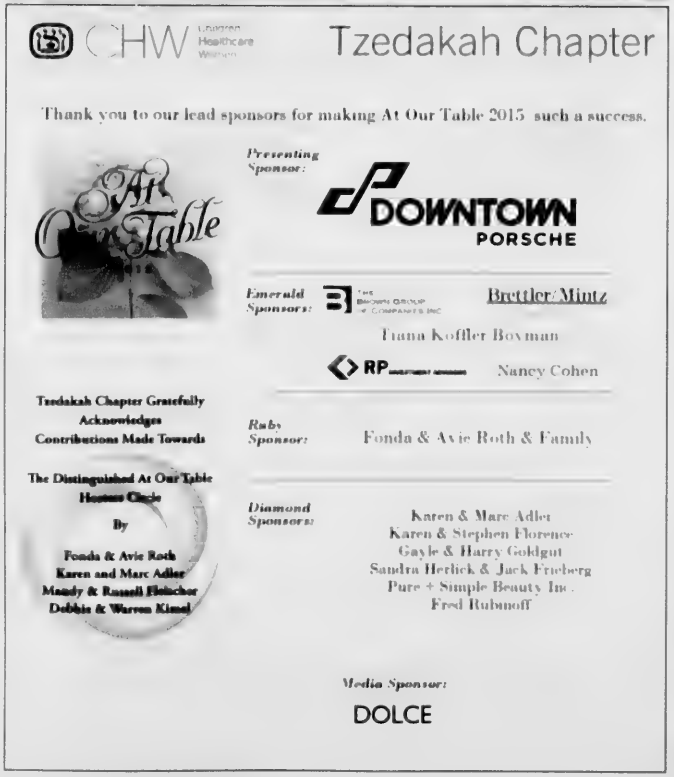

Atlantic university libraries get major Judaica donation

JOEL JACOBSON
ATLANTIC CORRESPONDENT

In an effort to enhance public education about Israel and Jewish history, including the Holocaust, Halifax-born Harold Medjuck has made sizeable donations of new Jewish books to university and public libraries in Atlantic Canada.

A Toronto resident for more than 30 years, Medjuck has donated thousands of books to Dalhousie University and started similar collections at the University of New Brunswick (UNB), Université de Moncton, Mount Allison University, Memorial University and the Halifax Central Library. He has also donated books on a variety of subjects to universities and archives in other parts of Canada.

"I want to be a lamplighter, especially in these days when more light is needed in the world," said the 74-year-old, who was raised and educated in Halifax public schools and Dalhousie University. Medjuck also has cherished memories of Camp Kadimah and Tau Epsilon Phi Fraternity.

"In refreshing contrast to unfortunate events around the world, Atlantic Canada has always been a beacon of tolerance, a most encouraging signal, especially to newly arrived Canadians. This new dissemination of books on Jewish history, Israel and the Holocaust will continue to foster the Maritime traditions of toleration and education," Medjuck said.

His latest donation consists primarily of new books published within the last dozen years.

"The greater challenge was to assemble the collection by sourcing international publishers, since no one publisher, or even the largest bookstore, carries the quantity necessary to develop a meaningful collection. This project has truly been a labour of love."

Patrick Ellis, associate librarian for resources and head of the Kellogg Health Sciences Library at Dalhousie, said every library struggles to meet its needs.

"To have a generous donation like this is beneficial to so many faculties at Dal. We're able to add virtually every volume he sends us, and he contributes to more than just Judaica. He gives us books in humanities, Middle Eastern studies, history, politics and native studies, too."

He stressed the importance of a university of Dalhousie's size having a rich and deep collection.

Medjuck's efforts originally began with the establishment of the Medjuck Judaica Collection almost 30 years ago in memory of his parents, Blanche and Irving Medjuck. The Dalhousie collection has been increased annually, until today it is the largest Judaica book collection in Atlantic Canada. Medjuck said his family is especially proud of their long association with Dalhousie, beginning with their late uncle's entrance into Dalhousie medical school in 1918. As well, the Medjuck family home was on South Street, near Dalhousie, "and as children, my brothers, Ralph, Frank and I grew up on the playing fields of Dalhousie," he recalled.

> *To have a generous donation like this is beneficial to so many faculties at Dalhousie*

In addition to benefiting education, Medjuck is also honouring the memories of specific rabbis who gave long, dedicated service to maintain and perpetuate Judaism in their respective communities.

Books given to Dalhousie and the Halifax Regional Library will have bookplates recognizing Rabbi Abraham Greenspan, who served the Baron de Hirsch (Beth Israel) congregation of Halifax for 35 years. At UNB, Rabbi David Spiro, of Fredericton's Sgoolai Israel Synagogue for 53 years, will also be recognized with book nameplates. Rabbi Lippa Medjuck of Tiferes Israel Synagogue in Moncton for 35 years will be named in books donated to Université de Moncton.

"These rabbis served long and well to maintain and perpetuate Judaism in small communities," Medjuck noted.

"Rabbi Greenspan of Halifax was my teacher and mentor and had a major influence on my spiritual development."

The other rabbis mentioned also influenced many members of their congregations, as well as their respective communities. In public recognition of their communal efforts, Rabbi Spiro received an honorary degree from UNB, while Rabbi Lippa Medjuck received an honorary degree from the Université de Moncton as well as having a street named after him.

"I look forward to enhancing these Judaica collections as more books are published," Medjuck said. "The ultimate goal is to give university students and the general public a better appreciation of Jewish history and culture, and of Israel." ■

LGBTQ leaders to meet Israeli counterparts

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Carlos Godoy

Twelve leaders of Quebec's LGBTQ community are heading to Israel to take part in the Tel Aviv Pride Parade and events connected to the 40th anniversary of Aguda, the national LGBTQ association.

The June 6-14 trip is the first tailored specifically to the gay, lesbian, bisexual, transgendered and queer community in Canada sponsored by the Centre for Israel and Jewish Affairs (CIJA).

The carefully selected group includes both those prominent in LGBTQ organizations and others with a public profile who belong to that community.

The participants, all younger francophones who have never been to Israel before, were chosen because of their openness to learn about an Israel not often portrayed in the media and bring the message back to Quebec that the country is exceptionally progressive when it comes to LGBTQ rights.

The group will be led by Carlos Godoy, president of Ga'ava, a Montreal Jewish LGBTQ organization, and Myriam Azogui-Halbwax, CIJA's associate director of community and university relations.

"This mission, like all CIJA missions, aims to let participants see for themselves the realities of Israel across the spectrum," said Azogui-Halbwax.

"We encourage them to build their own opinions and not rely on what the media reports. This particular mission is a great opportunity to highlight the diversity of Israel and the fact that it is the only democracy in the Middle East where gays are not persecuted."

The group includes Martine Roy, president of the Fondation Emergence, an LGBTQ support and advocacy organization; actor and director André-Marie Coudou; Simon Rioux, president of the Groupe gai de l'Université Laval; television personality Pierre-Olivier Beaudoin; TV producer Mathieu Lalancette; and Olivier Poulin, a journalist for *Fugues*, a monthly magazine aimed at gays and lesbians with a circulation of 40,000.

Others include a female Montreal police officer, a well-known restaurant and bar owner, and a playwright.

The Tel Aviv Pride Parade is one of the biggest in the world, drawing many participants from abroad. This year, because of Aguda's milestone, even more people are expected to arrive for a week of festivities that include an international conference from June 9 to 11 and a big concert at Bloomfield Stadium.

The CIJA group will officially represent Quebec at the conference's opening gala.

The Quebecers are scheduled to meet with Israeli LGBTQ leaders, as well as Israelis from that community who hold positions in the military, the foreign service, academia and the media.

CONTINUED ON PAGE 41

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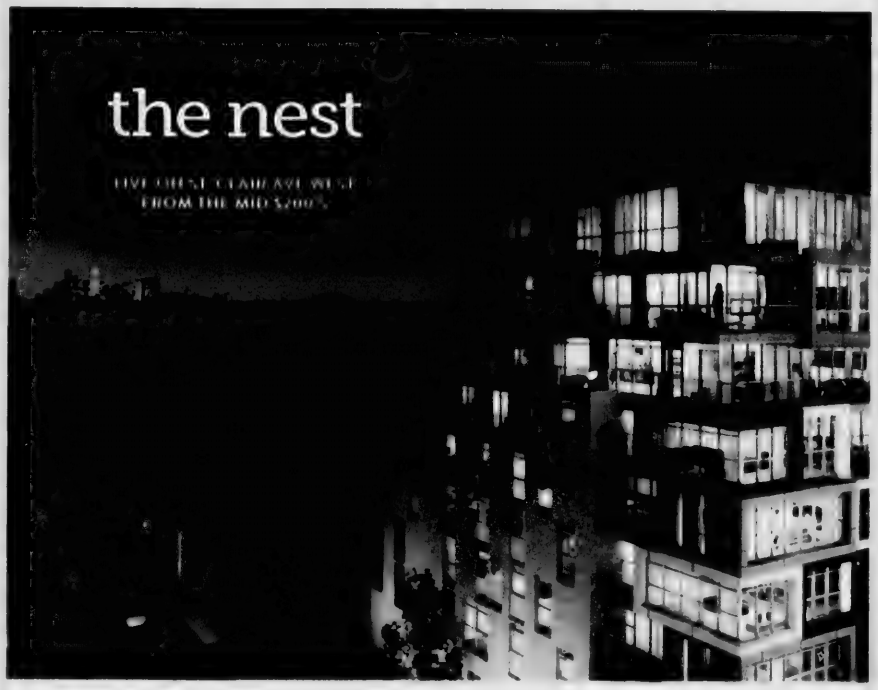

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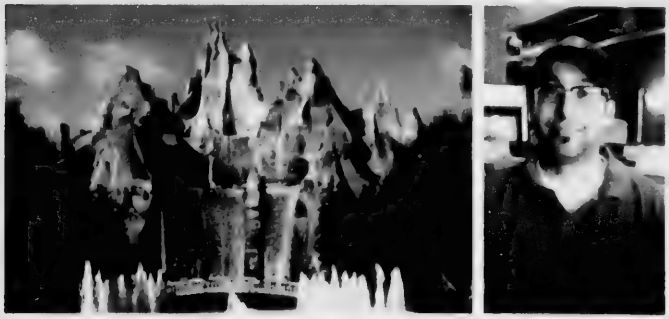
Wonderland won't renew kosher vendor's contract



Howie Rosenberg, right, a.k.a. Howie T, had operated a kiosk in the park for the past two years.

PAUL LUNGEN
plungen@thecjn.ca

Kosher consumers enjoying Canada's Wonderland will notice one less attraction at the park this summer.

Howie T's, the lone vendor of kosher consumables in the 330-acre venue, will not be back. Howie Rosenberg, the man behind Howie T's Burger Bar, was told shortly before the amusement park opened May 3 that his services were no longer required. Rosenberg had provided kosher hamburgers, hot dogs, veggie burgers and other items at Wonderland for the past two years.

Rosenberg is puzzled by Wonderland's decision. He had been in talks with park officials for months about a new, high-traffic location for his food cart, as well as improvements that would make the provision of kosher food more convenient.

But over the course of several months, talks went from discussions about improvements to his arrangement at Wonderland to notice that he would have to bid for the contract to word that Wonderland would no longer have a dedicated kosher vendor.

He was told that Wonderland was going in a different direction and that pre-packaged kosher food would be available at other restaurants in the park.

That was the arrangement three years ago, before Wonderland approached him and asked him to provide fresh kosher food. At the time, park management wanted something more appetizing and convenient for kosher consumers. Often, staff at other restaurants that stocked the pre-packaged kosher items did not even know they carried it or what it was, Rosenberg said.

There had been a gap in the availability of fresh kosher food in the park from the time Perl's stopped providing it 15 years ago to the time he was asked at the last minute to step in before the 2013 operating season, he said.

Rosenberg rushed to prepare his location and opened for business about a month after the park opened that year. He said he enjoyed the patronage of the local Jewish community, but also from visiting Jewish campers from the United States and Quebec, school groups and even many non-Jews who preferred eating kosher food, he said.

"I had a steady trade. The customers were not just Jewish. It was more of the non-Jewish guests than the Jewish guests, because I'm quick, fast. People came."

Kosher consumers would come to the park and know they had a food option they didn't have before. Wonderland's decision could well affect the number of Jews who come to the park, he suggested, as kosher eaters will have less incentive to spend long hours in the park when there is no appetizing kosher option for them.

"I think they made a mistake in going back to the way it was three years ago," he said.

Rosenberg operates two kosher restaurants, one near Bathurst Street and Lawrence Avenue and one at Bathurst and Steeles Avenue. Howie T's – the T stands for his middle name, Thomas – is also the kosher catering option for MLSE properties at the Air Canada Centre, BMO Field and Ricoh Coliseum.

Rosenberg said when he first started at the park, he was aided by its former food and beverage director. But that person subsequently left, and his successor has also been replaced. There have been other changes in senior management, and perhaps that accounts for the mixed signals he was receiving, Rosenberg suggested.

Shannon Kelly, Wonderland's manager of public relations, said, "As a park, we continue to meet the needs of all specific dietary regimens including gluten-free, milk-free, egg-free, peanut-free, vegan, vegetarian, halal and kosher options. Due to a lack of demand and minimal sales, the Howie T's cart has been replaced with six delicious meals located in two restaurants in the park." ■

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Prof. Rivka Carmi and U.K. Ambassador Matthew Gould

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Gov't criticized after alleged Nazi war criminal dies

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

The death of an alleged Nazi war criminal whom Jewish groups long sought to have brought to justice has underlined their frustration with what they see as Canada's not pursuing this issue aggressively enough.

Vladimir Katriuk, a Ukrainian who served in a Ukrainian battalion of the Waffen SS during World War II, died at his home in Ormstown, Que., on or about May 22 at age 93, having eluded demands over many years by Canadian Jewish Congress, B'nai Brith Canada and Friends of the Simon Wiesenthal Center for Holocaust Studies (FSWC) for his deportation.

Since the Harper cabinet decided not to revoke his citizenship in 2007, little had been heard about the beekeeper until last month, when Russia demanded his extradition.

The Russians said they had opened a criminal investigation against Katriuk and believed they had sufficient evidence to prosecute him for war crimes. The Harper government did not respond to the request, which many observers viewed as retaliation for Canada's imposition of sanctions against Russia for its aggression in Ukraine.

Over the years, Jewish groups have provided evidence linking Katriuk, who immigrated to Canada in 1951, to numerous atrocities, including the deaths of thousands of Jews and other civilians in Byelorussia from 1941 to 1943. Katriuk always denied the allegations. After he died, his longtime lawyer Orest Rudzik said his former client was the victim of unfair persecution.

Unaware of his death, the Centre for Israel and Jewish Affairs (CIJA) on May 28 urged Ottawa to review his case. "While we are supportive of Canada's position on the integrity of Ukraine and the need to oppose challenges to Ukraine's sovereignty, this must be separated out from the imperative to ensure justice is served with respect to Nazi atrocities perpetrated against Jews and others during World War II," said CEO Shimon Fogel. On May 29, CIJA spokesperson Martin Sampson said: "The death of Katriuk closes another chapter in the story of inadequate response to Nazi-era war criminals and their enablers in our midst."

Vladimir Katriuk in his SS uniform

In 1999, the Federal Court ruled Katriuk obtained Canadian citizenship under false pretenses, because he didn't reveal his collaboration with the Nazis, but the court found no evidence he committed atrocities. Sampson said he could have had his citizenship stripped then on the basis he lied.

In 2012, scholarly research by a Swedish professor, which was presented to the Harper government, uncovered new evidence Katriuk was an active participant in a massacre in Khatyn in 1943. "We don't know if that was reviewed, but there was obviously no action taken," Sampson said.

"Sadly, Katriuk's death in Canada points out the exact concern that we repeatedly raised" – that time is running out, said B'nai Brith senior legal counsel David Matas.

For more than 30 years, B'nai Brith sought his expulsion and is renewing pressure on Ottawa regarding another alleged Nazi war criminal. "While Germany is belatedly prosecuting Nazi war criminals, Canada is still dragging its feet in case of Helmut Oberlander, another Canadian Nazi whose deportation proceedings should be expedited."

Oberlander, 91, of Kitchener-Waterloo, Ont., was stripped of his citizenship in 2012 after being found to have concealed his participation in the Einsatzkommando, a Nazi death squad, in the war. He continues to fight deportation.

Avi Benlolo, president and CEO of the FSWC, said Katriuk was on his group's most-wanted list. "We are very disappointed, but Katriuk had a strong lobby behind him." Asked if he was referring to the Ukrainian community, he declined to be more precise.

The Ukrainian Canadian Congress had said that Canada should ignore Russia's request that Katriuk be handed over. Executive director Taras Zalusky called it "an obvious attempt to distract attention away from Russia's illegal annexation of Crimea, invasion of and war against Ukraine, and sow discord among ethnic communities in Canada." ■

Ex-Tory candidate pleads guilty

CJN STAFF, MONTREAL

Former Montreal city councillor Saulie Zajdel received a suspended sentence of 18 months and probation after pleading guilty to charges of corruption and breach of trust involving real estate deals while in office.

He also got 240 hours of community service and an order to give $10,000 to charity.

Zajdel pleaded guilty May 26 to two of the five charges brought against him following his arrest in June 2013. The other three charges, which included fraud, were stayed.

Zajdel, 59, was a city councillor from 1986 to 2009 and ran unsuccessfully for the Tories in Mount Royal in the 2011 federal election. The first chassidic Jew elected to public office in Quebec, Zajdel, a Lubavitcher, has also served as executive director of the Jewish Rehabilitation Hospital Foundation and of B'nai Brith Canada, Quebec region.

According to court documents, while representing the Côte des Neiges-Notre Dame de Grâce (CDN-NDG) borough in December 2007, Zajdel demanded a bribe of $10,000 to $15,000 from developer Robert Stein for voting in favour of a borough motion granting him a permit to demolish a building he owned. Stein gave Zajdel the money in the spring of 2008 after Zajdel insisted on other occasions he be paid. Stein denied he made any prior arrangement with Zajdel before the vote.

Zajdel was arrested at the same time as then-interim Montreal mayor Michael Applebaum, whose trial was to start June 1, and former CDN-NDG director of permits and inspections Jean-Yves Bisson. In all, 23 charges were brought against the three men.

On May 22, Bisson pleaded guilty to accepting bribes from Stein and another developer, Anthony Keeler. He was also given an 18-month suspended sentence, and ordered to perform 240 hours of community service and to give $13,000 to charity. ■

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GUEST VOICE

In support of Rabbi Shlomo Riskin

Rabbi Chaim Steinmetz
Rabbi Chaim Strauchler

Rabbi Shlomo Riskin is perhaps the most illustrious community builder of his generation.

He is the founding rabbi of Lincoln Square Synagogue in New York City; founding chief rabbi of the town of Efrat in Israel; and founder and chancellor of the Ohr Torah Stone Institutions, a network of high schools, colleges, and graduate programs in the United States and Israel.

During the 1960s and 1970s, Rabbi Riskin became a leader of the movement to allow free, unfettered emigration for persecuted Soviet Jews, and he made several trips to visit and strengthen the Jewish communities in the USSR. He was the chairman of Student Struggle for Soviet Jewry, the first American national movement to free Russian Jews.

Rabbi Riskin had the courage to make aliyah when he was one of the most influential rabbis in North America. He built a remarkable city, of which he is now chief rabbi. He continues to build and sustain

Rabbi Shlomo Riskin

great institutions of Torah learning and leadership.

Rabbi Shlomo Riskin is not only a great leader, he is also a great rabbi. He was a student of Rabbi Joseph Ber Soloveitchik who was his guiding inspiration, and he was close to the Lubavitcher Rebbe. Both of these great rabbinic leaders encouraged and supported his work, and gave him their complete confidence.

> *An attack of this sort upon a leader of the modern Orthodox community is an attack on our community itself*

To us and to many other rabbis in the field, Rabbi Riskin has long been an example of inspired rabbinic leadership. Rabbi Riskin has consistently tackled difficult issues with courage, wisdom and compassion. While we have not always agreed with each of his positions, we have been proud to look up to him as a teacher, mentor and personal hero.

As he begins his 75th year, he remains energetic in mind and body, ready to take on any challenge that might face our community.

Last week, Rabbi Riskin was forced to face such a challenge, unnecessary and petty though it is.

The Chief Rabbinate of Israel summoned him to a meeting to discuss his re-appointment as rabbi of the town he co-founded, Efrat. This is highly unusual. It is seen as being politically motivated and a result of the Chief Rabbinate's opposition to Rabbi Riskin's advocacy on behalf of important issues, including conversion.

It behooves Canadian Jewry to recognize that an attack of this sort upon a leader of the modern Orthodox community such as Rabbi Riskin is an attack on our community itself.

We call for Rabbi Riskin's immediate re-appointment as chief rabbi of Efrat, and we ask that others join us.

We pray for his continued strength as he proudly carries on his calling as a rabbi and as a leader. ■

Rabbi Chaim Steinmetz is spiritual leader of Congregation Tifereth Beth David Jerusalem in Montreal.
Rabbi Chaim Strauchler is spiritual leader of Shaarei Shomayim Congregation in Toronto.

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Winnipeg JNF Negev Gala changes venue, act for 2015

MYRON LOVE
PRAIRIES CORRESPONDENT

The Jewish National Fund of Canada's Manitoba/Saskatchewan regional branch is looking to a different venue and different kind of entertainment for this year's annual Negev Gala.

For more than 60 years here, the Negev Gala, the JNF's most important fundraising event of the year, has honoured outstanding leaders from the Winnipeg community. This year's gala, to be held June 17, will honour an individual who has played a dominant leadership role in the community for more than 35 years.

Bob Freedman stepped down as executive director of the Jewish Federation of Winnipeg last August after almost 30 years in the position. Prior to that, Freedman chaired the committee that amalgamated the community's private schools under a new board of Jewish education and had served as a board member on the Winnipeg Jewish Community Council (the federation's predecessor) for several years as well.

As federation executive director, Freedman led the federation through some turbulent times, during which the community built the Asper Jewish Community Campus, halted its population decline through an outreach program to troubled Jewish communities in South America, brought the OU kosher standard to Winnipeg and saw the Combined Jewish Appeal set new records for fundraising year after year for more than a decade.

"We extremely pleased that Bob will be our honoree," said JNF regional president Karla Berbrayer. "He has done so much to foster a strong and united community in order to provide for the culture, continuity, spirituality, survival and welfare of Jewish life."

The Negev Gala has traditionally been held at the Centennial Concert Hall Winnipeg's premiere concert venue – ever since most people can remember. But this year, the gala is being moved to the new Club Regent Event Centre, located in the provincial government-operated Club Regent Casino in east Winnipeg.

Rob Berkowits, the local JNF executive director, said JNF chose to relocate to the new venue, which seats 1,400 and has been in operation for less than a year, because it's state of the art.

A JNF Green Open Classroom in Israel.

As to the entertainment, traditionally it has consisted of either Israeli musicians and singers, or well-known American Jewish performers such as Joel Grey, Gabe Kaplan and the late Alan King.

This year, the event features an evening of improv starring Canadian headliners Colin Mochrie and Brad Sherwood.

Best known for being two of the stars of TV's long-running *Whose Line Is It Anyway?*, the pair have toured across the country over the past seven years, appearing in theatres, colleges and at corporate events. They are also currently featured on a new daily prime-time series, *Drew Carey's Improv-a-Ganza*, on the Game Show Network.

"We are anticipating an extraordinary evening," Berbrayer said. "The show will be truly interactive, as audience members are called to the stage to participate in the fun."

Freedman and his wife, Shirley, have chosen to direct proceeds from the event to the JNF's Green Open Classrooms program. The classrooms are built in schoolyards throughout Israel as places for peer educators to lead experiential ecological education sessions and communicate JNF's messages about water, soil, forestation, ecology and Zionism.

"Like many families, Jewish education is of the highest priority for me and Shirley," Freedman said. "Both of our daughters graduated from Jewish day school, and I was the first chair of the Winnipeg Board of Jewish Education. Therefore, it is an honour to have our names attached to an educational project throughout Israel." ■

Don't be passive in face of extremism, Goldbloom writes in autobiography

CONTINUED FROM PAGE 8

The vast majority of Jews throughout the world have a deep emotional attachment to Israel. They perceive it as living under constant threats to its very existence, surrounded by hostility and selectively and unfairly criticized by a variety of countries and systematically in the United Nations. They feel pride in its medical, scientific, and technological achievements and in its democratic polity, and they rise to its defence whenever it is attacked.

I am one of its defenders, notably when churches become its detractors. On two occasions the Jewish community has suspended its participation in the Canadian Christian-Jewish Consultation, and I have shared in the making and implementation of those decisions, and in the search for a resolution. I denounce the appellation of "apartheid state" as thoroughly inaccurate, and I bring forward the many positive things that Israelis do in relation to their Palestinian neighbours.

I am not unquestioning and uncritical, but I retain the idealistic vision of the state that inspired its founders. Criticism of any government, especially a democratic one, is clearly legitimate. It is equally clear, however, that for some people anti-Israel criticism, selective and disproportionate and not matched by criticism of grave situations elsewhere in the world, has become the new anti-Semitism. It does not admit its name, but it is deeply troubling. And it is, sadly, especially conspicuous in the United Nations.

***

Each religion says, 'Ours is a religion of peace.' Each religion says, 'Those who invoke our religion to explain and justify violent extremism are perverting it.' Each community says, 'Our community should not be stigmatized and stereotyped because of this minority of extremists.'

I have no wish to challenge these statements, to doubt the sincerity and goodwill of those who make them. They contain, however, an implication: We are not responsible for these people.

Of course we are not, directly. But in a broader sense, we are.

In the classic musical *South Pacific*, there is a song titled *You've Got to Be Taught to Hate*. Teaching is at the root of the extremism which is destabilizing the world.

I must add that there are parts of the world, the Middle East in particular, where there is a significant imbalance: an imbalance of hatred, an imbalance in the *teaching* of hatred, and an imbalance in the value placed on the life of a human being.

Anger is an emotion which almost everyone feels from time to time. We hear it on open-line programs, we read it in letters to the editor, we encounter it in public and private meetings, in schools and in family relations. We feel it if we or our family or our community or our religion are made the object of hate or of ridicule. But only extremists perceive in such offences a justification for terminating the life of any human being.

> *There are parts of the world where tradition, and yes, religion, are invoked to maintain ancient discriminations*

Indeed, most jurisdictions in the developed world have dispensed with the death penalty, even for murder.

We cannot be passive in the face of extremism. It is not enough to say, "These people do not represent us, and their life-taking in the name of our religion is a perversion of its teachings." We must recognize that "You've Got to Be Taught to Hate." And we must take responsibility for teaching differently.

That responsibility extends to every human being, and we must teach the respect and the safeguard of the life of every human being – of both genders. I was born in an era when women's roles were preponderantly domestic. It was almost universally thought that women did not need advanced education, and that if they received it, they would be intellectually and emotionally incapable of applying it as wisely and as effectively as men. Today, the women with whom I work are every bit as capable as men in analyzing and directing the affairs of society.

There are, however, parts of the world where tradition, and yes, religion, are invoked to maintain ancient discriminations. In the name of, and for the benefit of, humanity, that needs to change. Misogyny is a crime against humanity.

Extremists are not open to dialogue; it is illusory to imagine that they could be persuaded to reasonable conversation. It is too late. Education for dialogue, for harmonious and mutually respectful coexistence, for peace, must begin early, ideally even at the preschool level. If a disease cannot be cured, we must focus on preventive medicine, on immunization. ■

Excerpted from Building Bridges by Victor C. Goldboom (McGill-Queen's University Press, 2015).

INTERNATIONAL

Battle lines are drawn in Rabbi Riskin case

BEN SALES
JTA, TEL AVIV

There's no shortage of Israelis who want to reform the office of the Chief Rabbinate.

Ranging from advocates of separation of religion and state to leaders of Israel's non-Orthodox movements to newspaper columnists, some want to end the Rabbinate's monopoly over the country's religious services; others want to dissolve it entirely.

But the Rabbinate appears to have targeted a leader whose critique of Israel's religious status quo is more subtle. Shlomo Riskin, chief rabbi of the West Bank settlement of Efrat, has been summoned to a hearing before the Rabbinate later this month where he believes his job will be challenged.

Unlike many of the Rabbinate's critics, Rabbi Riskin is Orthodox, supports the Rabbinate in its current form and operates within the bounds of halachah. But he has called on the Rabbinate to condone his relatively progressive policies, especially regarding conversion and ordination of women.

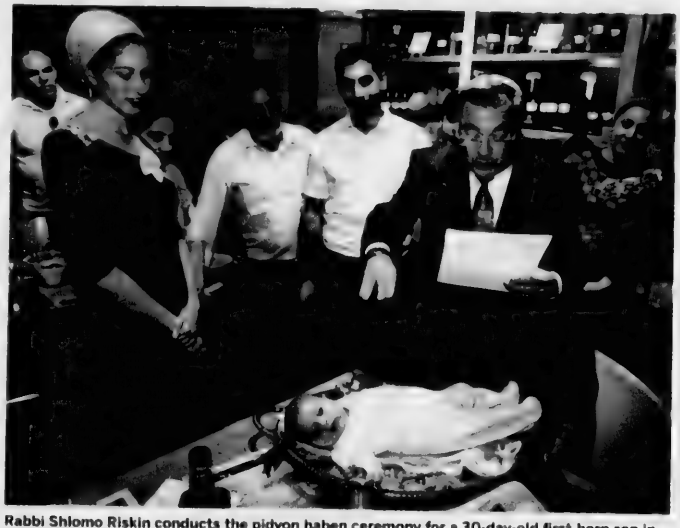
"I'm very much in favour of the Chief Rabbinate, but there has to be a certain degree of pluralism for the rabbis," Rabbi Riskin, who draws a salary from the Rabbinate, told *JTA*. "It's important for the Chief Rabbinate to contain within itself a number of different halachic ways."

The Chief Rabbinical Council, the Rabbinate's governing body, summoned Rabbi Riskin to a June 29 hearing to discuss his reappointment as rabbi of Efrat, a town he co-founded in 1983. A spokesman for the Religious Services Ministry, Daniel Bar, told *JTA* the hearing is part of a process all municipal rabbis age 75 or older must undergo in order to review their health. Rabbi Riskin is 75.

But Rabbi Riskin believes the Rabbinate may use the hearing as a pretext to dismiss him.

Rabbi Riskin supports a government decision from last November that allowed Israel's municipal rabbis to perform state-sanctioned conversions. For years preceding the decision, Rabbi Riskin had performed conversions privately. The Rabbinate has come out publicly against the government decision and has yet to recognize his conversions.

"I remain very optimistic that the Chief Rabbinate will understand that we're facing a time bomb with this problem of the Jews from the former Soviet Union," Rabbi Riskin said, referring to Israeli immigrants from the Soviet Union who do not qualify as Jewish according to traditional Jewish law. "We can do a wonderful job converting the children as well as the adults in a warm and welcoming fashion."



Rabbi Shlomo Riskin conducts the pidyon haben ceremony for a 30-day-old first-born son in Efrat on May 25. GERSHON ELINSON/FLASH90 PHOTO

Since he received rabbinic ordination over 50 years ago, Rabbi Riskin, an immigrant from New York, has been a leader in pushing the limits of Jewish law within the modern Orthodox community. He took over Manhattan's Lincoln Square Synagogue in 1964, transforming it into a modern Orthodox hub focused on outreach. Two decades later, he moved to Israel and co-founded Efrat, today an 8,000-person commuter town near Jerusalem with a mixed religious-secular population.

Rabbi Riskin's network of educational institutions, Ohr Torah Stone, runs modern Orthodox schools from junior high through graduate programs. The network includes the first school to train women as advocates in Israeli rabbinical courts, as well as Midreshet Lindenbaum, a women's Jewish studies college in Jerusalem.

In addition to conversion, Rabbi Riskin has been an outspoken advocate of women's Torah study. He created a five-year program to train women as Jewish legal authorities on par with rabbis. In February, he appointed Jennie Rosenfeld, who will graduate the program next year, as Efrat's first female *manhiga ruhanit*, or spiritual leader.

> *I'm very much in favour of the Chief Rabbinate, but there has to be a certain degree of pluralism for the rabbis*

"There's a moral conviction that he has to his vision of Judaism, an imperative that he feels in bringing that to the world," Rosenfeld told *JTA*.

Rabbi Riskin insists that his conversion process, while more welcoming to converts than the Rabbinate's, is still done according to Jewish law. That could be part of the Rabbinate's problem, says Rabbi David Stav, head of the modern Orthodox rabbinical organization Tzohar, who says the Rabbinate views halachic dissent as a challenge greater even than the corruption scandals that have plagued the Rabbinate.

"They won't remove a rabbi from his position because they saw him break Shabbat or because he's suspected in some case," said Rabbi Stav, who ran unsuccessfully as a reformist candidate for chief rabbi last year. "But a rabbi suspected, God forbid, of conversions different than those accepted in the Chief Rabbinate?" Rabbi Stav said sardonically, "That's a reason to take him out."

Rabbi Riskin's allies have closed ranks behind him following the Rabbinate's summons. Avigdor Liberman, the head of the Yisrael Beiteinu political party and former Israeli foreign minister, weighed in on his behalf. From America, liberal Orthodox rabbis Avi Weiss and Shmuel Herzfeld sent a letter to Israeli Ambassador to the U.S. Ron Dermer protesting the summons, and the two launched an online petition in support of him.

In an email to *JTA*, the Rabbinical Council of America's (RCA) executive vice-president, Rabbi Mark Dratch, said, "While the RCA does not agree with every action of the Chief Rabbinate, we support the Chief Rabbinate as the official religious body of Israel. We are certain that, together with Rabbi Riskin, they will find a way to support his continued work as Chief Rabbi of Efrat."

Efrat's local government council passed a unanimous resolution May 25 calling on the Rabbinate to reappoint him. Ne'emanei Torah v'Avodah, an Israeli modern Orthodox group that supports rabbinate reform, is organizing a public demonstration of support for him in late June.

If the Rabbinate dismisses Rabbi Riskin, Tzohar will stop co-operating with the Rabbinate, Rabbi Stav said.

"I ask myself a lot, why do I still support this institution?" Rabbi Stav said. "I still want to do everything for this institution to improve and succeed, but not at any price."

Rabbi Riskin has remained defiant, telling *JTA* that he will continue as Efrat's chief rabbi regardless of the Chief Rabbinate's decision. But he hopes the Rabbinate will recognize that his positions, while innovative, fall well within the spectrum of Jewish law.

"Throughout Jewish history, especially regarding conversion, there have been two schools – the lenient school and the more stringent school," he said. "The people of Israel are crying out for the more lenient school." ■

Canada backs Israel at UN nuclear conference

PAUL LUNGEN
plungen@thecjn.ca

> *Prime Minister Stephen Harper reaffirmed Canada's commitment to the Jewish homeland*

Canada joined the United States and the United Kingdom to block a move at the United Nations aimed at forcing Israel to reveal its alleged nuclear weapons arsenal.

A document advanced by Egypt at the UN review conference of the parties to the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) in New York would have required Israel to acknowledge it is a nuclear power. Israel, which is not a signatory to the treaty, has adopted a policy of ambiguity regarding its nuclear capability.

According to a news release from the Prime Minister's Office, Israeli Prime Minister Benjamin Netanyahu "thanked Canada for its principled approach on the issue of a Middle East weapons of mass destruction-free zone.

"Prime Minister [Stephen] Harper reaffirmed Canada's commitment to disarmament and non-proliferation, including within the framework of the NPT. He also stressed Canada's belief that a weapons of mass destruction-free zone can only be truly effective if all countries in the Middle East participate freely and constructively in its establishment," the release stated.

Foreign Affairs Minister Rob Nicholson said Canada's position "sends a strong message about Canada's resolve not to compromise the integrity of a treaty to which we remain fully and deeply committed."

And in New York, Lynne Yelich, minister of state (Foreign Affairs and consular), singled out Iran, North Korea and Syria as the main threats to the international non-proliferation regime. She also asserted that Russia's annexation of Crimea and the moves it was making to destabilize Ukraine violated security guarantees it had given Ukraine to prompt it to give up its nuclear weapons.

Support for the Canadian position on the Egyptian proposal also came from its political opponents. *Canadian Press* reported that former Liberal foreign affairs minister Lloyd Axworthy said the Egyptian move was designed to embarrass Israel and was unrealistic.

South of the border, the *Wall Street Journal* reported that Netanyahu called U.S. Secretary of State John Kerry to thank the United States for blocking the proposed meeting.

"The United States kept its commitment to Israel by preventing a Middle East resolution that would single out Israel and ignore its security interests," an unnamed senior Israeli official is quoted as saying.

The United States has backed Israel's policy of nuclear ambiguity since the 1970s, the *Wall Street Journal* noted. And the Israeli official said the United States had long vowed not to support a Mideast conference without Israel's consent.

The paper noted that the U.S. move came as the two countries disagreed over a pending multilateral deal with Iran, which Israel fears will leave that country's nuclear program intact as sanctions are lifted.

U.S. President Barack Obama visited a Washington-area synagogue recently in a move widely seen as an attempt to woo Jewish Americans to support the Iran deal.

U.S. officials told the *Journal* the administration's backing of Israel's position demonstrates it takes seriously Israel's security concerns.

The Centre for Israel and Jewish Affairs (CIJA) supported the Canadian position.

"It is entirely consistent with Canada's long-standing policy of not allowing international agencies to be hijacked to advance a parochial anti-Israel agenda," said CIJA CEO Shimon Fogel.

"Canada is in good company with the United States and the United Kingdom," he continued. "That would suggest there is merit to that position and it's not simply a case of a knee-jerk Canadian defence of Israel."

The UN's 2015 review conference of the parties to the Treaty on the Non-Proliferation of Nuclear Weapons was held in New York City as part of a five-year review of the treaty's operation.

The objective of the NPT, among other things, is to prevent the spread of nuclear weapons and weapons technology and achieve nuclear disarmament.

The review conference agenda included a look at regional disarmament, non-proliferation and implementation of the 1995 resolution on the Middle East, which calls for making the region a nuclear weapons-free zone. ■

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OPINION

Perhaps 2017 will be an auspicious year

Yair Lootsteen

In 2017, we'll observe two important milestones: the 100th anniversary of the Balfour Declaration - the constitutive document in which the British foreign secretary informed Lord Rothschild that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish People" – and 50 years since Israel liberated/occupied Judea and Samaria/the West Bank in 1967's Six Day War. It's been five decades of IDF military governance of millions of Palestinians and decades of Israeli settlement activity in these areas.

Given that backdrop, wouldn't it be promising if 2017 were declared a year in which Israelis and Palestinians aspired to reach a resolution of their seemingly endless conflict?

It doesn't appear that's going to happen, and not only because we have no partner for such a process.

The results of our latest election don't support hopes for an end to hostilities - not in 2017, nor any time soon. They confirmed that Prime Minister Benjamin Netanyahu is a political magician. But that magic came at a price: Bibi revealing his true self. In a renunciation of his 2009 speech at Bar-Ilan University, in which he voiced support for the principle of two states for two peoples, just days before the vote, he declared that if he were re-elected, no Palestinian state would be created.

Immediately after his victory, Netanyahu made an unconvincing about-face. His comments on the two-state solution and on other important issues simply made public his core beliefs. No important concessions will be made to the Palestinians on his watch.

Many of my friends on the left believe things will get a lot worse before they can start getting better. They've decided to sit by as relations with America and Europe continue to deteriorate, and they'll let Bibi's right-wing government rein in unsupportive elements in the press, limit financial support for NGOs not toeing the government line, control Supreme Court appointments, reverse initiatives aimed at better integrating the ultra-Orthodox into Israeli society and advancing Jewish pluralism, to name but a few.

Those friends believe tectonic shifts within Israeli society will only take place after Israelis internalize the dire consequences of their political choices.

Even if my friends are right, letting things slip into the abyss is too dangerous, particularly regarding our relationship with the Palestinians.

Over the last few years, I've been giving "alternative" tours of Jerusalem and its environs, with the goal of exposing interested friends to the complexities of our surroundings. On one of these tours, I take people to Beit El, 21 kilometres north of Jerusalem. Established in 1977 and housing roughly 6,000 Orthodox residents, this West Bank town lies just east of the Palestinian town of al-Bireh and adjacent to Ramallah.

In the final stages of the ride there, I turn off the main road toward Beit El, Ramallah and al-Bireh. Approaching the settlement, a huge Palestinian flag waves proudly just a couple of hundred metres away.

On a recent visit, I took an American friend to the most northerly hill in Beit El. From there we observed the beauty of Samaria to the north, strewn with many Palestinian towns and villages, and other Israeli settlements. To the south was most of Beit El, with nice homes, nice gardens and high fences, and soldiers on patrol to protect its inhabitants. And just beyond Beit El were al-Bireh and Ramallah.

Getting back into the car, my friend noted he now better understands that solving the Israeli-Palestinian conflict is almost impossible.

Driving back to Jerusalem, I remembered the Balfour Declaration not only speaks of "a national home for the Jewish People." It also proclaims an understanding "that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

A belief in a Jewish, democratic Israel implores those of us who don't support Netanyahu to do our utmost to ensure we don't recede into the void.

Time is of the essence. Perhaps 2017 might still hold some promise. ■

Iran greatest threat to peace, Netanyahu says

TIMES OF ISRAEL STAFF
JERUSALEM

Israeli Prime Minister Benjamin Netanyahu decried Iranian "aggression" across the Middle East, telling German Foreign Minister Frank-Walter Steinmeier on May 31that an emerging nuclear deal should take into account not only Tehran's alleged nuclear ambition but also its regional aspirations.

After noting that "the greatest threat to Israel's security, to the stability of the region and to the peace of the world" was Iran's alleged quest for nuclear weapons, Netanyahu pointed to an Iranian "campaign of aggression across the entire Middle East, in Yemen, Iraq, Syria, Lebanon, around our borders on the Golan."

Speaking at a press conference after his meeting with Steinmeier, the prime minister added, "Today, Iran is sponsoring terrorism across the globe beyond the Middle East, in the Middle East, but also in Asia, Africa, Europe, the Americas. Iran is building a vast infrastructure of terror."

He said Iran is "conducting an unprecedented, I would say, conventional arms build-up. It's developing a huge arms industry, which includes drones, rockets, precision guided missiles, submarines and satellites as well."

Netanyahu said that he and Steinmeier had discussed "at some length" the stalled peace process with the Palestinians.

"I think the only way to move that is through direct negotiations," he said. "Unfortunately, the Palestinian Authority has moved away from these negotiations, but I believe, I remain committed to the idea that the only way we can achieve a lasting peace is through the concept of two states for two peoples – a demilitarized Palestinian state that recognizes the Jewish nation-state of Israel."

After meeting with Netanyahu, the German foreign minister met with President Reuven Rivlin at the president's residence in Jerusalem.

Picking up where they had left off during Rivlin's official visit to Germany last month, the two men spoke about current developments in the region and bilateral ties between Germany and Israel.

During the meeting, Rivlin spoke of the international concern over the Israel-Palestinian conflict and the need for the resumption of talks.

"We do not need to be pressured," he told the German foreign minister. "The need to rebuild Gaza and the renewal of direct negotiations is very clear to us. The Palestinians' unilateral actions as we saw for example on Friday in Zurich are unnecessary and a bizarre twist on history – that the successors of those who murdered athletes in Munich should now be promoting a boycott of Israel goes against the ideas of humanity and justice," he said referring to the Palestinian call to ban Israel from FIFA soccer games.

> *Iran is sponsoring terrorism across the globe*

Referring to the fact that Steinmeier was traveling to the Palestinian Authority later that day for a meeting with the PA president, Rivlin said, "We hope that in your meeting with Mahmoud Abbas, you will be able to stress the idea that, for both people, the only way we will be able to bring an end to the conflict is through direct negotiations."

The German foreign minister thanked Rivlin for his warm welcome, and said, "I remember that when we have met in the past, we often spoke about the crisis in your region, and today we are also discussing the crisis in our region. The calming of the situation in the eastern Ukraine is still very difficult and the ceasefire is still very fragile.

"At the same time, I know that the situation in your region is much more complicated. I just had the opportunity to discuss with Prime Minister Netanyahu the number of crisis regions here — Syria, Iran, and the Palestinians. I still believe in the need to return to negotiations for a two-state solution. The troubled situation in Gaza demands of us to think about concrete steps to improve daily life there — without which, I am afraid, the situation is escalating."

Steinmeier said during the meeting that he wished to promote concrete measures for the reconstruction of Gaza in order to build confidence between both sides, adding that the discussion had to focus on Gaza as well as on the West Bank.

Both men affirmed that Europe had an important role to play in mediating an end to the conflict. ■

Times of Israel
Timesofisrael.com

The right to marry remains out of reach for Israel's gays

If Catholic Ireland said yes, could Israel ever do the same?

ROBERT SWIFT
JERUSALEM

In a few weeks Eli and Ron will celebrate their relationship with a wedding to be held at the Israel Museum in Jerusalem. There will be food, friends, music and a ceremony. But as far as the State of Israel is concerned, no marriage will have taken place, because it does not recognize gay marriage. However, gay couples married outside Israel are registered as married on their return.

So shortly after their wedding, the newlyweds will fly to Denmark in order to hold a second wedding, one that can be registered officially upon their return to Israel. Denmark is the ideal country for LGBTQ (lesbian, gay, bisexual,transgender and queer) couples to get married in, Eli Kaplan-Wildmann, said. Not only does the Scandinavian country have some of the most progressive recognition of the rights of same-sex people to marry, it also doesn't have a residency requirement. While most secular Israelis go to Cyprus when they wish to marry outside of Israel's strict religious marriage laws, gay couples fly to Denmark, Kaplan-Wildmann said, because same-sex marriage is not permitted in Cyprus.

All issues of personal status, including marriage and divorce, are under the control of the Orthodox rabbinic authorities in Israel, in a decision that goes back to the creation of the state. There is no civil marriage in Israel, only religious marriage, although civil marriages are retroactively recognized by the government. The issue of gays is especially problematic, as the Bible calls homosexual sex an "abomination" which should be punished with execution.

Kaplan-Wildmann, an Orthodox Jewish theatre director, says Israeli society, and even the more liberal parts of the Orthodox world, accept his sexual orientation.

"We hold hands in the street," he told *The Media Line*. "Israel is more open to LGBT rights than a lot of other countries. There is a sense that Israel has bigger issues to deal with."

In fact, Tel Aviv is considered a gay cultural capital to rival the reputations of Berlin or San Francisco, and in 2012 was voted the most popular city in the world by gay travelers.

Yet many gays say they would like to be able to get married in Israel. The issue has come to the fore after Ireland, long considered a conservative Catholic stronghold – so much so that divorce only became legal in 1995 – became the first ever country to recognize same-sex unions through a referendum last month. Could a similar popular movement occur in Israel?

> *The state has a long arm that causes a lot of suffering*

"The law has to catch up," Kaplan-Wildmann explained. "I look forward to more equality but gay marriage is not the main issue," he said, adding that a change in the legal system to allow civil partnership for all citizens is the priority.

Tom Canning, director of development at the Open House for Pride and Tolerance, said his group doesn't just focus on gay marriage. "Other issues are focused on, as a more practical (solution)," to inequality. The Open House is a LGBTQ non-governmental organization which has been active in Jerusalem since 1997, campaigning for equality for homosexuals.

Canning said same-sex marriage will never be recognized as long as the Rabbinate controls the rules surrounding marriage. The ultra-Orthodox parties are also a key part of Israeli Prime Minister Benjamin Netanyahu's ruling coalition, and all past efforts to legalize civil marriage or gay marriage have failed.

"The connection between (it) and the state is too strong for this to happen," Canning said. His organization would prefer a more liberal form of Judaism to gain influence in the Rabbinate, one which would benefit the LGBTQ community, he said.

Everything that has been achieved for LGBTQ rights has been won through the courts rather than through the political arena, Canning said. Despite popular support for gay rights, politicians do not push for legislation because of strong opposition from the ultra-Orthodox.

Gay couples are not the only people unable to marry under Israel's marital laws. As religious authorities have control of weddings, marriages must be between two people of the same religion. A Jew cannot legally marry a Muslim or a Christian.

"The state has a long arm that causes a lot of suffering," Irit Rosenblum, founder and CEO of New Family, a family rights advocates group in Israel, said. The problem is the ties between state and religion, Rosenblum said, explaining that she believed that the relationship between two human beings should not be dictated by the government.

A spokesperson for the Orthodox Rabbinate declined to comment in detail, saying simply that if changes were to be made in the future they would have to be made in the Knesset.

Other Orthodox representatives said that the law against civil marriage helps guarantee the Jewish future of the state of Israel. The consequences of the law for homosexual couples and others unable to marry are understood and regrettable, Ziv Maor, a former spokesperson for the Rabbinate, said, but the law is necessary.

"Throughout history few nations have ceased to exist because of genocide – most nations which ceased to exist, did so because of assimilation," he said. "The price gay – and some heterosexual couples pay for not being able to marry is enormous," Maor said, admitting that it was a price that he personally did not have to bear. As the Israeli army protects Israel from violence and anti-Semitism, he said, the country's religious marital laws protected it from assimilation.

If a referendum, with the same question as Ireland's – that "marriage may be contracted in accordance with the law by two people without distinction as to their sex" – was called in Israel now it would pass, Canning of the Open House asserts. But legislators would not enable such a debate because of the political turmoil that would ensue if it were to happen, he concludes.

Rosenblum of New Family is less convinced. "No – not as long as Benjamin Netanyahu is our prime minister," she said. "The government is a reflection of the people and of society," she added, saying that the citizens of Israel are open minded but that alone is not enough.

Eli and Ron are less concerned. They have a wedding and the party that goes with it to prepare for – not to mention a trip to Denmark.

"It might be the case that a referendum would pass here," Kaplan-Wildmann said, "but there is no administrative framework to bring about the process until there is a recognized form of secular marriage." ■

The Media Line
Themedialine.org

SeeJN | March in Jerusalem

HADAS PARUSH/FLASH90 PHOTO

Israeli protesters, many of them students, carried and chanted slogans as they marched in the SlutWalk in central Jerusalem, on May 29. The SlutWalk originated in Toronto in 2011, with subsequent rallies occurring globally, to protest against excusing rape by referring to a woman's appearance.

Jewish Life

Musical a good fit for actor Ian Lake

DOROTHY LICHTBLAU
SPECIAL TO THE CJN

There are those who think actor Ian Lake was blessed with good fortune. Only in his early 30s, he has been working steadily almost from the time he graduated from the National Theatre School, less than 10 years ago.

Shortly after he received his diploma he was accepted into the Birmingham Conservatory at Stratford, where he had the opportunity to grow under the tutelage of some of Canada's finest theatre artists. In 2008 he debuted as Berowne in *Love's Labour Lost* at the Stratford Festival. From there, just like the battery-powered bunny, he just kept going from one role to another with the Stratford company and to critical approval. During his six year tenure he strengthened his acting chops in roles such as Mortimer, in *Mary Stewart*, Orestes in *Elektra* and Florizel in *The Winter's Tale*.

He currently stars as Guy in Mirvish's production of *Once*, a musical set in Dublin about a guy who gave up his music, and his love, and the girl who inspired him to dream again.

Though Lake has demonstrated he has talent, his success is more likely due to his use of executive thinking skills than to luck. His manner is affable and low key yet his actions point to a passionate commitment to a career as a performer.

In 2013, Lake stepped away from the Stratford Festival because he felt he needed to take time to travel and "to reconnect with who I was outside of acting."

At the same time, he chose a point in his career when it was wise to investigate possibilities beyond classical theatre. "I wanted to consider what shifts I could make in my acting choices and in my life choices," he said.

A move into the film and television industry was one of his considerations. However, not long after he left Stratford to embark on his travels overseas, he took a side trip to New York City where his friend Paul Nolan was playing Guy, the lead in the Broadway production of *Once*.

Lake says that usually he equated musical theatre as, "not something I could do." However when he saw *Once*, his reaction was, "Wow, this is a musical I could sing."

A long time collector of indie folk and indie Irish music, Lake has been singing and playing guitar since his parents gave him one for his 21st birthday.

In fact, Lake credits his parents for providing a lot of support. Perhaps this is the area of his life in which good luck has played a role. Raised in Vancouver in a secular Jewish home connected with the Peretz Centre for Secular Jewish Culture, he has had a sense of identity and heritage to draw upon.

When Lake returned from his trip to Europe in June 2014 he had no job prospects waiting for him. Then he heard that Mirvish was bringing a production of *Once* to Toronto. Lake decided to go for it and asked his agent to set up an audition for him. To which his agent responded, "You know there is a lot of guitar playing and singing in the show?"

Lake went through a long audition process and the result is evident. About his experience doing the show, he says he feels very close to the role of Guy because he knows what it feels like to be heart-broken, he knows what it feels like to be unsure of next steps.

"Guy is a common man who speaks to many people, real people, struggling to know themselves and to overcome fears." Lake also perceives that he has grown as a musician. "I'm very excited about this new realm of possibilities," he says, "and want to explore new opportunities."

Once is indeed a good vehicle for Lake. It is not a typical Broadway belt-out-the-tunes show. Rather, it is a high-energy ensemble piece composed of a strong talented cast, who are skilled musicians, dancers and actors. The music is indie Irish folk. The characters are lovely, loony, empathetic people with issues. The story is funny and poignant.

Was Ian Lake born under a lucky star or is his secret that he has learned, "It'll all be OK. Just live"? ■

Once *runs until June 28 at the Ed Mirvish Theatre. www.mirvish.com*

Ian Lake plays Guy in Mirvish's production of Once.

Randy Bachman will perform in a benefit for the Israel Guide Dog Center for the Blind.

Eye on Arts

by Bill Gladstone

RICH IN NOSTALGIA, THE JEWISH RADIO HOUR RECALLS OLD-STYLE YIDDISH PROGRAMS

The Jewish Radio Hour was a Sunday morning radio show in Yiddish and English that played in southern Ontario from 1936 into the late 1950s. Jewish audiences loved to hear the mamaloshen spoken on the radio, a connection to the lives they left behind.

Even the ads were popular: if a birthday cake was ordered from Crown Bread Bakery, the name of the celebrant was included in a "mazel tov" list of celebrants read on the air. "The price of the cake didn't matter – the thrill was worth it," says **Theresa Tova**, writer of a new musical show based on these old Yiddish radio programs.

Jewish Radio Hour, written and directed by Tova and featuring Tova, **Harvey Atkin**, **David Gale**, **Aviva Chernick**, **Moish Kanatkin** and several musicians, plays for one night only. The musical director is **Fern Lindzon**. $36. Richmond Hill Centre for the Performing Arts, Wednesday, June 17, 7:30 p.m. rhcentre.ca, 905-787-8811.

• • •

Randy Bachman Concert: The Israel Guide Dog Center for The Blind was formed to help all blind citizens in Israel achieve independence and mobility through the use of guide dogs. The organization's Canadian Friends, headed by **Sara Gabriel**, is hosting the 6th annual Evening of Miracles benefit concert for the centre, featuring acclaimed Canadian rocker **Randy Bachman**. $90, $70, $55; VIP $180. Koerner Hall, 273 Bloor St. W. Tuesday, June 9, 7:30 p.m. 416-408-0208, www.ca.israelguidedog.org

• • •

Amy Winehouse Documentary: The haunting documentary *Amy*, by **Asif Kapadia**, tells the story of **Amy Winehouse** in her own words through archive footage and previously unreleased tracks. The troubled musician died in July 2011 at the age of 27. This "strikingly modern, moving and vital" film, which premiered recently at Cannes, is being screened at Bloor Hot Docs Cinema on June 20, 9:30 p.m., courtesy North by Northeast (NXNE). $15. It goes into general release in July.

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Arts in Brief

• **Shlomo Schwartzberg** discusses "The Golden Age of Yiddish Cinema," offering a behind-the-scenes look at the once-thriving Yiddish-American film industry of the late 1930s. Drop in $4. Miles Nadal JCC, Thursday, June 4, 1:30 to 3 p.m.

• **Katherine Barber** presents "Jewish Contributions to the World of Ballet." Miles Nadal JCC, Mondays, June 8 & 15, 1:30 to 3:30 p.m. $16 drop in. To register, 416-924-6211, ext. 0.

• Critic **Adam Nayman** continues his series on the **Coen Brothers** with a look at *Barton Fink* and *Inside Llewyn Davis*. Monday, June 8, 7 to 9 p.m. $12 drop in, students $6. 416-924-6211, ext. 606.

• Former TSO concertmaster **Jacques Israelievitch** and classical pianist **Christina Petrowska Quilico** give a short performance at the launch of their first joint CD, *Fancies and Interludes*, featuring works by four Canadian composers. Canadian Music Centre, 20 St. Joseph St. Thursday, June 11, 5 p.m. Admission free but reservations required. 416-961-6601, ext. 201, email rsvp@musiccentre.ca

• The Toronto IsReal Dance Festival, co-presented by Miles Nadal JCC and Israeli Folk Dance Toronto, offers a weekend of Israeli folk dancing with top international choreographers and the latest and greatest moves. Miles Nadal JCC, June 26 to 28. www.israelidancetoronto.com ■

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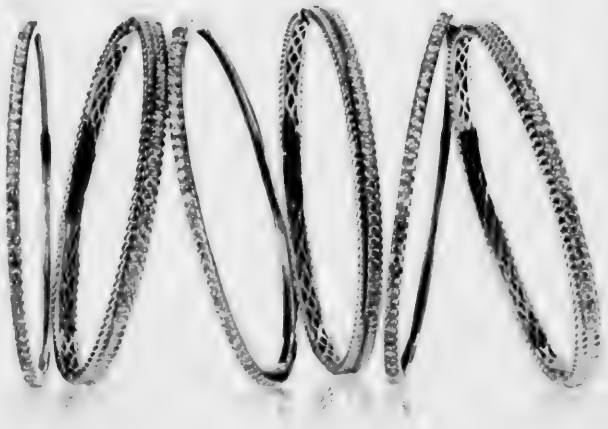

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SUNDAY	JUNE 7	12-6	THURSDAY	JUNE 11	10-9
MONDAY	JUNE 8	10-6	FRIDAY	JUNE 12	10-9
			SATURDAY	JUNE 13	10-6

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Book profiles 40 forgotten female footnotes

JODIE SHUPAC
jshupac@thecjn.ca

No matter what egregious things women feel their husbands have done, these men are "amateurs" compared to the men featured in her new book, author Marlene Wagman-Geller says.

Behind Every Great Man: Forgotten Women Behind the World's Famous and Infamous (Sourcebooks), Wagman-Geller's fourth work of non-fiction, profiles 40 women who were married to prominent men but whose own accomplishments – or the impact they had on their husbands – have been largely overlooked.

In order to make it into the book, Wagman-Geller said, the women had to fit the following three criteria: they had to be married to a famous man whose story is part of the "cultural literacy," they had to have a fascinating story in their own right, and they had to be "a forgotten footnote in history."

The 40 women profiled include Constance Lloyd, wife of Oscar Wilde; Kasturba Kapadia, wife of Mohandas (Mahatma) Gandhi; Eva Braun, wife of Adolf Hitler, and "Jenny," wife of Karl Marx.

Several of the stories may be of particular interest to the Jewish community, Wagman-Geller said, like the love story of Simon Wiesenthal and his wife, Cyla Muller.

"It was a love story born from the ashes of the Holocaust," she said.

A former English teacher at North Toronto Collegiate, Eastern High School of Commerce and Northern Secondary School, Wagman-Geller, 60, now lives in San Diego with her husband and teaches history at a local high school.

The genesis of the book came one day when it dawned on her that "everyone knows about Gandhi – he's so iconoclastic – but nothing about Mrs. Gandhi."

She began doing research on her and discovered "that she had this fascinating story."

In some cases, Wagman-Geller said, research for the book required a fair bit of digging, as some of the women had little written about them.

For Gandhi's wife, for example, Wagman-Geller said, she had to rely heavily on "a very slanted biography" written by Kapadia's grandson.

The lives of several of the women contained elements of tragedy – in some cases because they tirelessly devoted themselves to men who were dysfunctional, abusive, negligent or all of the above.

"Just as no man is a hero to his valet, no man is a hero to his wife," Wagman-Geller said. "When some of these women said 'I do,' they had no idea what they were agreeing to. Though I guess a price has to be paid for marrying a genius."

As for whether she considers any of the women in the book to be geniuses or exceptional, Wagman-Geller said, "I think, for the most part, a lot of them were just historic helpmeets. But then, take Mrs. Einstein [Mileva Maric, Albert Einstein's first wife]... She went to the European Polytechnique and was a brilliant physicist in her own right. He would write in his letters to her, which were kept in an Israeli vault for years and opened about a year ago, 'When *our* great theory is exposed.' So a lot of people in the scientific community went, 'Was she equally a partner in his brilliance, but he monopolized all the glory?'"

Another woman whose accomplishments were overshadowed by her husband's was Oskar Schindler's wife, Emilie Pelzl, who Wagman-Geller said "was instrumental in saving Jews, but her husband's big ego didn't let that be known."

Her ultimate takeaway, Wagman-Geller said, was that these women were "short-changed by the times they lived in."

Still, she's unconvinced that society has progressed beyond pushing women's stories to the side. She gives the contemporary example, also featured in her book, of Bernie Madoff's wife, Ruth, who went from being the "Queen of Manhattan" to losing everything.

"Her life is just as fascinating as America's worst scumbag's, but the spotlight has been on him, not her... So yes, I still think men are a bit egocentric and are still garnering the spotlight."■

Marlene Wagman-Geller

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Jewish Radio Hour performance part of Yiddish revival

SHERI SHEFA
sshefa@thecjn.ca

Doing her part to keep Yiddish culture alive, Phyllis Feldman is producing a live performance of the *Jewish Radio Hour*, a Yiddish radio show that entertained Jewish Canadian immigrants from the 1930s to the 1950s.

Feldman said when she was growing up, the Jewish Radio Hour was a Sunday morning staple in her home.

"When I was a little girl, I remember my parents listening to this radio hour. I would catch snippets of it and it was something that was just part of our history and the Jewish experience," said Feldman, who is presenting the event at the Richmond Hill Centre for the Performing Arts on June 17.

"Whether you came in the wave in 1924 from Russia, or you came as Holocaust survivors in the late '40s, Jews were always looking to connect," she said.

"Jewish Radio Hour gave them a way to connect to their new community and they knew that Jews were being accepted because there was something for them. There was a *Jewish Radio Hour*. There was no Internet, there was no TV. That was really their beacon of information and connectivity."

She said the program provided information about life cycle events in the community, featured interviews with prominent Jews such as members of Parliament, and after the establishment of Israel in 1948, the program provided news and updates.

"There was also wonderful Yiddish entertainment. That was a big part of it. There would be a performer who would be in town and would be performing at the Strand Theatre [in Simcoe, Ont.] ... They would come on the radio and perform live," Feldman said.

Feldman, a former board member of Ashkenaz Foundation, the Jewish Film Society and the Medina Theatre Ensemble, said she was inspired to produce the show when she saw a similar performance as part of the Ashkenaz Festival 12 years ago.

"It was a smaller performance of the *Jewish Radio Hour*. I have always been into entertainment and Yiddish culture and slice of life stuff... I've been working on it for the past year and a half. It's in a much bigger venue, different show, expanded script," she said.

Aviva Chernick

"People are hungry for this."

She said, the show, presented through her production company, Red Line Communications, will be in English and in Yiddish.

"You don't need to understand Yiddish to get the gist," she said.

"It's really a collage of a Jewish radio program, but there is a story in there about one of the announcers, a beloved announcer named Harry Harris. Back in the day, people loved him."

Harry Harris will be played by David Gale, an award-winning performer, writer, singer, comedian, and director who currently leads Yiddish theatre classes for UJA Federation of Greater Toronto and the Committee for Yiddish.

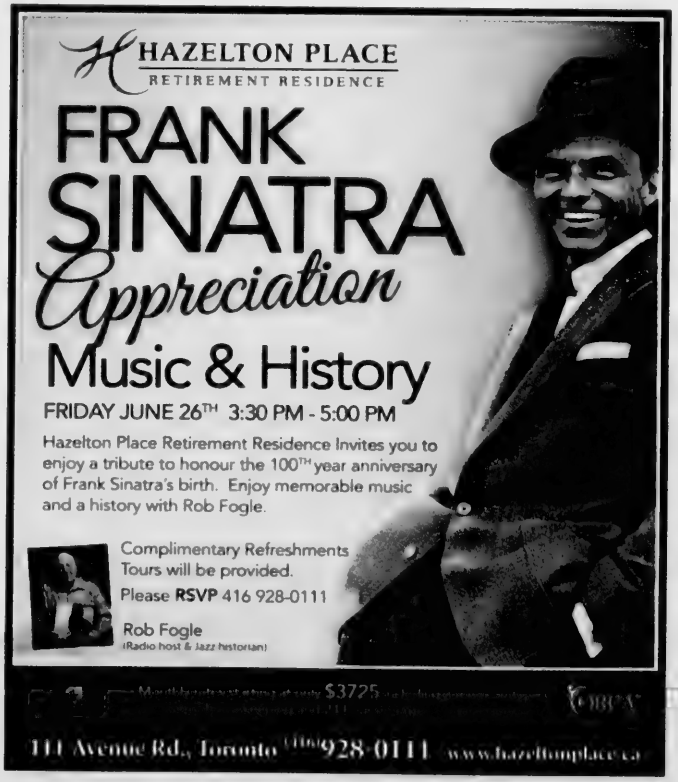
Other performers of the show, written and directed by actor, writer and singer Theresa Tova, and featuring musical direction by Toronto pianist, singer, arranger, and composer Fern Lindzon, include actor Harvey Atkin, most famous for his role as the voice of Leon's Furniture for more than two decades; Aviva Chernick, the lead singer of the Juno Award-nominated world music ensemble Jaffa Road; and Moish Kanatkin, a children's storytelling performer, actor and author.

She said the show at the Richmond Hill theatre, which can accommodate 600 people, is nearly sold out.

"There has been a huge resurgence in Yiddish culture. If you look at the 1970s on, the revival of Yiddish as a language... there has been a huge revival," she said.

"I think it's really important to preserve what we have and let people know that this really is a golden nugget that I wanted to bring back so people could enjoy." ■

To purchase tickets, visit rhcentre.ca or call the box office at 905-787-8811.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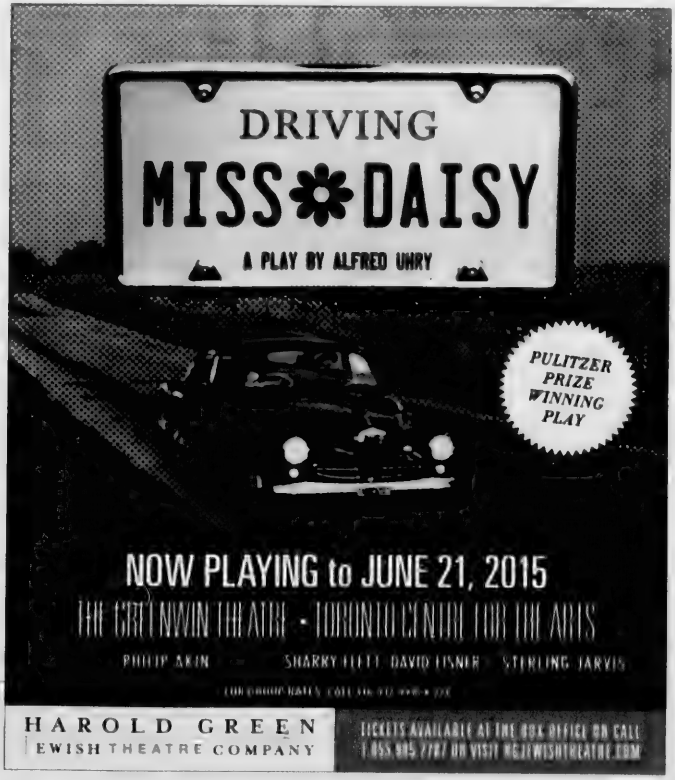
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Cholent blends Ashkenazi and Sephardi ingredients

BARBARA SILVERSTEIN
SPECIAL TO THE CJN

Shabnam "Shaby" Heltay's cooking prowess is known among many members of her community, especially those people who love South Asian food. Her catering company specializes in kosher Indian cuisine.

Heltay, 30, grew up eating South Asian food. Back in the '70s, her Indian-born father, Shmuel Shyam Ranganathan, owned one of the first Indian restaurants in Montreal.

Heltay shares her father's passion for spicy food. She started Spicy Kosher, her own catering company, in 2008, and since then, she's been serving up kosher Indian dishes like tandoori chicken, coconut rice, cauliflower kurma and other curries.

But now Heltay has a new culinary claim to fame. She recently became the cholent champion of the Village Shul in Toronto, when her cholent was chosen as the winning recipe for the shul's first annual Top Chef Cholent Cook-off.

Heltay has an unusual heritage. Her mother, Sara Ghoddoussi, an Iranian Jew, immigrated to Canada and settled in Montreal in the late '70s. She ended up working as a hostess in the South Asian restaurant owned by Heltay's father.

The two fell in love. He converted to Judaism and after they married, they made aliyah.

Heltay is married to Evan Heltay and they have four children under the age of six.

For anyone trying her award-winning cholent, recipe, Heltay offers this advice: "As with any recipe, the secret to a transcendent cholent is to say, "Lichvod Shabbat kodesh" ("in honour of the holy Sabbath"), as you add each ingredient."

Shaby Heltay BARBARA SILVERSTEIN PHOTO

Shaby's Award-Winning Cholent

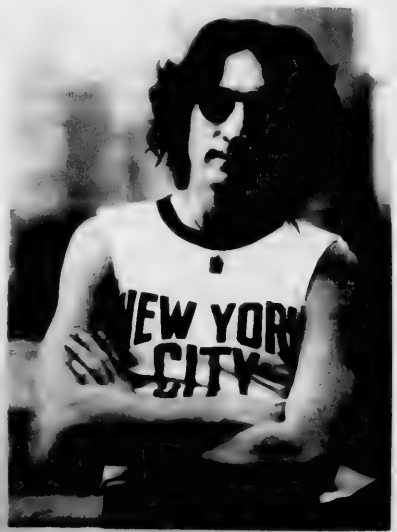
- ❑ 1 cup pot barley
- ❑ 1 cup wheat berries (hard wheat)
- ❑ 1 1/2 cup dry chick peas (soaking is optional)
- ❑ 2.2 lb. beef cheek, trimmed and cut in chunks
- ❑ 1.1 lb. flanken, cut into chunks
- ❑ 4 beef marrow bones
- ❑ 6 medium yellow flesh potatoes, roughly chopped
- ❑ 1 medium sweet potato, peeled and roughly chopped
- ❑ 1/2 cup dehydrated minced onion
- ❑ 1/3 cup onion powder
- ❑ 1/3 cup garlic
- ❑ 3 tbsp. salt
- ❑ 2 tbsp. cumin
- ❑ 3 tbsp. paprika
- ❑ 2 tbsp. brown sugar (packed)
- ❑ 1 1/2 tsp. chili flakes or chili pepper
- ❑ 3/4 tsp. cinnamon
- ❑ 3 tbsp. canola or olive oil
- ❑ 1 bottle beer
- ❑ 9 cups water

Begin by layering the barley, wheat berries and chickpeas in the bottom of a crockpot. Add the meat in another layer. Place the marrow bones on top of the meat and nestle the potatoes and sweet potatoes around the bones for the third layer Sprinkle all of the spices, salt and sugar over the top layer. (This does not have to be perfectly even as it will get stirred before serving.) Pour the oil, beer and water over everything.

Set the crockpot to low and allow the cholent to cook for at least 12 hours. (Heltay typically starts the cholent a few hours before Shabbat begins and keeps the cholent going until it is served in the afternoon on Shabbat.)

Before serving, remove the crockpot from the base and give the cholent a thorough mix to ensure that all the ingredients are combined. Makes 8 to 10 servings. ■

LISS GALLERY



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Memoir recounts transition from Russia to America

BILL GLADSTONE
SPECIAL TO THE CJN

In this funny, self-deprecating memoir, Gary Shteyngart tells the story of his family's migration from Russia to America in 1979, when he was seven years old, and his subsequent transformation not only into a fully grown, Americanized Jewish male, but also a successful writer.

His parents regarded him as a disappointment when he was a child, he reports, and continued doing so even when he graduated from writing courses in college with honours. "My mother was developing an interesting fusion of English and Russian and, all by herself, had worked out the term Failurchka, or Little Failure," he writes, explaining the title of the book.

Shteyngart burst into the literary mainstream with his first novel, *The Russian Debutante's Handbook*, in 2002, and won distinguished literary awards with his two subsequent novels, *Absurdistan* (2006) and *Super Sad True Love Story* (2010). The fact that many segments of *Little Failure* first appeared in *Travel & Leisure*, the *New York Times*, the *New Yorker*, *New York*, *Threepenny Review*, *GQ* and other prestigious publications demonstrates how sought after our little "failurchka" has become in the rarefied world of modern American letters.

Shteyngart writes with a frenetic, comical energy, as though he were on steroids, so it is somehow not surprising that he is subject to occasional panic attacks. The book opens with a description of one such attack, which occurred on his first trip back to Russia in 1999 when he was 27 years old, three years before he signed his first book deal.

He was standing outside the Chesme Church, five blocks from his family's former home in St. Petersburg, a building whose "sugar-coated spires and crenellations" make it more confection than architecture. Among other things, the book is a quest to understand why the church, and an old association with a toy helicopter, could have filled him with such panic. (Recalling his childhood, he remembers his mother explaining that the reason he was afraid of everything was "because you were born a Jewish person.")

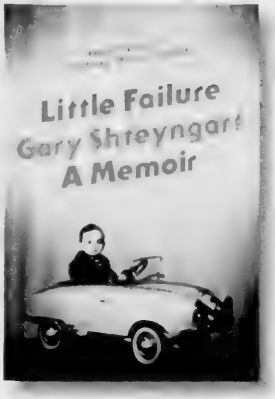
Shteyngart deals with his family's past en passant, providing the condensed *Reader's Digest* version of the tragic fate of his grandparents and many aunts, uncles and cousins.

"As I march my relatives onto the pages of this book, please remember that I am also marching them toward their graves and that they will most likely meet their ends on some of the worst ways imaginable," he relates in a Nabokovian aside. "But they don't have to wait for the Second World War to start. The good times are already rolling in the 1920s. While my great-grandpa Stone Horn [Shteyngart] is being killed in one part of the Ukraine, great-grandpa Miller is being killed in another part."

The Soviet Union was falling apart, and finally allowed its Jews to leave in exchange for tons of grain and some high-tech gizmos from the United States, he explains. The Shteyngarts flew from Moscow to East Germany, then to Vienna, then spent five months in Rome before arriving in New York.

"Coming to America after a childhood spent in the Soviet Union is equivalent to stumbling off a monochromatic cliff and landing in a pool of pure Technicolor," he writes, presenting a typical example of his vivid prose. "The intensity of arrival will not abate. Everything is revelation."

But life quickly settles into a dreary mockery of the American Dream: "We are the Grain Jews, brought from the Soviet Union to America by Jimmy Carter in exchange for so many tons of grain and a touch of advanced technology. We are poor. We are at the mercy of others: food stamps from the American government, financial aid from refugee organizations, second-hand Batman and Green Lantern T-shirts, and scuffed furniture gathered by kind American Jews."



Little Failure
by Gary Shteyngart
Published by Random House

There are some lovely passages here that seem to demonstrate that the author has the soul of a beat poet. For example, the time the family was convinced it had won $10 million because of a letter received from the Publishers Clearing House. Or the time 15-year-old Gary feels a soaring sense of liberation as he travels by subway and plays Frisbee with some new-found non-Jewish friends in the park.

Little Failure is essential a coming-of-age tale that focuses on the author's progress with both women and writing. One evening, as he is coming home from a date, his father queries him: "'Nu, are you a man yet?' He'll lean in and smell the air around me. And I will sigh and say, 'Otstan ot menya,' Leave me alone, and stomp, stomp, stomp upstairs to my *Playboys* and my Essays That Worked for Law School."

Ultimately he tells of his various girlfriends as well as a friendship with an older writer, John, who becomes his benefactor, role model and father figure. We also learn the reason for his panic attack near the Chesme Church: his father once gave him a bloody nose there for playing with a toy helicopter. "Oh, Igor, you are so sensitive," his mother tells him. "And that is why you are a writer."

Having endured a "great uprooting of language and familiarity" in coming to America, Shteyngart laments, in true Nabokovian fashion: "There are more memories here I would like to capture and display for you, if only I were faster with my net." But such allusions to Vladimir Nabokov's classic memoir *Speak Memory* do not serve him well and tend to highlight his own thematic shallowness. Unfortunately, Shteyngart's flash-in-the-pan brilliance delivers no enduring insights into either himself or the human condition.

For a more realistic, serious and detailed treatment of Russian Jewish immigration, see Maxim D. Shrayer's *Leaving Russia: A Jewish Story* (Syracuse University Press), which is a serious, heavyweight, literary work: "Narrated in the tradition of Tolstoy's confessional trilogy and Nabokov's autobiography, this is a searing account of the KGB's persecution of Refuseniks, a poet's rebellion against totalitarian culture, and Soviet fantasies of the West during the Cold War."

Toronto's own David Bezmozgis has also given us a fine novelistic treatment of the subject. Published in 2011, *The Free World* is a fresh and compelling entry in the century-old, still-expanding genre of Jewish immigrant fiction. ■

What's New

JUNE 4 - JUNE 11

by Lila Sarick

Thursday, June 4

YIDDISH VINKL
Myrna Neuringer Levy discusses "World War I from the other side," noon. Free Times Cafe, 320 College St. $20 includes lunch. RSVP yiddishvinkl@yahoo.ca.

KENSINGTON MARKET SOCIETY
Authors **Amy Lavender Harris**, **Sean Dixon**, **Michael Ross Albert** discuss the representation of Kensington Market in their works, 6-8 p.m., Lillian H. Smith Library, 239 College St. Presented by the Kensington Market Historical Society.

GOLF TOURNAMENT
Chabad Markham holds a golf tournament at Sleepy Hollow Golf Club. To register, call 905-886-0420, ext. 222.

Saturday, June 6

MOVIE NIGHT
Danforth Jewish Circle shows the films *The Lady in Number 6* and *The Colours of My Father: A Portrait of Sam Borenstein*, 7 p.m. Location provided upon RSVP. Email djcMovieNight@gmail.com.

TALENT IN CONCERT
Ken Chasen, whose songs and prayer melodies are sung in North America, England and Israel, performs 7:30 p.m. at Temple Har Zion. Tickets, 905-889-2252.

Sunday, June 7

ADVANCE IN CANCER TREATMENT
Dr. Jonathan Irish, head of surgical oncology at Cancer Care Ontario, discusses "Targeted therapy in cancer: How health policy and innovation in cancer treatment fit together," 7:30 p.m., Temple Har Zion. $5/$10. 905-889-2252.

CONCERT IN THE ROUND
Gerard Edery performs classical, folk and popular songs from around the world, 7 p.m., Temple Sinai. Free.

ISRAEL DAY FESTIVAL
Na'amat Canada hosts a free Israel Day festival,Wood Valley Park, Lebovic Jewish Community Campus, 11 a.m.-5 p.m. 416-636-5425 or israeldayfestival.com.

Age is only a number

David Usher, centre, who turns 89 this month, recently received a sixth Dan Award certificate for his over 53 years of contributions to the martial arts community. Sensi Monty Guest, left, and sensi Cezar Borkowski presented him with the award.

Monday, June 8

EATING DISORDERS DEMYSTIFIED
Dr. Heather Wheeler discusses "Eating orders demystified: Signs, prevention and treatment," 7 p.m., Temple Sinai.

S.Y. AGNON LECTURES
Rabbi Jeffrey Saks discusses the work of the only Hebrew literature Nobel Prize winner, S.Y. Agnon, June 8 at Kehillat Shaarei Torah, and June 9 at Beth Avraham Yosef of Toronto Congregation, 8 p.m. Free.

VIP CLUB
The VIP Club (vision impaired persons) meets 7 p.m. at Bernard Betel Centre. $5/$7. Call **Bess**, 905-508-2892.

MEDICAL ETHICS
Rabbi Mordechai Torczyner discusses "Rationing end of life care: lessons of the Rasouli case," June 8, 7:30 p.m., Shaarei Shomayim Congregation. www.torontotorah.com

Tuesday, June 9

ISRAEL GUIDE DOG BENEFIT
Randy Bachman performs at a benefit for the Israel Guide Dog Center for the Blind, 7:30 p.m., Koerner Hall, 273 Bloor St. W. For tickets, 855-985-2787 or www.rcmusic.ca

Wednesday, June 10

IMMIGRATION AND SPONSORSHIP
Lea Soibelman, Jewish Immigrant Aid Services, discusses "Canadian immigration and sponsorship," 6:30 p.m. Day Centre for Seniors, 1600 Steeles Ave. W. Limited caregiver respite and transportation available. 416-635-2900, ext. 498 or 499.

BIKUR CHOLIM SPEAKER
Bikur Cholim presents "an evening of inspiration for women," with guest speaker **Rabbanit Yemima Mizrachi**, 8 p.m., Shaarei Shomayim Congregation. RSVP 416-783-7983 or bikurcholim15@gmail.com.

VIOLENCE AGAINST WOMEN
Aruna Papp, a survivor of honour-based violence, discusses her life and how she became a voice for women and children. **Penny Krowitz**, executive director of Act to End Violence Against Women, provides a Jewish community perspective, 7:30 p.m., Pride of Israel Synagogue. $36. For tickets, call 416-226-0111 or at arunapapp.eventbrite.ca.

JEWS FOR JUDAISM
"What happens next: Judaism on the afterlife," is the topic discussed at Shaarei Tefillah Congregation, 8 p.m. Sponsored by Jews for Judaism, 416-789-0020. Free

Coming Events

PALLIATIVE CARE
"Palliative Care: Is love enough?" is the topic for caregivers, sponsored by Family Caregiver Connections and North York Seniors Centre, June 24, 10 a.m.-3 p.m., North York Seniors Centre, 21 Hendon Ave. RSVP by June 12 if you require transportation or respite care, 416-733-4111.

GARDEN SPRING FESTIVAL
Shoresh's Kavanah Garden holds a spring festival. Enjoy nature-based yoga, spring planting, edible plant walk and storytime, June 14, 10 a.m.-2 p.m., 18 Lebovic Campus Dr. Thornhill.

AUTHORS SPEAK
"Laughing while crying," a conversation with authors **Sayed Kashua**, **Nancy Richler**, June 14, 7 p.m. at the Miles Nadal JCC. Sponsored by the New Israel Fund of Canada. Register at nifcan.org.

YOUNG VILNA
Justin Cammy, associate professor of Jewish studies at Smith College, discusses "Young Vilna, the Yiddish literary movement in Poland," June 17, 2 p.m., Workmen's Circle, 471 Lawrence Ave. W. Free. Lecture in English with readings of the poets' works in Yiddish.

HIGH PARK WALK
Canadian Society for the Protection of Nature in Israel holds a free guided nature walk in High Park, June 14, 10:30 a.m. RSVP spnicanada@gmail.com

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GROUPS AND WORKSHOPS
Registration is required for all programs. Classes are open to all members of the community. Fee reductions available.

CONTINUED ON NEXT PAGE

Deadline reminders:
The deadline for the issue of June 18 is June 8. All deadlines are at noon. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

◗ Dating in Midlife: A one-session workshop for men and women over 40 who have been single for more than 2 years. June 17, 7-9:30 p.m.

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario pro-vides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

◗ **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.

◗ **Adult 55+, Miles Nadal JCC.** June 4, **Shlomo Schwartzberg** discusses "The Golden Age of Jewish Cinema," 1:30 p.m. $4. Email lisar@mnjcc.org or 416-924-6211, ext. 155.

◗ **Earl Bales Seniors Club.** 416-395-7881. Walking group with brunch, June 8, 10 a.m.; Casino Woodbine, June 17; High tea with big band music, June 24, 2 p.m.; Social bridge, Thursdays, 12:30 p.m.; Balance and co-ordination class, Tuesdays 10 a.m.

◗ **Bernard Betel Centre.** 416-225-2112. June 7, Concert with **Marc Ballesteros**, 1:30 p.m.; June 9, **Gerald Ziedenberg** discusses "Aaron Aaronson: The unknown hero of Israel," 10 a.m.; June 11, lecture on "De-stress and breathe better: natural cheerfulness and mindfulness," 1:30 p.m.; Mondays, June 1-29, **Rosalin Krieger** discusses "Being a mensch in Hollywood: the highs and lows of four distinctive Jewish-American actors," 1-3 p.m.

◗ **Support group for seniors** discussing health and wellness, financial planning and other issues. Meets Fridays 1:30-3 p.m. until June 12, Bathurst-Finch Hub, 540 Finch Ave. W. Sponsored by Circle of Care.

◗ **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.

◗ **Temple Sinai** holds a series of lectures on "Wellness from head to toe." June 8, "Optimizing your hearing health," noon. $15 (includes lunch)/ $36 for the series. 416-487-4161.

◗ **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.

◗ **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Sheila**, 416-665-3333, or **Judi**, 416-785-0941.

◗ **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

◗ **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Free lessons at 12:30 p.m. Must reserve, 416-633-3838.

◗ **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmi chaels1@gmail.com

◗ **Beth Tzedec Synagogue.** Play bridge Thursdays 1:30-4 p.m., mah-jong 2-4 p.m. Call **Maureen**, 416-781-3514.

◗ **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org

◗ **Beth Sholom's** seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

◗ **Sadko Hadzihasanovic** teaches "Painting landscape with watercolour," Aug. 10-14, 12:30 - 3:30 p.m.

◗ **Leon Soriano** teaches "Painting and mix media," July 14-16, 10 a.m.-4 p.m.

◗ Osteofit classes for those at risk of falling or who have osteoporosis offered Wednesdays at 11 a.m. For questions about the class, call **Sandra Renzacci**, ext. 4000.

◗ Free exercise classes for seniors, can be performed in a chair, offered Tuesdays and Fridays, 11 a.m.

◗ **Kathryn Chelin** teaches "Drawing for the terrified beginner," July 13, 17, 9 a.m.-noon.

◗ **Osnat Lippa** presents "Pioneering women artists of the modern era," June 9, 16, 1 p.m.

◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.

◗ **Jordan Klapman** discusses "Hollywood's Oscar-winning Jewish songs," June 4, 11, at 1 p.m.

◗ **Rosalin Krieger** discusses sitcoms of the 1990s, July 28-Aug. 18, 1-3 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

◗ Accessible yoga for people of all abilities, June 7, 1 p.m.; Inclusive ballroom and Latin dance workshop, June 7, 2:15 p.m.; Mixed abilities dance event with DJ **Layah Jane**, June 28, 4 p.m. Call ext. 330.

◗ Toronto Jewish Film Society presents *Kol Nidre* and *70 Hester Street*, June 7, at 4 and 7:30 p.m. Guest speaker **Shirley Kumove**. Box office opens one hour before screening time.

◗ **Katherine Barber** discusses "Jewish contributions to the world of ballet, " June 8, 15, 1:30 p.m.

◗ A photo exhibit titled *I Work Here* by **Benjamin Rondel** is on display at the gallery until June 28.

◗ The MNJCC and Montreal's Segal Centre for Performing Arts are sponsoring the 2015 Canadian Jewish Playwriting Competition. The winning play will be performed in a public staged reading. Submission deadline July 2. www.mnjcc.org/2015CJPC

◗ **Adam Nayman** discusses the work of filmmakers Joel and Ethan Coen, Mondays till July 13, 7-9 p.m. June 8, *Barton Fink/Inside Llewyn Davis.*

◗ *Filming Ourselves* – A youth fashion show, performances and screening of the movies created in a storytelling workshop for teens whose lives have been touched by cancer, June 20, 8 p.m., Al Green Theatre. Presented by Gilda's Club Greater Toronto. For tickets, 416-214-9898 or chani.greenwald@gildasclubtoronto.org.

◗ Registration is now open for the IsReal Dance Festival, June 26-28. www.israelidancetoronto.com.

◗ Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.

◗ Register for Summer Institute for Creative Adults. Singers edition, seeking male voices, July 13-17; Theatre edition, Aug. 17-21. Ext. 250.

◗ Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

◗ Beer and cheese pairing workshop, July 16, 7 p.m.

◗ The JCCs go to the Shaw Festival to see *Sweet Charity*, June 25.

◗ **Nora Gold** discusses "Anti-Israelism on campus," July 20, 7 p.m.

◗ **Suzanne Metz** offers a "Non-traditional life drawing workshop, " July 14-16.

◗ Bridge level 1 and 2 starts the week of June 22.

◗ Create ceramic tea sets Aug. 4-7, 10 a.m.-4 p.m.

◗ Intermediate and beginner mah-jong start the week of June 22. ■

ASK ELLA

Give those you love the benefit of the doubt

Ella Burakowski
eb@thecjn.ca

Dear Ella,

Everything had been going too well. Last year, I met Arthur at my friend's book club. We went for coffee after the meeting and have been together ever since. We have so much in common. Our kids are grown and happy, we travel together, love to read and have wonderful discussions. We truly enjoy each other's company. I haven't been this happy in years.

A few days ago, however, I was dealt quite a blow. After a routine mammogram and follow-up testing, I was diagnosed with breast cancer. I will need a lumpectomy and radiation. I've been dealing with this alone, as the last thing I want to do is burden my daughters or Arthur. I'm seriously considering breaking it off. I would appreciate hearing your thoughts.

Falling Apart

Dear Falling Apart

Medically you're doing all the right things by following doctors instructions and learning your next steps. Emotionally, however you are doing the opposite. There is no need for you to go through this alone. In fact, stress adds an extra challenge for your body to overcome.

You have a support system, and now is the time to use it. Your daughters would want to know and be there for you.

As for Arthur, give him a chance. See how he handles a difficult situation. You may be pleasantly surprised.

Don't let this diagnosis define you. Although it's a setback, you caught it early and have a medical plan in place. Now put the support component in place to ensure the most positive outcome.

Arthur may end up being that special person who will get you through the rough times. A partner is there for the good times and the difficult ones. Give him the opportunity to step up. He deserves that. Do not look at this as a burden. Health problems are a fact of life and can hit anyone at any time. Would you have bolted if the tables were turned and Arthur told you he had cancer? Somehow I doubt it. The two of you may come out on the other side of this journey, closer, stronger and more committed.

Arthur will have a lot of emotions to work through. Give him the time you've allowed yourself. Let him absorb what you're telling him. Let him talk and share his concerns, fears and feelings. Communication is key for both of you. Hopefully Arthur will be the special man you believed him to be. However, if that's not the case, it's best you find out now. Hang on to the people who deserve you. You'll get through this with the people who love you.

Dear Ella,

My brother Harry is a successful businessman. He's the CEO of a large company and has a seat on the board of two organizations. Harry has three children over 20. He split from his wife a few years ago and started dating. For the past three months, he's been seeing a woman in her early 30s. Harry is pushing 60. He looks absolutely ridiculous with her. I'm sure this woman is more interested in Harry's money than in Harry. Is there any tactful way I can raise this topic without losing the relationship I have with my brother?

Yearning for Youth

Dear Yearning for Youth

Harry has managed to raise a family, do well in business and gain the respect of members in the community. He sounds well rounded and in control.

I have to wonder why you feel a man who can do so much right with his life is so inept when it comes to picking who to spend his social time with?

On the one hand you make Harry sound like an intelligent pillar in the community, and on the other, you paint him to be a love-struck moron.

Give Harry a bit more credit. If this younger woman is out for your brother's money, Harry will probably figure it out. Maybe this woman is bright, intelligent, has a good heart and brings out the youth in your brother? Maybe your brother enjoys spending time with a younger woman who makes him feel good about himself? Whatever the reason, it's his life and his business.

Give your brother the benefit of the doubt. Maybe Harry knows exactly what he's doing. ■

Ella's advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

Family Moments

Congratulations and best wishes to Max Dankner on your 90th birthday, from the whole family

Cecil & Susan Lindo are thrilled to announce the arrival of their first grandchild, Levi born on April 20, son of Melissa Lindo & Joel Laceda.

Blair Aronovitch & Jonathan Schwarz are engaged! Parents, Walter Aronovitch & Gina Tapper, Jayson (Debra) & Jacky Schwarz. Grandparents Marion Schwarz, and Norman & Sondra Turk.

Marcus Rotenberg, mazel tov on your 90th birthday! Love your children and grandchildren

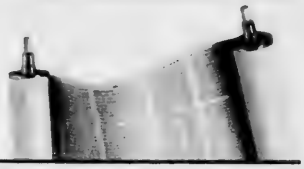
Email your digital photos along with a description of 25 words or less to **cblackman@thecjn.ca** or go online **to www.CJNews.com** and click on **"Family Moments"**

Mazel Tov!

מזל טוב!

Parshah

Beha'alotcha | Numbers 8:1-12:16



Rabbi Ilan Acoca explains why the key to leading a successful life lies in our own hands
Rabbi Baruch Frydman-Kohl says Jews and Christians have much to learn from each other
Rabbi Catharine Clark wonders why Moses was reticent when advocating on behalf of his sister

Rabbi Ilan Acoca

All spiritual and physical matters are associated with a person's hands. Hashem created man with both a right and a left hand because the right hand exists to toil in the pursuit of spiritual growth in this world, while the left one works for one's earthly needs.

The Talmud (Berachot 35b) records a difference of opinion between Rabbi Shimon bar Yochai and Rabbi Yishmael regarding the extent of one's physical efforts: Rabbi Shimon bar Yochai held that all of one's efforts should be channelled into Torah, while Rabbi Yishmael held that one should work and learn. The Talmud records that many followed Rabbi Shimon bar Yochai, and "it did not come into their hands," meaning that they were not successful. Many others followed Rabbi Yishmael's view, and "it came into their hands," meaning that they were successful.

The Talmud uses this phrase to show us that one must use both hands in this world, one to strive for spirituality, the other for physical needs. Those who conducted their lives like Rabbi Shimon bar Yochai were unsuccessful because he posited that only spirituality must be pursued. According to Rabbi Shimon bar Yochai, then, why would Hashem create man with more than just a right hand?

Those who followed Rabbi Yishmael succeeded because they used both their hands, one to sustain them physically, the other to launch them spiritually.

The strength and dexterity that Hashem has placed in one's right hand generally exceeds that of his left. This reminds us that Hashem desires that we emphasize spiritual pursuits in our life, leaving physical pursuits as the inferior priority.

The Ben Ish Chai teaches that when God commanded Moses to make two silver trumpets (Numbers, 10:2), He told him to make them with both hands, thus creating them spiritually and physically.

Let us all apply this lesson and channel our efforts to spiritual pursuits with the assistance of our physical pursuits. ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.

Rabbi Baruch Frydman-Kohl

A few weeks ago, I joined cardinals, bishops, priests and Catholic lay leaders and more than 120 rabbis from throughout the world at a meeting in the Galilee convened by the Neo-Catechuminal Way to mark the 50th year since Vatican II reset Catholic teaching about Jews and Judaism.

We saw this as an opportunity for Jews and Catholics to rethink and strengthen our relationship in the face of secularism, anti-Semitism and religious extremism. Contemporary Catholics can heal themselves by overcoming the Christian history of rejection and contempt of Judaism. Jews can discover a changed Christianity that does not seek to replace us, but to work with us for the welfare of this world.

Each tradition is challenged to overcome ancient fears to build a future based on the infinity of God's love as expressed in different religious communities.

In a sense, this is a second-Pesach moment in history. According to the Torah reading this week, a person who is impure because of contact with a dead body or too far away from the community is given a second opportunity to participate in the Passover meal.

Religious traditions can also have a second chance. We can join together to witness that science and technology, capitalism and socialism must have ethical limits.

Jews have much to learn from a Christian emphasis on faith and willingness to sacrifice of self.

Christians can learn from a Jewish emphasis on deeds, on family and the expanding role of women.

It is time for a second encounter with each other, for the world and for God.

Instead of a rejection of the other, we can learn that there are many paths to do God's will.■

Rabbi Baruch Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.

Rabbi Catharine Clark

In this week's parshah, Miriam and Aaron gossip about their brother, Moses. As punishment, God strikes Miriam with a disease that turns her skin white and scaly. Aaron cries out to Moses to take pity on their suffering sister. In turn, Moses cries out to God, saying five Hebrew words: "*El na refa na lah*" – "O God, pray heal her!"

So few words for such a dire situation. Moses makes long speeches elsewhere in the Torah. Why doesn't he say more on behalf of his sister?

A couple of possible explanations make Moses appear petulant or calculating. Perhaps Moses continues to be angry with Miriam for her insult and is not interested in praying for her well-being. A midrash from Sifrei paints Moses as a consummate politician. Moses does not pray at length for Miriam, lest the many complainers among the Israelites in the wilderness object that he prays more for her than for them.

Other explanations paint Moses in a more positive light. Perhaps, given the urgency of the situation, Moses spoke only five words in order to get his point across as quickly as possible.

One of my Talmud Torah students, Maia Goldman, proposed another good interpretation. According to her, Moses could say so little and still be secure in the belief that his prayer would be effective because Moses had already developed good communication patterns with God. In the Torah, God speaks to Moses all the time, and Moses regularly responds.

This interpretation should comfort us regardless of whether we have a strong prayer life. Should you or someone you love be in need of healing, a concise prayer like that of Moses might suffice. If not, there is always the option of speaking to God at length about one's hopes and fears. ■

Rabbi Catharine Clark is spiritual leader of Congregation Or Shalom in London, Ontario.

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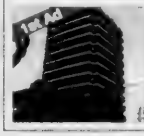

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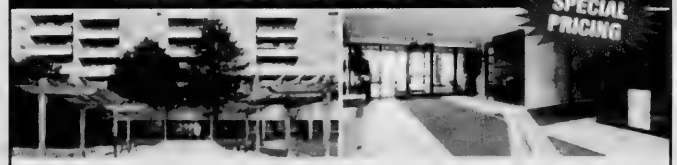

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Tour to highlight gay rights

CONTINUED FROM PAGE 21

"The group will see that you can be gay and a colonel in the IDF or a TV personality or an ambassador, and that that is completely normal in Israel," said Godoy, a public and government relations specialist. "We expect to meet the former host of Israel's version of the reality TV show *Big Brother*."

Although he heads Ga'ava (Hebrew for pride), Godoy is not Jewish. He's Catholic, in fact, the son of a Latin American father and a French-Canadian mother.

In 2006, he was among 26 young influential Quebecers invited by CIJA on a trip to Israel. He was then vice-chair of the Quebec Gay Chamber of Commerce, as well as active in general youth and political affairs. In 2009, he was invited to join Ga'ava's board – the first non-Jew so honoured – and soon after became chair and president.

Ga'ava is equally open to "allies" of the Jewish LGBTQ community, he points out. CIJA, with Ga'ava's connections, has forged links with the Quebec LGBTQ community over the past few years and has supported Ga'ava's participation in Montreal's annual Pride Parade in August.

Fostering allies is a prime aim of the upcoming trip in the defence of Israel and in combating anti-Semitism, Godoy said.

However, he adds, "this is not like going to North Korea. They are not going to be constrained. There will be lots of free time for them to talk to ordinary Israelis on the street and make up their own minds."

Critics' charge that this is all "pinkwashing," an attempt by Israel to play up its liberal attitude to homosexuality to detract from the conflict with the Palestinians, but the claim is quickly dismissed by Godoy.

"That's an easy smear... Pinkwashing would only be true if equality for gays and lesbians in Israel was a sham, a marketing ploy," he said.

The reality is that it is not. It can't be denied that Israel values democracy and human rights."

He adds: "I challenge anyone to say that such a parade or conference could be held in Ramallah or Gaza City or Damascus, or that two guys could hold hands on the street there."

Said Martine Roy: "This is an opportunity to see what is going on in Tel Aviv and to become aware of the intellectual capital accumulated over 40 years concerning LGBTQ pride and the fight against homophobia and transphobia."

The Quebecers are leaving just as the results of a survey of 115,000 gay men in 127 countries have been released. Israel emerges as the seventh-best place in the world for gays in this study, which was undertaken by the dating service Planet Romeo and Germany's Johannes Gutenberg University at Mainz. ■

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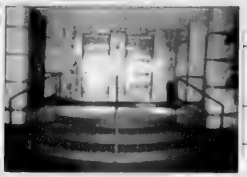
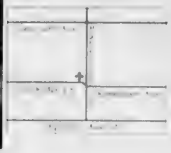

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THE CANADIAN JEWISH NEWS
JUNE 4, 2015

Dennis Prager: the left's moral compass is broken

RON CSILLAG
SPECIAL TO THE CJN

Dennis Prager is an American syndicated radio talk host heard on 140 radio stations across the United States. His daily three-hour show can be heard in Canada on the Internet and via the "Dennis Prager" smartphone app. A *New York Times* best-selling author, he has written six books. His latest is *The Ten Commandments: Still the Best Moral Code*.

Prager is co-founder of the Internet-based Prager University (PragerU), which features prominent thinkers giving five-minute courses on subjects ranging from the Middle East conflict to economics, happiness and male-female relations.

He'll be speaking as part of the Shabbat Project, June 9 at the Paradise Banquet and Convention Centre in Vaughan, Ont.

The title of your Toronto talk is "Maintaining hope in a dangerous world." What's the secret to doing that?

One "secret" is to understand that there has nearly always been a challenge to maintain hope. The world has almost always been dangerous. Yet, ultimately, evil is vanquished. The problem, of course, is that before the "ultimately" arrives, a lot of people suffer terribly. That's why evil must be fought.

And one source of hope is religion. I don't know how truly secular people who empathize with human suffering keep their sanity. If I believed this life is all there is, I would either have to decrease my empathy with human suffering or check myself into a psychiatric hospital. For other responses, readers are invited to my speech.

Canadian Jews are increasingly attracted to the governing Conservative party, in large measure because of Prime Minister Stephen Harper's unquestioning support of Israel. One observer described this as something U.S. Republicans "can only dream about." What's your observation about U.S. Jewry's political leanings these days? Is there disenchantment with President Barack Obama?

Most American Jews are not disenchanted with Obama because most American Jews completely share his left-wing values and positions – including his disdain for Israeli Prime Minister Benjamin Netanyahu.

For most American Jews, Judaism is an ethnic identity, not a religious one. Their ethnicity is Jewish but their religion is leftism – feminism, environmentalism, egalitarianism, socialism (à la western Europe). Leftism has been the most dynamic religion in the world for the last 100 years, and no group has been attracted as much as have Jews.

What is the most immediate threat to world Jewry? You believe it is Iran and you chide U.S. Jews for being more concerned with climate change.

Other than Iran and violent Islamism – which are bad enough – I believe the most immediate threat to world Jewry is internal. On the one hand, there is the drift of non-Orthodox Jewry away from Judaism (God, Torah, Israel) to leftism (ultimately leading to no God, no Torah, and no Israel). On the other hand, too much of Orthodoxy – the one Jewish movement to resist embracing leftism – is drifting into an unhealthy preoccupation with halachic ritual observance. This leads to an ever-increasing number of *chumrahs* (stringencies – see the long list of inedible items deemed not kosher for Passover, for example); to judging fellow Jews almost solely by their levels of ritual observance; and to a retreat from the rest of the Jewish community and from the larger non-Jewish world. Chabad is the major institutional exception to this, and there are many other individual Orthodox exceptions.

"Chide" is a gentle word. History will have moral and Jewish contempt for those many American Jews who worry about global warming more than about Iran obtaining nuclear weapons. The climate has changed throughout the Earth's history. So what? Thank God it's not cooling. Moreover, I

Dennis Prager

am not persuaded that computer models of the climate 40 years from now should trouble anyone nearly as much as a regime whose greatest goal is to annihilate Israel obtaining nuclear weapons. For the record, I suspect that Harper worries more about Iran than about global warming.

You use the term "leftist thinking" in a lot in your writings. Isn't that a bit broad and unfair? Would you use the term "rightist thinking" the same way?

I don't understand why it is "unfair" to characterize left-wing positions as left-wing positions. It would be unfair only if I were to characterize as a left-wing position a position that is not actually left-wing. However, I do not believe that in a lifetime of speaking, writing and broadcasting that I have ever done that. One of the governing mottos of my national radio show is, "First tell the truth, then give your opinion."

In your lifetime, anti-Semitism and Israel hatred in the non-Muslim world has shifted from the hard right to the left, often the mainstream left. How do you explain this, and why hasn't the U.S. Jewish vote changed accordingly to the Republicans?

Here is one explanation: the left does not divide the world into traditional categories of good and evil. Rather, it divides the world between rich and poor, black and white, and strong and weak. The Palestinians are perceived as poor, non-white and weak as compared to Israeli Jews. Therefore, the left roots for the Palestinians instead of the morally good party, Israel.

Also, unlike the Torah, which teaches justice – "Do not favour the poor man in court," the left teaches social justice – "Do favour the poor man." The left's moral compass is, therefore, broken. And the further left one goes, the more one is incapable of seeing, for example, the morality of Israel in its wars with Hamas. Instead, one only sees dead Palestinian babies. It would be as if one were to have seen only dead German babies as a result of Allied air raids in World War II and concluded that Nazi Germany was the victim.

The U.S. Jewish vote hasn't changed because most Americans are leftists. And just as leftism trumps the non-Jewish left's commitment to Israel, it does the same to many Jews.

We often hear that criticism of Israel is inherently anti-Semitic. Where do you stand? In an extreme example, can one argue for a single binational state and not be anti-Semitic?

I have never once heard or read a mainstream conservative Jew or non-Jew label criticism of Israel "inherently anti-Semitic." Haters of Israel invented that charge in order to protect their Israel-hatred against legitimate charges of Jew-hatred. I debated at Oxford University last November, and one of the two anti-Israel people I debated said that "Israel does to the Palestinians what the Nazis did to the Jews." Is that "criticism" of Israel or an anti-Semitic libel?

Can one argue for a single binational state and not be anti-Semitic? I respond with a question: can one argue for the disappearance of the Italian state and not be anti-Italian? ■

This interview has been edited and condensed for style and clarity.

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Rabbi Joseph Albo's understandable outburst

Backstory

JONATHAN L. MILEVSKY

Angry outbursts are not something one would expect from an erudite and thoughtful rabbinic scholar. So it comes as a surprise when one reads in the surviving accounts of the disputation in Tortosa, Spain (1413-1414) that Rabbi Joseph Albo, the consummate theologian and author of the classic *Sefer Ha-Ikkarim*, a substantial philosophical work on the foundational beliefs of the Jewish faith, lost his temper.

As Sina Rauschenbach and others write, Rabbi Albo was impatient and spoke furiously, later getting trapped by his own words. On two occasions, he had to be interrupted by the pope.

Perhaps we can provide Rabbi Albo with the benefit of the doubt, however, by taking a closer look at the difficult circumstances of the disputation.

Besides the rabbis that attended, such as rabbis Moses aben Abez, Zerahia Halevi, and Matityahu Hayitzhari, and the Aragonian and Catalonian Jewish communities that were invited, it is widely accepted that there were 70 seats prepared for archbishops, bishops, and cardinals. It was also presided over by none other than Pope Benedict XIII himself.

Not surprisingly, according to one source, the rabbis' "hearts melted" when they first entered the big hall. Moreover, unlike the previous disputations in Barcelona and Paris which lasted a few days, this disputation lasted 21 months during which time the rabbis were not allowed to leave Tortosa. Furthermore, the disputation took place at a time when there was great urgency to convert Jews.

The catalyst for the debate was a "sourcebook" on so-called Christological midrashic homilies and it was written by Geronimo de Santa Fe (formerly Joshuah Lorki.) Geronimo was converted by Vincent Ferrer, a roaming preacher and key figure in the disputation. According to the late Hyam Maccoby, Ferrer was filled with an "apocalyptic fury" not uncommon in the mendicant orders of his day. It is likely that the rabbis were well aware of the environment leading up to the disputation.

If its historical and physical settings did not create enough tension, the format of the disputation surely did. Maccoby explains that the disputation represented a summary of sorts on the Christian views

> *The disputation took place at a time when there was great urgency to convert Jews.*

of the Talmud, which varied historically from being perceived as an extension of "Old Testament Judaism" to being seen as a heresy against Christianity.

The content of the discussion, then, was a recognition of some parts of the Talmud and a rejection of the rest, but that determination was for the Christians to make. Indeed, if the rabbis responded that some parts of the Talmud were not as authoritative as others, they were accused of being inconsistent. Often, the rabbis had no choice but to answer that they are not learned enough to offer an explanation of the talmudic sections that were raised.

Thus, although the topic of the disputes was not about the veracity of Judaism or Christianity per se – and focused mainly on the question of if the Messiah had already arrived – the pressure on all levels was enormous. In fact, even when the rabbis were successful at one point at completely refuting Geronimo, at which point they asked the pope if the disputation can be terminated, their request was denied.

In light of all this pressure – and I am arguing that it had a significant impact on the 33-year-old Rabbi Albo – the quality of his arguments at Tortosa was impressive. According to Yitzchak Baer and others, Rabbi Albo continued building on these points in his *Sefer Ha-Ikkarim*. Support for this claim can be seen from the fact that the epiphenomenal importance of the belief in the messiah, a point Rabbi Albo made at Tortosa, is discussed in the *Ikkarim* as well. Thus, from Rabbi Albo's book one gets a deeper understanding of his views, while from the historical sources relating to the disputation, one gains an insight into the cause of his demeanour. ■

Milevsky is a PhD candidate in religious studies at McMaster University, Hamilton. Twitter.com/TheLordGave

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Steeles Memorial Chapel

Apelbaum, Paul	May 5, 2015	28-10 Post Oak Dr
Sterensus, Asna	May 6, 2015	Private
Silverstein, Michael	May 6, 2015	1901 Yonge St
Farkas, Anna	May 6, 2015	17 Donnalyn Dr
Fields, Dorothy	May 6, 2015	4 Evanston Dr
Torch, Tessa	May 8, 2015	100 Antibes Dr
Izsak, Elisabeta	May 8, 2015	62 Robingrove Rd
Cogan, Dorothy	May 10, 2015	79 Rockford Dr
Borovoy, Rose	May 10, 2015	100 Antibes Dr
Yagolnitser, Malvina	May 11, 2015	7440 Bathurst St
Kreinine, Iakov	May 11, 2015	Private
Berger, Edward	May 11, 2015	1 Northwestern Ave
Krakovich, Nina	May 11, 2015	Private
Benguaich, Judy	May 14, 2015	175 Clifton Ave
Morgovsky, Gisia	May 14, 2015	Private
Haskin, Esfir	May 14, 2015	Private
Tsofina, Elizaveta	May 15, 2015	Private
Hirsch, Piroska	May 17, 2015	3560 Bathurst St
Shtilvasser, Nataly	May 18, 2015	Private
Pivnick, Keith Lloyd	May 18, 2015	Private
Benchluch, Samuel	May 18, 2015	11 Townsgate Dr
Sedletkaia, Sofia	May 19, 2015	Private

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Rose Lefko-Cohen	May 16/15	133 Torresdale Ave.
Minnie Solomon	May 17/15	3560 Bathurst Street
Mary Roseberg	May 15/15	2 Neptune Drive
Bronia Beker	May 19/15	7 Townsgate Drive
Stan Jeffay	May 20/15	15941 Simcoe Street
Debbie Young	May 19/15	7 Holsted Road
Harry Greenspan	May 20/15	529 Spadina Road
Sylvia Greenspoon	May 21/15	147 Elder Street
Herbert Epstein	May 23/15	
June Werker	May 20/15	645 Castlefield Ave.
Mark Silverstein	May 24/15	112 Redondo Drive
Dr. Jesse Witchel	May 21/15	1 Benvenuto Place
Nissim Benshabat	May 23/15	4077 Dufferin Street
Wendy Lack	May 23/15	225 Davenport Road
Gania Zelenski	May 25/15	39 Sunnycrest Road

LEFKO-COHEN, Rose ז"ל

On Saturday, May 16, 2015, passed away peacefully after a long and happy life, surrounded by her family.

Beloved wife of the late Charles Gould, Morris Lefko, and Louis Cohen. Loving mother and mother-in-law of David and Helen Gould, and the late Marcia and Sam Blazer. Dear sister of the late Jean Glazer (Harry). Devoted grandmother of Susan Gould and Larry Birnbaum, Charles Michael and Cheryl Gould, Cory and Pauline Blazer, Tammy and Stephen Daiter, Shael and Marilyn Blazer. Great-grandmother to Alexis, Chelsea, Nicole, Maddy, Sam, Shara, Jade, and Adam.

Fondly remembered and greatly missed at this time by Maura and Elliott Cohen, Lil and the late Ben Cohen, Diane and the late Leonard Glazer, Howard and Nancy Glazer, Bruce and Esther Glazer and their children and grandchildren.

Many thanks to her dedicated caregiver Jenny.

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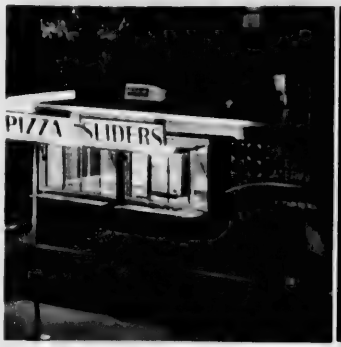

The Food Tour was launched at the bar mitzvah of Mitchell Garber (right) CLIQ CREATIVE PHOTO

THE LAUNCH

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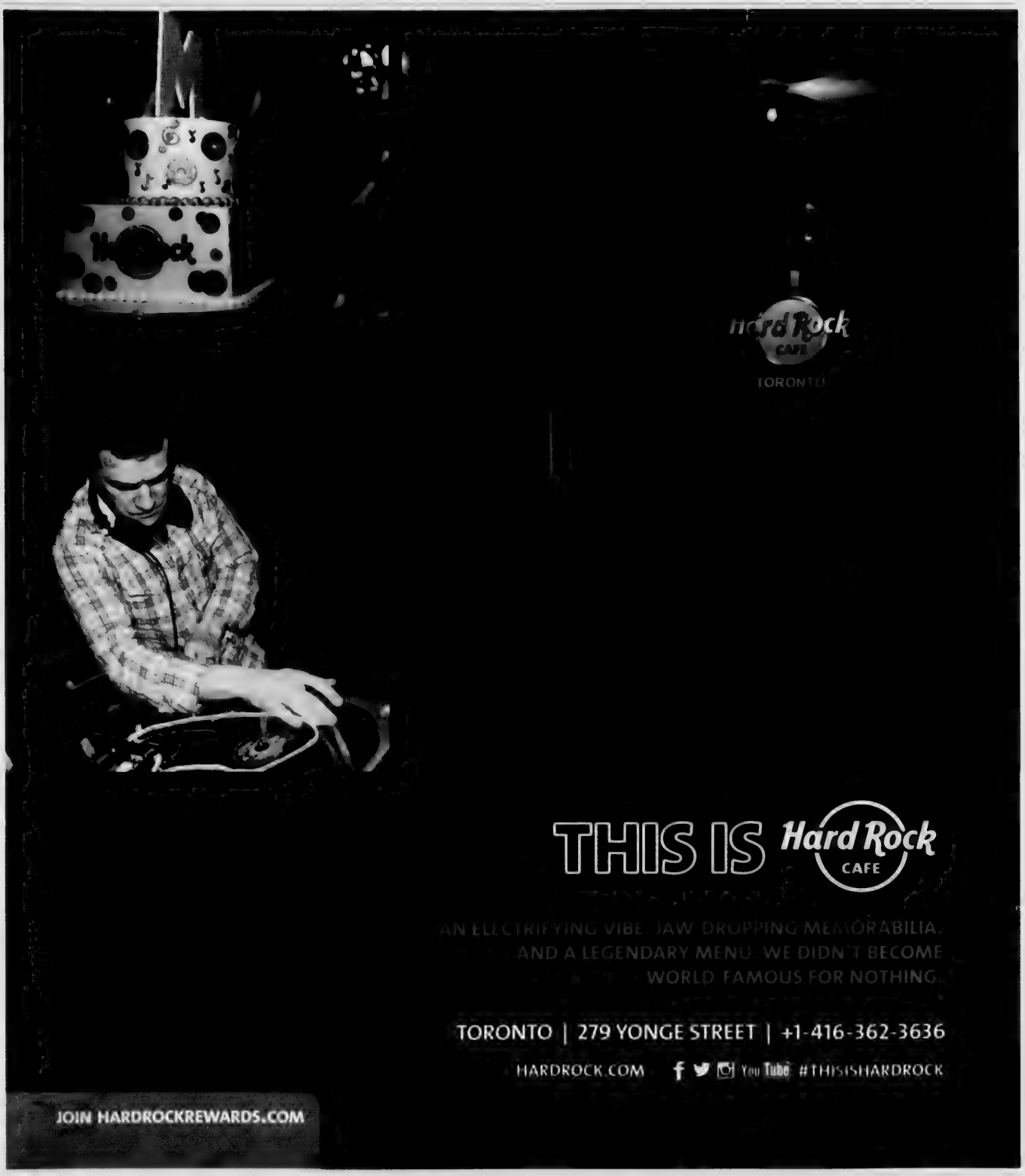
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MARILYN LAZAR
SPECIAL TO THE CJN

With the arrival of Princess Charlotte Elizabeth Diana, expect to see a surge in all things royal. Our fascination with Kate and William may manifest itself in anything from white-gloved servers to luxe lace and fine china at formal affairs.

At more casual events, the station style continues to go strong with new additions on the table. Champagne stations offering multiple condiments transform a classic into new and fun. Think fish tacos, customized potato toppings, pulled meat sandwiches and s'mores. Ethnic is thriving from kimchi to masala. Whether it's esthetics or health consciousness, revellers are seeing mini desserts passed around, instead of the over-the-top sweet tables of yore.

On the subject of less waste is in good taste, causes and community awareness are edging into the party scene. From avoidance of disposable products to awareness of "green" vendors, community is entering the fray. There are venues offering "social innovation" to people who are dedicated to tikkun olam. This is especially big with non-profits, activists, artists and social entrepreneurs.

Less is more is filtering into the wedding scene, too. Many couples who tie the knot today are older, financially independent of their parents and have their own established friend circles. They may still drop a bundle of money, but are leaning toward quality over quantity. Think fewer guests being treated royally. (Another nod to Will and Kate?)

Speaking of royal, think throne – not as in *Game of Thrones* but as in how you seat your guests. People are splurging on interesting chairs and other rentals. Furniture stores are even being used as venues.

Engage your inner artist. People are not only renting art studios for events, but actually incorporating art as an activity for effective team building and old fashioned fun. Beyond paint-you-own-pottery, we're talking about gathering to sketch or silkscreen. How about sketching a nude Adonis at your next bachelorette? Google – you'll find the place!

Not surprisingly, technology remains front and centre with the incorporation of things like bitmap projection. Party throwers want it up close and personal – meaning customization. Logos or initials on the dance floor are just a start.

Modani Royal Armchairs

Have you heard of the Escape Room or Escape Game? You and a bunch of friends go to a location and spend the next couple of hours trying to get out of it. Organizers provide clues and challenges. It's different, fun and affordable. At traditional parties, hosts are also incorporating interactive entertainment and throwing in surprise performances.

Fairytale has moved out of the kids' realm and into ours. With the popularity of adult entertainment such as *Into the Woods* on the big screen and *Cinderella* on stage, the climate is right to bring some fantasy into the fold.

While creative and talented professional event consultants abound, and as trouble-shooters can save headaches and money in the long run, the wild world of the web is a quick go-to for ideas and inspiration. Pinterest is a resource for everything from theme and décor to menu, recipes, and appropriate garb. ■

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Horah: Tracing the steps

Carmiel Dance Fest WWW.GOISRAEL.COM PHOTO

MARILYN LAZAR
SPECIAL TO THE CJN

In black tie, guests enter the ballroom where tables are set with fine china, glistening crystal and magnificent centrepieces. Queen Victoria herself would feel pleased by the order and formality of the setting. But then, the MC introduces the guests of honour and suddenly, all control is out the window.

Ever wonder about the origins of the horah?

The horah might just be the original circle dance. A circle, by definition, has no beginning and no end, but as I watch my friends and family flailing about in formal garb, sweat flying off their brows, I can't help but wonder: when and where, did the practice of horah dancing actually begin – and why?

My favourite definition of the horah came from an event planner who needed to explain it to the non-Jewish videographer at a destination event in a remote location which doesn't see many Jewish functions. She described it as a "tribal dance". Whoa – I had never considered my brethren in quite such a guttural light.

Thirteen-year-olds may think that The Black Eyed Peas are simchah trendsetters with their Grammy-winning song *I Gotta Feeling*. Notwithstanding the inclusion of mazel tov in those lyrics, the tradition of group dances at Jewish gatherings existed before DJs ever invited us onto the floor. Simchahs have long been ignited with the most original line dance of all: the horah.

As a circle dance, the horah is associated with Israeli folk-dancing, but it predates even the founding of the state. The name horah is derived from the Greek "*khoros*", and it arrived in the Zionist state with Romanian immigrants in the late 19th century. The hardy pioneers adopted it, and the custom eventually made its way to Europe, Africa, North America and anywhere Jews celebrate. Since then, we get the party started by holding hands, zigzagging our steps, swaying our hips, and drawing into the centre and back out.

But it goes back even further than that. King David talks about prayer as being an experience in which "all my limbs shall cry out" in joy. So the concept of ecstatic dance is actually described in our own history.

Even at celebrations where men and women dance together, guests tend to split along gender lines for the horah. Two women or men will often join hands while the crowd circles them concentrically. Men often demonstrate their power with squats and kicks and the speed of their spin. Women gracefully acknowledge and honour various relationships, adding sisters and friends until the twosome becomes a circle within a circle. It is also customary to raise the honoree and various family members in the centre on chairs. For example brides, grooms, bar/bat mitzvah boys and girls, and their parents.

Whatever the origin, and whether the celebration is Orthodox or Reform, traditional or avant-garde, be prepared to step into a circle dance that links you to generations of celebrants before you and across the globe. Ours is not to question why, but simply to give in to the urge. It's one of our fringe benefits as members of the tribe. ■

Prom dresses: long versus short

ELLEN LECHTER GREEN
SPECIAL TO THE CJN

Once again, prom night is almost here. But before the significance of the night unfolds, certain concerns need to be addressed, for instance, to go singly or with a date, to rent a limousine or not, to attend a pre-prom cocktail party, and what to do afterwards to prolong the night. For most girls especially, the question that stands out above all the rest is what to wear.

"I'm wearing a long and fitted dress," says Marisa. "It's black and white with a sweetheart neckline."

"Block colour or solid-coloured dresses are in this year," adds Ali. "Anything sleek and sophisticated. My dress is blue, long and strapless. It didn't look like much on the hanger but I think it really suits me when I have it on."

Although this panel of five Grade 12 students agree that long dresses are timeless, elegant and most appropriate for prom, what counts is how well the dress fits and of course, how good the wearer feels while wearing it.

"A short dress with a full skirt is also in style. You can pair it with strappy sandals or ballet flats," says Amanda. "I'm wearing one in pink with silver beading. Plus I can wear it again because I can dress it up or down with accessories. I think short dresses are flattering if you're tall or short."

The panel advises that shorter girls should stay away from long, full-skirted styles. "And don't go for any length that is between over the knee to the ankle. That's neither here nor there," cautions Pam, who is wearing a white and gold short dress with a ruffled skirt.

"Long ruffles add the illusion of height and bows are always cute," says Annie, who designed her own long coral number which is off the shoulder, form fitting and has a small bow over one hip.

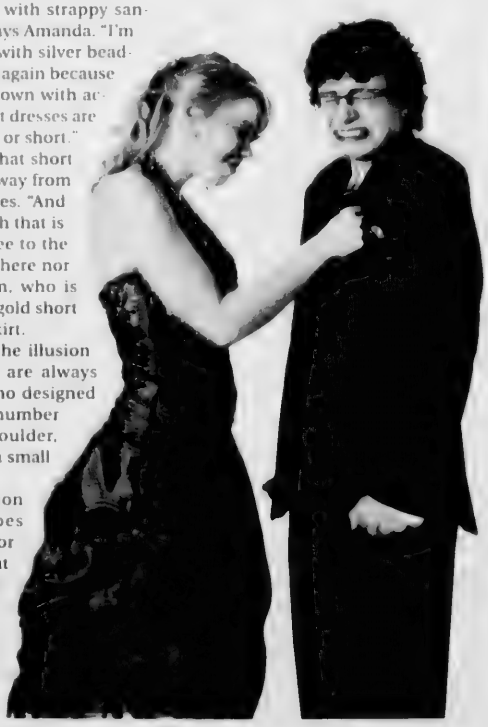
With all the selection available, how does one decide on long or short? It's really about body type, say these girls, as well as the cut of the dress.

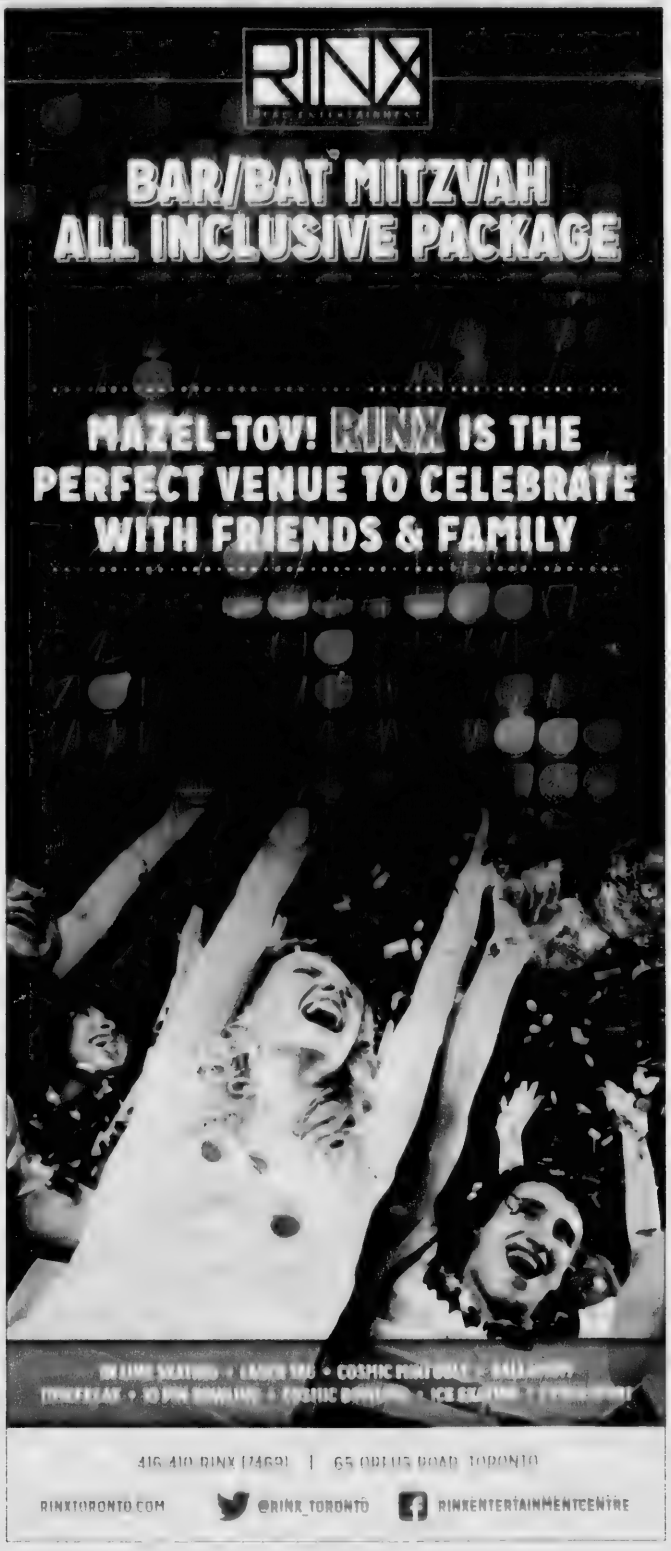
"From what I've seen in the stores, sleek and simple in flowing fabrics seems to be what's in for long dresses," says Marisa. "The look is dramatic but elegant, like what you see a lot of celebrities wearing on the red carpet. If there's too much detail or too much fabric it can overpower you, particularly if you aren't that tall."

"That's right. Then the dress is wearing you instead of the other way around," says Annie. "Your dress should complement you, not overwhelm you."

"I chose short because I love my dress," says Pam. "Plus my date is my height so I'm wearing ballet flats, and there's no question a short dress looks better with a flat shoe than a long one does."

Amanda says she chose short simply because she fell in love with the dress. And while the rest of the girls believe that prom night is the one time in their lives when they can really dress up and wear long, it's really about how you feel in the dress once it's on. "There are very few nights where it's appropriate to wear a long dress and I'm glad I found one I like for the prom," says Ali. "But short or long doesn't matter. The shoes, the hair, the complete look makes the outfit and hopefully all of that makes you feel special." ■





Big bash budget: Where to spend and how to save

MARILYN LAZAR
SPECIAL TO THE CJN

Don't go underwater trying to make a big splash

Planning an elegant event while trying to be fiscally responsible may feel like a lonely task, but it shouldn't. Rare are the words "price is no object" heard in planning meetings.

Don't look at it as a negative. Reframe the challenge. Think of it less as what you need to cut from your party, and more as how to creatively optimize the money you have to spend. To that end, let's explore which event expenses produce most bang for your buck and how to avoid pitfalls.

Set a budget and stick to it. There is even software available to help you. Save everybody time (which translates to money) by being up front about it. It will be easier for all the vendors, and less frustrating for you if they don't make proposals that will tempt you but ultimately not be feasible.

Speaking of time is money, set a limit. A four-hour party will cost less than one that last six hours. Shortening the event will result in savings on staff, food and alcohol. There are union issues (read extra money) to deal with after hours. Most often, guests begin leaving right after speeches. How heartbreaking to pay for six hours and have guests leave after four. Night of the week matters. Venues may not add a surcharge if you agree to hold your event on a blackout night when they're closed anyhow.

On décor, think less is more. Choose one or two important points of interest, such as a fabulous piece at the foyer – ice sculpture or tree decorated with small lights – over flimsy floral arrangements scattered through.

Repurpose flowers. When guests have filed into the main area, move that fabulous piece to somewhere more central. If you opt for a warehouse-type space, ask questions before you sign on the dotted line to find out what's included and what's extra. You may visit when it's all dressed up and be disappointed when you see how it looks bare. Ask questions to avoid surprises

Catering is a huge component and affords lots of flexibility. One-bite appetizers presented on a ceramic Asian spoon might cost a dollar more per person than pick me-ups set out on a tray. Select food that doesn't require a lot in rentals. How things are presented makes a big difference. Choose pasta instead of fish for your main course. Paring down the menu can actually lend an elegant feel while cutting costs

Technology is a mixed blessing. Creating your own playlists on Spotify is wonderful, but perusing Pinterest may put grand ideas in your head. Evite and Paperless Post are acceptable for all but the most formal of events. Use social media to build the buzz as your big day approaches. Beware when ordering online – it's safer to see samples.

Alcohol is another variable. Consider closing the bar for an hour during dinner and serving wine. Signature cocktails are great. Pick two or three drinks on theme, give them a catchy name and you've reduced your shopping list and bartender effort. Your guests won't notice being limited – they'll focus on the fun of it

And isn't fun your ultimate goal? ■

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From the sublime to the ridiculous: the dos and don'ts of gift bags

MARILYN LAZAR
SPECIAL TO THE CJN

Remember the excitement of getting a loot bag when you were a kid? The anticipation and enthusiasm around giveaways remains. In fact, the creativity that goes into the contents has gone through the roof.

In the first place, though we may remain kids at heart when it comes to gifts and surprises, we're no longer talking about loot.

For the uninitiated, it's now called swag, and don't be embarrassed to want it. From major donors at fundraising galas, to celebrities attending the Academy Awards, everybody appreciates a giveaway. And the creative powers-that-be are tripping over themselves to come up with new ideas.

Here are some rules of the game to consider for your next event.

Make it personal: think personalized pencil cases for kids, or toiletry bags for adults. The latter works for all ages and both genders. Go a step further by throwing in a couple of items to stay on theme, for example, polish and gloss for a glam party.

Consider customizing: Many stores carry items such as journals that are imprinted with single letters that serve as initials, but you can go the extra mile and have your guests' actual names engraved onto your item. Many things can be personalized, from picture frames to designer carry-alls, even bottles of wine can have a custom label affixed. Staying on theme makes it memorable. How about a passport case at a bon voyage party?

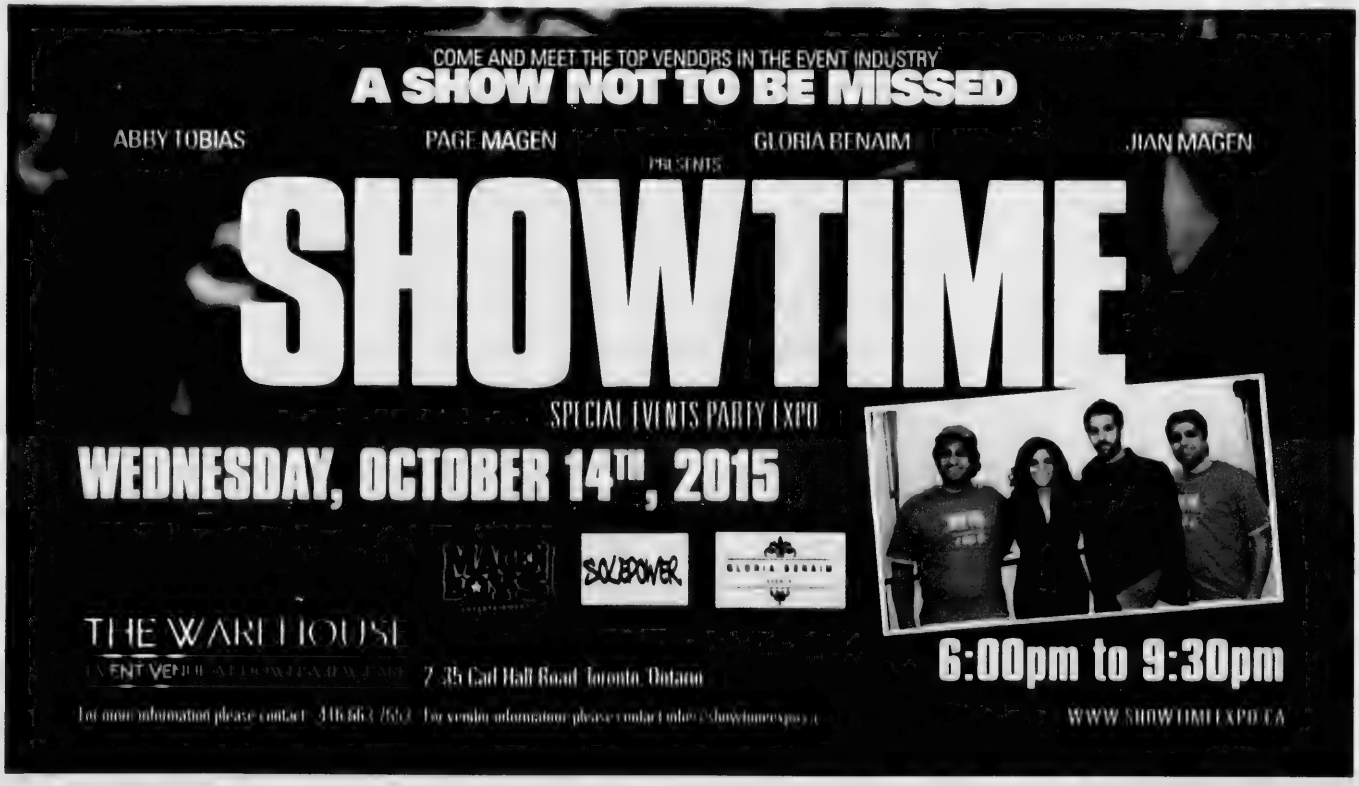
Tech continues to rule: USB chargers, iPhone covers or cases for other tech gadgets. Who couldn't use an extra set of ear buds? Customized cases for all the aforementioned take it to the next level.

Turn your party favour into an activity by allowing your guests to participate in the making of it. Decorate jewelry in the winter or sandals in the summer. Have someone on site to airbrush a T-shirt, or use a hot stamp. From books and belts to billfolds and blouses, imprinting impresses. The more experiential, the better.

Whether you're planning a formal wedding, a fun New Year's Eve bash or a casual backyard barbecue, the idea is to let your guests know how much you appreciate their friendship or the effort they've made to join you. Saying thank you by giving a gift that someone will actually appreciate is key.

Speaking of "feel good", another variation on charity tie-ins are donations matched or made in the name of your guests. Also, social enterprise companies allow guests to put money into a registry. Half of the total is given to the honoree in the form of a certificate and the other half donated to charity. Everyone's a winner.

If your giveaway is in the form of a bag, make it functional by choosing a fabric reusable type. Discount coupons are chintzy but gift certificates are appreciated. While bottled water is always handy, especially if the party involves alcohol consumption, a reusable bottle is better for the environment and will keep you in the mind of the recipient for longer. ■



A new way to start the day in Tel Aviv

ISRAEL21C

Israelis just took their love of partying to a new level. Last month, 350 energized partygoers packed the dance floor of Tel Aviv's Breakfast Club, which featured a live DJ, pole dancer and brass trio.

This might sound like a regular night out in Tel Aviv's famous party scene. But it wasn't a night out at all. It was a "morning" out; the entire party kicked off at 6:30 a.m. with a group yoga session immediately followed by dancing till 9 a.m.

While alcohol is usually the crutch people use to let loose, not a single drop was served. Instead, these bright-eyed, bushy-tailed partygoers flanked the bar for coffee, juice and shots of green tea. After all, it was just the start of the day, and most people were headed to work afterwards (except maybe for the one guy dressed in a blue bathrobe).

This was the Tel Aviv launch of Daybreaker, an organized movement of monthly morning parties that began in New York and has spread rapidly to include Los Angeles, San Francisco, London and other major cities.

"A lot of nightlife can be dark and exclusionary," Daybreaker co-founder Matt Brimer tells ISRAEL21c. "We want to turn nightlife on its head. Daybreaker is the beginning of your day, not the end of your night, and it's a very different feeling. If you're willing to wake up much earlier than you normally would to dance your face off without any alcohol– that's a strong intentionality."

The event – which completely sold out – proved that Israelis are waking up to the idea of sober sunrise parties, even when it costs them NIS 80 to 120 ($20-$30) for entrance. The more expensive ticket price includes the yoga session.

"It was hard to get up; I'm not a morning person," concedes party guest Roy Yanai, a third-year computer science student who had plans to attend class at the Interdisciplinary Center in Herzliya following the party. "But it's a lot of fun. No cigarettes, no alcohol and no aftermath. If I were at a normal party, I'd spend the 80 NIS on alcohol easily."

Morning person or not, ironically no one could tell the time of day once inside the dark, windowless basement of Breakfast Club.

"I'd prefer next time for it to be outside a bit, but it's really fun," says partygoer Yael Siso, who works at the co-working environment Mindspace. "I'm more a morning person, so for me it's perfect, and the people have good energy. People who are willing to come in the morning, they're selective."

Indeed, the appeal is counterintuitive. Wake up super early on a weekday with a full day of work ahead of you in order to dance soberly for a few hours. But perhaps the novelty is the greatest draw.

"The main thing is it's a time and space without drugs or alcohol," says Daybreaker co-founder Radha Agrawal. "It's an environment that doesn't require substances, and everyone is so connected. To replace the alcohol, we bring in performers throughout the party to surprise and delight our guests."

While Daybreaker is new to Tel Aviv, the morning party scene has been stirring since last summer when Tel Aviv local Biky Paloma Stoleru began organizing a series of #SaveTheMorning parties, which, like Daybreaker, focus on wellness and shun alcohol.

"We just started to have parties and it grew every time," Stoleru says of last summer's success. "But in the winter cold, people didn't wake up. It was kind of funny. Israelis and cold winter don't get along so well."

This summer, Stoleru plans to shake off the winter slumber and revive the morning party momentum once again. Between her #SaveTheMorning ambitions and Daybreaker's monthly party, Tel Aviv might truly become the city that never oversleeps.

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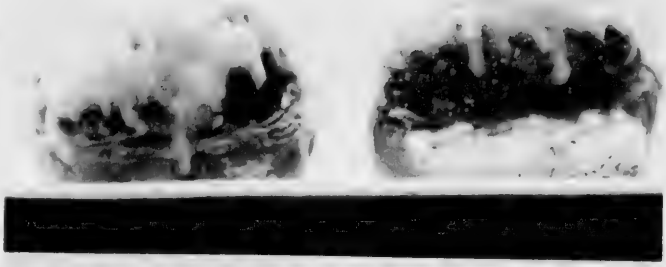
Stuffed Vegetables

BEVERLY LEVITT
SPECIAL TO THE CJN

Whenever the vegetables in my garden burst into colour, their sweet fragrance tantalizing my taste buds – I don't want to eat anything else.

As every great chef – from Jeff Nathan to Joan Nathan to Laura Frankel and Mollie Katzen – will admit that when preparing your party table, presentation is everything. So when I plan summer buffets, garden parties, or even informal evenings at home, I create recipes where I can keep my vegetables whole. I utilize the bounty of vegetable vessels from my garden rather than prosaic ceramic containers off my kitchen shelf. What's more beautiful than taking a gorgeous purple cabbage, scooping out the center, and then piling back complimentary ingredients? A new and nourishing relationship is born.



Stuffed Zucchini

- 1/4 oz. dried porcini mushrooms
- 3 large zucchini, about 6 in. long and 1 1/2 in. in diameter
- 1/2 cup grated Parmesan cheese
- 1/2 cup fresh bread crumbs
- 1 large egg, beaten
- 1-2 tsp. olive oil
- salt and freshly ground pepper to taste
- 4 fresh basil leaves, finely chopped
- extra olive oil as needed

Soak porcini in warm water for 15 minutes so they float at least 1 inch off bottom of container. Scoop them off surface of water, squeeze well, chop fine. Strain through paper towel. (Water may be saved to use in stocks.)

Preheat oven to 400.

Simmer whole zucchini in lightly salted water for 5 minutes. Remove; cool in bowl of cold water. Split in half lengthwise, leaving stem attached. Scoop out pulp but leave enough thickness on sides and bottom to support stuffing. Chop pulp; add chopped porcini, 1/4 cup Parmesan, and remaining ingredients. Mix well.

Stuff zucchini with mixture, mounding it up, place in lightly oiled, ovenproof dish. Sprinkle with remaining cheese, bake for 30 minutes or until tops are golden and bubbly. Serve hot. Makes 6 servings.

Stuffed Portobello Mushrooms

- 6 large Portobello mushrooms, cleaned, with hard tips on stem removed
- 1 tbsp. dried bread crumbs
- 6 pitted Kalamata olives, chopped (optional)
- 1 1/2 tbsp. extra virgin olive oil
- 2 tablespoons tbsp. freshly grated Parmigiano-Reggiano cheese
- 1 tbsp. fresh Italian parsley, chopped
- 1 tsp. fresh or 1/2 teaspoon dried rosemary, chopped
- 1 tsp. fresh or 1/2 teaspoon fresh sage, chopped
- 1 clove garlic, peeled and finely chopped
- salt and freshly ground pepper to taste
- 1 to 2 tablespoons red wine, or as needed

Preheat oven to 400. In small bowl, combine chopped stems with all stuffing ingredients, including enough wine. Mix well. Place mushrooms in baking dish in single layer, rub lightly with olive oil. Stuff caps, patting each into an evenly rounded mound. Sprinkle lightly with water. Cover loosely with foil, dull side out. Pour hot water in bottom of baking dish to equal 1/2 in. Bake 20 to 30 minutes until mushrooms are sizzling hot. Serves 4 to 6.

Stuffed Eggplant

- 1 large eggplant or 2 medium eggplants
- 1 sweet onion, chopped
- 2 large cloves garlic, minced
- 1/2 cup red pepper, chopped
- 1/2 cup yellow pepper, chopped
- olive oil for sautéing
- 1/4 cup freshly squeezed lemon juice
- 1 tbsp. fresh chopped basil or 1 teaspoon dried
- 1 tbsp. fresh chopped oregano or 1 teaspoon dried
- 1/2 cup black olives, sliced (optional)
- 1 cup mozzarella cheese, grated
- 1/2 cup fine, dry bread crumbs
- 2 eggs, slightly beaten
- 1/2 tsp. paprika
- salt and pepper to taste
- 1/4 cup Parmesan cheese, grated (optional)

Halve and parboil eggplant 15 minutes. Drain. Scoop out meat carefully, so that eggplant shells remain intact.

Sauté eggplant, onion, garlic, peppers in olive oil for 5-7 minutes, hashing them as they cook.

Place in bowl, mix with lemon juice, basil, oregano, olives, cheese, eggs, bread crumbs, and spices. Stuff eggplant shells, dust with Parmesan.

Place in square baking dish with an inch of hot water at bottom. Bake at 350 for 30 to 40 minutes or until stuffing is tender. Serves 4. ■

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Children's birthday parties vary from simple to elaborate

ELAINE COHEN
SUPPLEMENTS CO-ORDINATOR

Parents are constantly seeking innovative ideas for birthday parties for their kids.

For active youngsters, commercial and community centres are spacious and well equipped, and offer supervision for birthday celebrants and their guests.

Among venues are arenas for skating, gymnasiums for basketball or gymnastics, swimming pools for splash parties, commercial bowling alleys, early childhood play centres, mini-golf courses and dance studios.

Party celebrants and guests get a good workout, interact and have fun. Party room provisions are usually available on the premises and parents bring in or order pizza, sandwiches, drinks and birthday cake. These well equipped places are a boon for busy working parents because staff is on hand to decorate, prepare, supervise and clean up. Parents are able to relax and oversee the festivities.

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While some children are eager to try everything from jumping on a trampoline to fashioning jewelry, others prefer to hone a specific hobby or skill. Ceramics, weaving, watercolours, stained glass, acrylics and puppet-making are particularly popular because the children are able to produce something tangible. However, once the birthday celebrant makes the choice, it's up to the parents to check the child's guest list to ensure the activity is age appropriate. Also, have another activity on hand, so nobody is bored.

One grandmother planned a unique birthday party for her granddaughter. Five years ago, Goldie Grossman, along with her husband, Abe, acquired a rustic country house. "We always wanted to reside year-round in the country but it wasn't practical when we worked and the children lived at home," Grossman, a former teacher, said.

"Now, we are both retired and our children and grandkids live out of town. Whenever it's possible, they visit and we always try to do something different.

Grossman said she has lots of patience and is still eager to network with young children. It was an exciting challenge to plan her granddaughter's 10th birthday party.

"Rachel and her buddies love to putter in the kitchen. Her birthday is in July, so we invited a few of her girlfriends to come and spend the weekend, and I planned a bake-a-thon.

Besides taking a refreshing swim in the Grossman's outdoor pool, everyone hiked in the woods, watched videos, played board games and accompanied Grossman into the village to purchase supplies for the birthday supper.

They picked a theme and followed through with matching paper napkins, tablecloth, dishes and cutlery. Although the youngsters were determined to prepare every dish, Grossman was careful to choose simple recipes that didn't entail hours in the kitchen.

"For starters, we mixed a colourful fruit juice concoction topped with cherries and sliced oranges. Everybody toasted Rachel."

The rest of the menu included homemade challah, crispy oven-baked chicken, home fries and corn on the cob. For dessert, the girls baked, frosted and decorated a chocolate cake. They also baked cookies for their evening snack.

"We followed a basic chocolate chip recipe but replaced the chips with colourful candy-coated chocolate-filled morsels," Grossman said.

After blowing out the candles, singing happy birthday and munching on cake, everyone made a beeline for the balcony, and Rachel opened her gifts.

Her grandparents bought her a bread-making machine and look forward to sampling a homemade loaf on their next visit. ■

Block party turns neighbours into friends

ELLEN LECHTER GREEN
SPECIAL TO THE CJN

> *It was like people were waiting for a chance to be friendly and here it was.*

When Cathy Black moved to Toronto from Montreal eight years ago she believed she would especially miss the close-knit feel of her old neighbourhood. "Every summer we would have mini-block parties to welcome summer. We all either brought food, drinks or music," says the single mother of a now 20-year-old. "We lived in a duplex and since several of us already shared a communal backyard, it made sense to hold the parties there."

What Black appreciated most was the relaxed atmosphere as well as the chance to catch up with neighbours. "We would talk, the kids would play and we simply enjoyed the warm weather. We felt lucky to have neighbours we also considered friends," she says. "After I moved, I realized I would miss that the most."

Black nixed the suburbs in her new city, settling instead in a semi-detached home closer to her work. And as in Montreal, her neighbours seemed to vanish during the winter months. "My daughter was only 10 our first summer there and I could tell she was lonely and to be honest, I was too," she says. "My daughter asked if we could plan a neighbourhood party and I agreed."

She became acquainted with the neighbours next door and got them on board with the planning. "It seemed like such a simple idea yet no one on our street had ever done something like it," she says. "Our biggest concern was where to hold it. Luckily our street is quiet and we were able to set it up in our driveway. The turnout was terrific. Everyone walking by stopped for a few moments just to introduce themselves. There were far more people than we had room."

The first year she and her neighbour supplied most of the refreshments but as the afternoon progressed many of the other neighbours showed up with contributions. "Everyone thought to bring something and they were all respectful of our properties," she says. "It was like people were waiting for a chance to be friendly and here it was."

Since then several neighbourhood parties occur on their street on the same day to accommodate everyone. "We all just spend the afternoon going back and forth between backyards and front lanes. Sometimes there are scheduling conflicts but it is still an easy social gathering for those of us happy we're part of a community."

And most important for Black, she and her daughter got to know some of her neighbours. "None of my family lives here and it's nice knowing I have people close by who I can turn to in an emergency," she adds.

"We're all so busy that days can go by without seeing the people who live right next door. It's a comfort to know that at least once a year we all get together, share some food, have a laugh and enjoy the day." ■

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Bar mitzvah parties reflect unique tastes and styles

HEIDI ZACKON
SPECIAL TO THE CJN

Many choose the spring months for planning parties of all kinds as the weather lends itself to outdoor festivities and brings its own celebratory mood after a long Canadian winter.

Choosing the season in which to plan our most important events is just one of many choices we make as we strive to personalize our celebrations to reflect our own unique tastes and styles. With an abundance of options available, it helps to focus our priorities on the elements that mean the most.

"When planning our son Jake's bar mitzvah, we really wanted to celebrate in the way that felt most natural and authentic to us," says Karen Goodman, a Montreal mother of two. "We knew we wanted to keep it simple but wanted to be sure to have enough touches to make the day feel very special. Above all, we wanted Jake to feel relaxed when celebrating this milestone with family and friends. We chose a morning service followed by a less formal brunch, and this proved to be the perfect fit for our family."

Keeping Jake's personality in mind, Goodman also let him help with invitations, colour schemes and the all important menu choices. "Even though the brunch was more informal, it offered everything we loved, especially all of Jake's favourite foods. Not all teenage boys would care about these details, but Jake enjoyed the planning of it all and in the end, it made for a day that was truly his."

Toronto father Joel Rosen had different plans for his son's bar mitzvah celebration. The morning service was traditional followed by a light buffet kiddush. For Rosen and his son Matt, the evening party was the bigger event, complete with a formal sit-down dinner and dancing.

"Matt loves to dance and have a great time with his friends so we wanted him to have a real bash," says Rosen. "We added extra details like a custom-made cake in the shape and design of Matt's favourite car and a giant video screen to capture all the live dance moves. Matt really got to be the star of the show."

All the guests were handed a card directing them to a website where they could download their own collection of photos from the evening – personalized memories with a click of the mouse!

Bar mitzvah at the Kotel, Jerusalem YONATAN SINDEL PHOTO

> *We wanted him to have a real bash*

For Montreal mother Beth Kaplan, choosing a traditional Saturday service and formal lunch was an easy decision. She and her husband also agreed to forgo a larger evening party and share their love for history and travel by taking a family trip to Israel instead. But they still wanted to celebrate with their out of town guests on the weekend of the bar mitzvah service. Being nature lovers, they thought it would be great fun to have everyone join them for a retreat at their cottage. However, they soon realized that not everyone may like being in the country during black fly season! They compromised and planned a backyard barbecue in the city instead.

"We would have loved the country retreat but we obviously want our guests to be just as happy," says Kaplan. "We all have our own ideas about what we like, but ultimately what counts is that we all come together to celebrate – that's what matters most." ■

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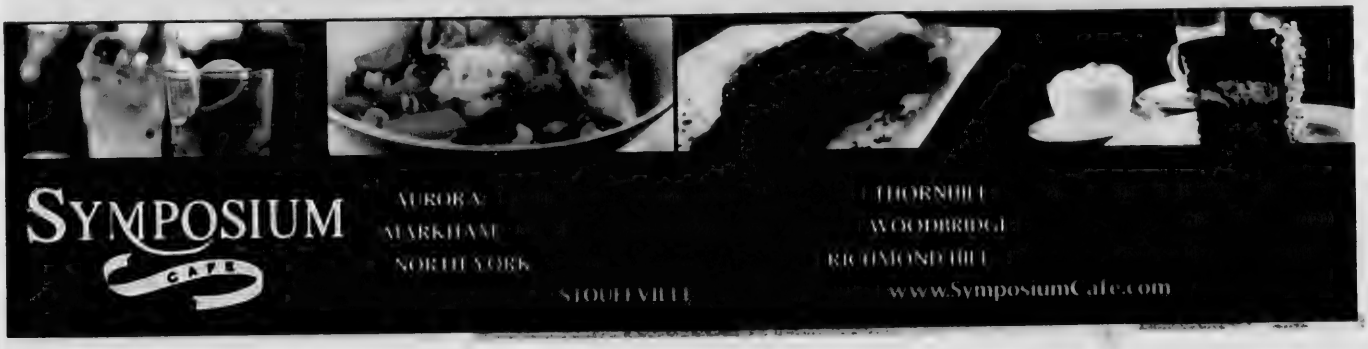

Graduation – a time to party

HEIDI ZACKON
SPECIAL TO THE CJN

Graduation ceremonies mark a moment in time, a celebration of past accomplishments combined with anticipation for what lies ahead. From preschool to university, students of all ages participate in this ritual to honour their achievements and recognize the different stages of their educational journeys. No matter the age, graduation brings bittersweet endings and new beginnings, and for both students and their families, it is a time for plans, parties and memorable reflection.

"I still remember my son Andrew's preschool graduation – all the little kids struggling to keep those graduation caps on their heads! It was such a sweet time," says Natalie Katz. Most preschoolers won't know what all the fuss is about but parents and teachers like to go the extra mile to make a celebration. "I kept the graduation certificate with Andrew's little painted handprints on it. That is something I'll always treasure," says Katz.

Elementary graduation requires a hands-on approach as many parents find themselves preparing all year for the big occasion. Since many students move on to different high schools the following year, this final year of elementary school is their last chance to be together with the friends they have grown up with. Fundraisers are important to provide for the many mementoes and parties that are typically planned.

"We formed a committee of parent volunteers because teachers don't often have the extra time to do all this," says Katz. "Our grad committee planned for the ceremony, a dance, T-shirts with all the students' names and a DVD with photo memories from all the years. We even printed a yearbook for the kids to keep."

For the students, the best part may have been the overnight trip away with their teachers – no parents allowed. This was a real taste of their independence to come.

By the time high school graduation arrives, the roles have reversed and the students themselves are now forming committees and planning most of the festivities on their own. At this age, teenage students are coming to realize the value of hard work when it comes to achieving their scholastic goals and their vision for the perfect prom.

"At this stage I became more of an observer," says Katz. "The kids really took charge." Aside from contributing to the various fundraising efforts, Katz says her job was simply to attend the ceremony, try not to cry in front of her son and hopefully be able to snap a photo or two before the kids disappeared for their special night. "It can be emotional for parents, but high school graduation is all about the kids," says Katz.

> *Graduation brings bittersweet endings and new beginnings*

While her own son has yet to graduate from university, Katz did get a glimpse into this next milestone as her nephew is about to graduate from McGill this spring. For her family, this is a time of great pride as they witness the culmination of years of dedicated effort.

"You really feel the passage of time now, watching them make their way into adulthood. It is a tremendous feeling," says Katz. "I'll have to try again not to cry!" ■

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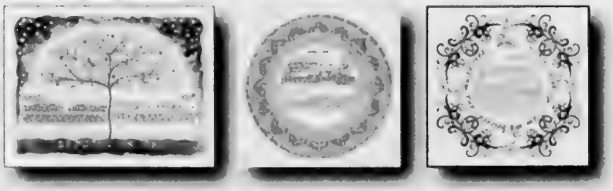

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Remembering Canada's first female cantor

Esther Ghan Firestone worked at three congregations and performed on CBC Radio.
PAGE 21

Jacques Parizeau and the Jews

Ex-premier had a difficult relationship with community.
PAGE 12

Jack Jedwab on the separatist leader's divisive legacy, PAGE 10

Revisiting Parizeau's 1993 interview with *The CJN*, PAGE 46

CANDLELIGHTING, HAVDALAH TIMES

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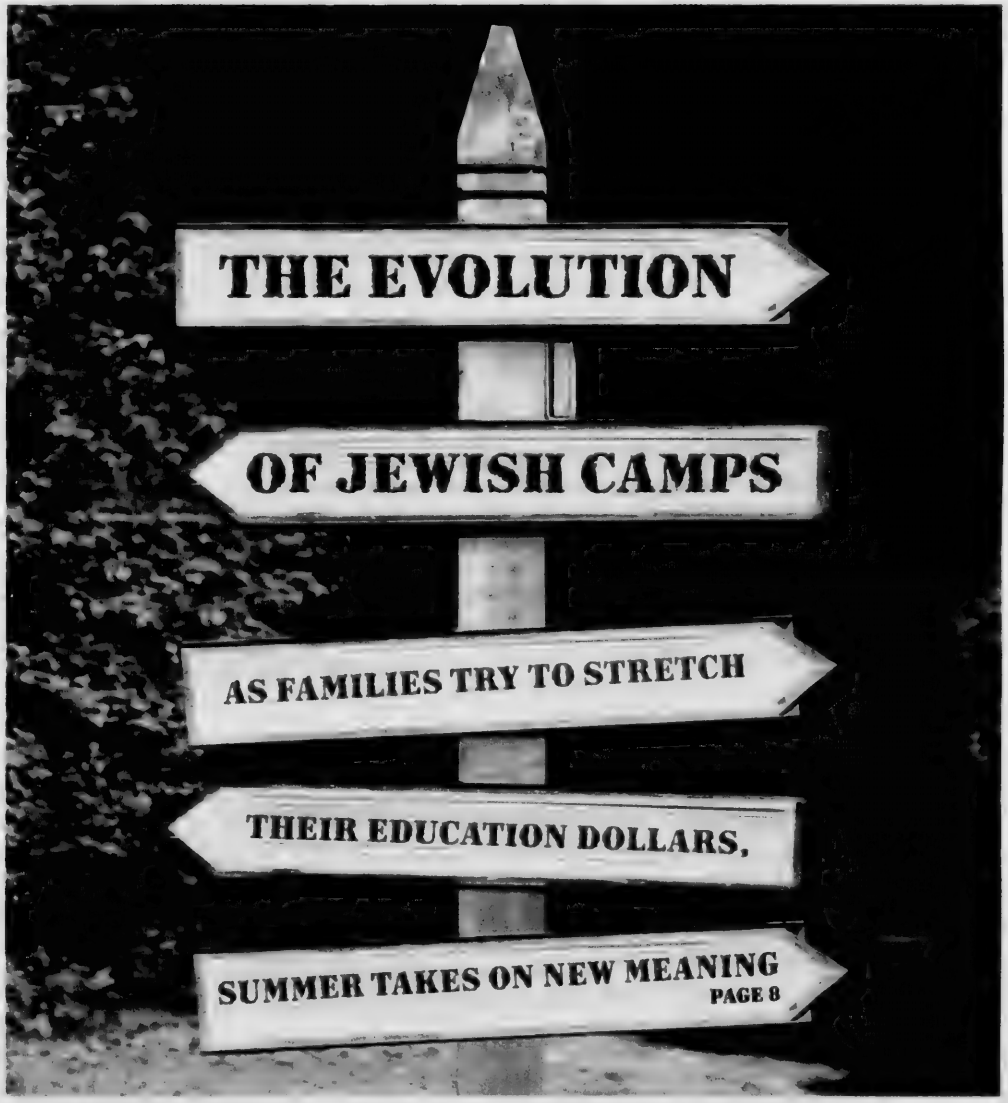

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Caitlyn Jenner invited to Israel, and Talmud citation draws fire

Tel Aviv Pride seeks trans celebrity

The City of Tel Aviv asked Caitlyn Jenner to be guest of honour at its Gay Pride Week, which this year highlights the transgender community. Jenner, 65, a former U.S. reality show star and Olympic gold medal decathlete who transitioned to become a woman, didn't immediately respond ahead of Pride Week, which started Sunday and draws thousands annually. "The fact that you provided us an opportunity to smile and revealed the personal and complex process you went through, the difficulties that stood in your way, made you a source of inspiration for us in Tel Aviv," city councillor Yaniv Weizman wrote in the invitation.

Dr. Ruth flayed for rape comment

Famed sex therapist Dr. Ruth Westheimer, 87, faced criticism last week after citing the Talmud to say a woman can't accuse a man of rape if she's already in bed naked

Caitlyn Jenner's *Vanity Fair* cover shot

with him and changes her mind. "In the Talmud... it says when that part of the male anatomy is aroused and there's an erection, the brain flies out of that and we have to take that very seriously," she said in an interview. "That's risky behaviour, like crossing the street against the light. If a driver hits you, he's legally in the wrong, but you're in the hospital," she later tweeted. In response, Rabbi Shmuley Boteach, celebrity author of three books on Jewish sexuality, said while he knows and likes Dr. Ruth, he strongly objects to her remarks. "Consent is offered by a woman, and it can be withdrawn at any moment," he said.

Belzers back off driving ban for women

A letter from rabbis of the Belz chassidic group in London, England, last month saying children whose mothers drive them to school will be expelled wasn't approved by the schools' board of governors. Ahron Klein, chief executive of Torah Machzikei Hadass, a boys' school, and Beis Malka, a school for girls, both in Stamford Hill, said last week the board didn't vet the letter and it isn't school policy. The rabbis wrote that female drivers violate "the traditional rules of modesty in our camp." Critics said the group were turning their London community into Saudi Arabia. ■

Gematria

30

Facebook COO Sheryl Sandberg last week marked the shloshim of the death of her husband, Dave Goldberg, 47, CEO of Survey Monkey, in a heartfelt Facebook post.

18

The percentage of Saudis who said Israel is their country's main enemy, versus 53 per cent who named Iran and 22 per cent who named ISIS in a poll done in Arabic for the Interdisciplinary Center at Herzliya.

Quotable

66

To use ethnic origin as a criterion for making a political decision – as the leaders of the Jewish, Greek or Italian communities do – seems to me to be a thoughtless attitude.

— Jacques Parizeau in a 1993 interview with *The CJN*, two years before his infamous referendum night comments. See page 46.

Inside today's edition

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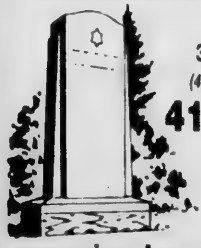

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Letters to the Editor

An imam's view on funding

In a letter to the editor ("Who should pay?" May 28), Jeffrey Stutz made some wonderful comments.

It is worth noting that with respect to funding religious-based private schools, there is blatant religious discrimination taking place right here in Canada. Ontario's provincial government is funding Catholic schools to the exclusion of all other religions. The just thing to do would be to fully fund other religions as well.

If that is not possible, then some form of tuition assistance should be provided to parents who want to enrol children in private schools the way other provinces provide partial funding for all private schools.

If that is not possible, then our tax dollars should not be used to fund any religion.

We cherish the past, but we are in 2015 and we need to be fair with all religious and non-religious-based private schools.

Also, non-Catholics are not allowed to enrol their children in Catholic schools until Grade 9, even though Catholic schools are publicly funded.

One suggestion would be that Jewish schools should try to decrease their tuition. I am very surprised that tuition is $10,000 or much higher than that. We understand that to have good facilities and good teachers, salaries need to be high, which can only be possible through higher tuition. But current tuition rates in many Jewish schools are too high for middle-class Jewish parents with multiple children.

Imam Nazim Mangera
Toronto

Anti-Semitism at the UN

I have the greatest of respect for former Israeli ambassador to Canada Alan Baker and applaud his effort to universally criminalize anti-Semitism ("Anti-Semitism should be an international crime," May 28).

While the International Convention on the Prevention and Punishment of the Crime of Anti-Semitism is completely necessary and justified in view of the horrific increase in anti-Semitic acts around the world, it is difficult to conceive that the United Nations, with a component United Nations Human Rights Council, would even allow consideration of this proposal on its agenda. It is too occupied each and every month condemning Israel for non-existent and contrived human rights violations.

Nonetheless, the effort is certainly worthwhile and should be supported and endorsed by every Jewish organization in the world.

Bert Raphael, President, Canadian Jewish Civil Rights Association
Toronto

Israel and democracy

In Gil Troy's column "Israel's Jewish and democratic ideals are in harmony" (May 28), he writes, "Democracy begins by realizing that every individual is equal, has dignity and has inherent rights." It seems that Troy has missed several incidents that occurred recently in Israel.

The Ethiopian Jews who demonstrated and rioted recently are looking for "the democracy" of which he preaches. Many of these Jews are now actually first generation Israeli-born, by the way. Unfortunately, they are treated like second-class citizens only because they are black.

The scene I witnessed on TV was a black Jew with blood running down his face and crying out "I am a Jew. I was in the army!" This could have been a scene from my ghetto days, many years ago

The second episode of democracy in Israel happened recently, when the Women of the Wall were attacked by religious fanatics, who have hijacked the Western Wall with the consent and help of the Israeli government.

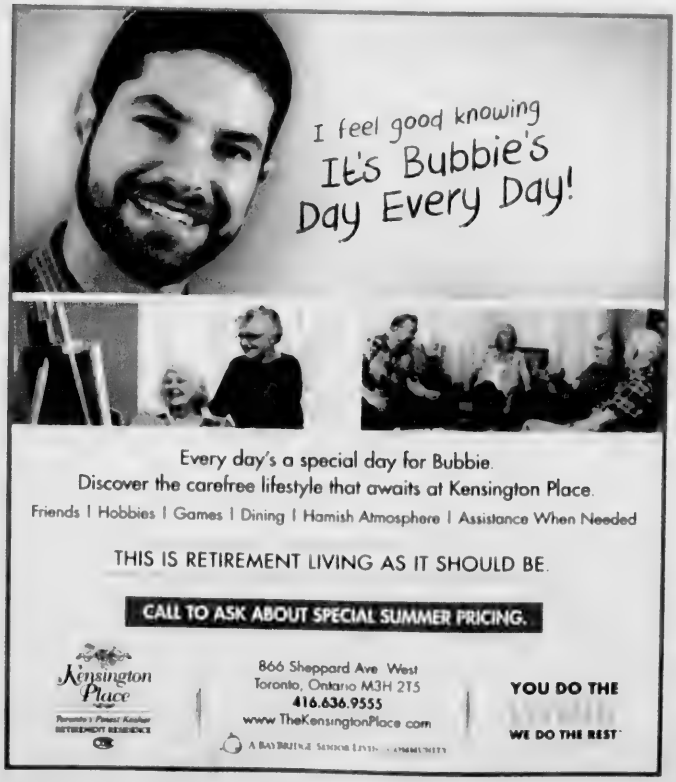
The fanatics grabbed the Torah from women's hands, tore the tallitot that they were wearing, pushed them around and chased them away from the Wall. The "best part" of this was that some of these women were then arrested by the Israeli police.

No, Mr. Troy, Israel is not a democracy, even according to your standards. As a lifelong Zionist who still loves Israel, I must say that at best, it is a theocracy, with some traces of democracy in it

Let us hope that change will come to Israel soon.

Philip Goldig
Montreal

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*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Should rabbis preach politics?

Rather than endorsing candidates or policies, they might consider speaking about democracy in general and how to think about competing values using Jewish sources and texts

RABBI AVI FINEGOLD
FOUNDER, THE JEWISH LEARNING LIBRARY, MONTREAL

RABBI PHILIP SCHEIM
BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION, TORONTO

Rabbi Scheim: With Canada and the United States each entering political campaign seasons, as rabbis we often feel a need to tread with great caution. As someone with strong political convictions and interests (and a huge fan of our current prime minister, deeply grateful for his principled, consistent support of Israel), I struggle not to use my pulpit to advocate for a particular party, feeling that to be abusive of a captive audience.

I am sensitive to the American concept of separation of church and state, and feel that Israel would be better off were religion removed from the political sphere. Others in the rabbinic world clearly feel differently and rally their communities to line up solidly behind the candidate or party of their choice. As a result, they often receive a disproportionate amount of attention from politicians.

I have long believed that my congregation does not need me to be a source of current events, and I prefer to teach Torah rather than preach from the day's editorial page. Where do we draw that line between an honest sharing of our passions and our respect for the integrity of the political process?

Rabbi Finegold: I would frame the question slightly differently. Am I sad to be living in a world where rabbis are hesitant to express their political opinions lest they become dogma in their community, or am I glad that we live in a world where rabbis recognize that their expertise is not all-encompassing and choose not to express opinions which are beyond their specific training?

There is a concept in the haredi community that is referred to as *da'at Torah*. It claims that Torah scholars, by nature of their acquired wisdom, are qualified and indeed compelled to express what they see as the Torah's opinion on matters that range from political preferences to medical choices. This opinion then becomes part of the corpus of Torah and must be followed.

While this is a relatively recent phenomenon, it has become widespread and can often lead to negative consequences. I would love to live in a world where rabbis can express their opinions without fear of them being followed blindly. But I am aware of the consequences of the *da'at Torah* model and prefer it when my colleagues do not preach politics.

This is not to say that rabbis cannot have well thought out and articulate positions on non-Torah matters. But we do not generally call our electrician and ask them what they think of the candidates.

Rabbi Scheim: I would not ignore the electrician's perspective, especially since in Israel the most informed and interesting political commentary often comes from taxi drivers. Sometimes, *amcha*, the average Jew in the street, picks up what may elude the more intellectually grounded among us.

More seriously, I do recognize the fact that on non-halachic matters, my opinions rarely determine my congregants' choices in life. When I am asked a specific halachic question, such as the permissibility of quinoa on Passover for Ashkenazi Jews (my most often-asked Pesach question), my response will usually be accepted and followed. When asked or when I offer unsolicited opinions on secular matters, I happily expect to be taken less seriously.

As much as I want rabbis to be respected, such respect rightly requires perspective, so that our authority is not extended beyond rabbinic expertise. Some tragic cases in recent months reflect the consequences of a rabbi perceiving himself as larger than life and of communities overlooking the over-stepping of authority with painful consequences.

Rabbi Finegold: The issue of charisma in the way we relate to rabbis can certainly be extended to the political sphere, where often candidates trade off their personas rather than the issues they stand for and their ability to uphold the values of the people they represent.

Perhaps the middle path to your initial question could be to encourage rabbis to preach politics from the pulpit but not speak about the candidates or endorse particular issues. Rather, as bearers of communal values, we could speak about democracy in general and how to think about competing values using sources from Jewish thought as our foundation.

That way we could have an educated population that is encouraged to promote its own personal values, while still maintaining public neutrality as rabbis. ■

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CJN

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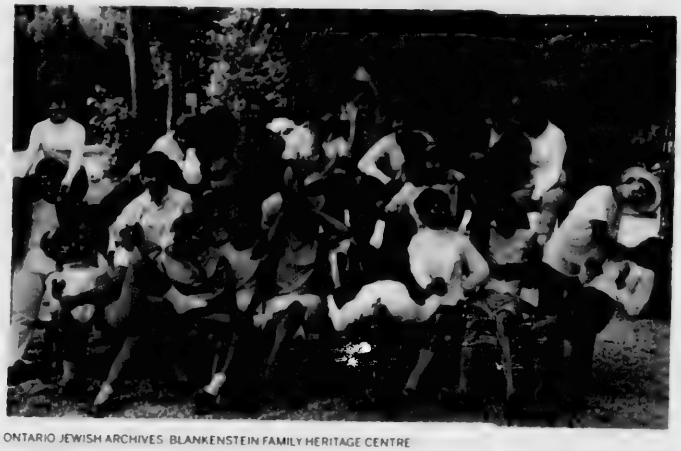

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE

The counsellor-in-training group at Camp Ogama (now Camp Winnebago) in Huntsville, Ont., 1965

SeeJN | Minister visits Yad Vashem

Canadian Foreign Minister Rob Nicholson, right, lays a wreath at Yad Vashem in Jerusalem on June 3. Nicholson was on an official visit to Israel. See story page 32.

From Yoni's Desk

Saturday morning with my daughter

Most Saturday mornings, I plunk my daughter down in the stroller and we head off to synagogue together. It's a solid walk – easily half an hour, and then only if we don't stop to watch the puppies at the dog park, or take a slight detour for a couple trips down the slide. We leave a bit after 9 and don't get back home until 1.

There are a handful of shuls within closer walking distance, but most weeks I still choose the one that's farther away. I know more people there, and the kiddush is reliably decent, but even if I weren't sure of seeing some old friends and a mom-approved lunch, I'd probably still opt for the longer walk. Those hours are the best chance I get all week to spend some quality time with her. Going to shul has become the thing we do together.

But for all the time we eventually do spend inside the synagogue complex (the pace of the service is, shall we say, leisurely), most weeks we barely make it into the sanctuary at all, other than to watch the removal of the Torah from the Ark and to listen to the singing of the *Musaf Kedushah*. Once in a while, she might want to hear a bit of the layning, too. But when it comes to everything in between, she'd rather do anything else.

So instead, we wander the halls, gaze out the windows at the street below, or munch on Tam-Tams in the playroom. Those are the things she seems to like the best about going to shul, and if I try to take her back inside the sanctuary, she usually voices her displeasure within a few minutes. When she starts to pull my tallit off my shoulders, I know it's time to make a quick exit. Then the cycle begins again – hallway, windows, playroom – until it's time for kiddush and her beloved vegetarian cholent.

Sometimes I wonder whether trudging to shul in the freezing cold, or wilting away in fancy clothes under the summer sun, is really worth it. My daughter doesn't appear to care much about the rituals of the Shabbat experience. She seems just as happy when we skip shul entirely and go to the park instead. There doesn't seem to be much point in taking her to synagogue, at least not yet.

But then this past Shabbat she did something she's never done before. When we first walked into the sanctuary, she pointed to the Ark and, unprompted, announced with complete confidence: "Torah."

We were in shul for maybe 10 minutes before she managed to pull my tallit off. After that, we walked the halls a bit and eventually ended up in the playroom. She busied herself with the toy cars while I chatted with two other dads of toddlers about home renovations – and, of course, Jewish community politics.

I tried to take her back into the sanctuary for *Kedushah*, but she was having none of it. She wasn't even that impressed by the cholent. Still, from the moment she said "Torah," I knew we'd probably be back at shul next Saturday morning. ■ — YONI

EXCERPT

When Baghdad burned

Edwin Black

For decades after it occurred, many thought the nightmare was a sudden and unexpected convulsion that afflicted the Iraqi Jewish community, one that lived in that land for some 2,600 years. But in truth, the wild rape and killing spree of June 1–2, 1941, was not unexpected. For years, the Jew hatred, anti-British rage, and Nazi agitation seethed just below the surface, like a smoking volcano waiting to erupt.

Soon after Hitler took power in 1933, Germany's chargé d'affaires in Baghdad, German Arab specialist Fritz Grobba, acquired the Christian Iraqi newspaper, *Al-Alem Al Arabi*, converting it into a Nazi organ that published an Arabic translation of Hitler's *Mein Kampf* in installments. Then, Radio Berlin began beaming Arabic programs across the Middle East. The Nazi ideology of Jewish conspiracy and international manipulation was widely adopted in Iraqi society, especially within the framework of the Palestine problem that dominated Iraqi politics.

As Arab nationalism and Hitlerism fused, numerous Nazi-style youth clubs began springing up in Iraq. To lure more Arabs to the Nazi cause, Grobba employed such tactics as dispensing lots of cash among politicians and deploying seductive German women among ranking members of the army. German radio broadcasting in Baghdad regularly reported fallacious reports about non-existent Jewish outrages in Palestine. Grobba, in conjunction with the Mufti, cultivated many Iraqis to act as surrogate Nazis.

An abortive effort to seize British oil and military facilities in Iraq roiled throughout May 1941. But on May 28, 1941, a British military column determined to protect the oil installations finally punched toward the outskirts of Baghdad to defeat the insurgency. On May 31, at 4 a.m., with the morning still more dark than dawn, the acting mayor emerged with a white flag on behalf of the residuum of official authority in Iraq. The next day, on June 1, the British puppet regent, Prince 'Abd al-Ilah, returned to Iraq.

The original plans for a sweeping anti-Jewish action on June 1, organized before the pseudo-success of the British, were intended to mimic Nazi mass murder campaigns in Europe. Lists of Jews had already been compiled. Jewish homes had been marked in advanced with a blood-red hamsa, or palm prints, to guide the killing. The text announcing the mass murder and expulsion was already prepared and scheduled for radio broadcast.

But Jewish leaders who learned of the impending disaster begged for mercy from the temporary local mayoral authorities, who successfully engineered the expulsion from Baghdad of the massacre planners. The radio broadcast on May 31 merely announced that the British-appointed regent would return to his palace from his temporary refuge in Trans-Jordan.

Baghdad's Jews had every reason to celebrate. June 1 was the joyous holy day of Shavuot, commemorating when the Law was given to the Jews on Mt. Sinai. Baghdad's Jews thought stability had returned to their 2,600-year existence in Iraq. They were so wrong.

At about 3:00 p.m. that June 1, Regent 'Abd al-Ilah had landed at the airport near Baghdad. He was making his way across al-Khurr Bridge to the palace when a contingent of Baghdadi Jews went out to greet him. As the group came to the bridge, they encountered a contingent of dejected soldiers just returning from their dismal surrender to British forces. The mere sight of these Jews, bedecked in festive holiday garb, was enough to enrage the soldiers.

Violence erupts just before the Farhud.

Suddenly, the Jews were viciously attacked with knives and axes. Several were hacked to death right then and there on the bridge. The planned systematic extermination, now foiled, broke down into a spontaneous citywide slaughter.

Baghdad became a fast-moving hell. Frenzied mobs raced throughout the city and murdered Jews openly on the streets. Women were raped as their horrified families looked on. Infants were killed in front of their parents. Home and stores were emptied and then burned. Gunshots and screams electrified the city for hours upon hours. Beheadings, torsos sliced open, babies dismembered, horrid tortures, and mutilations were widespread. Severed limbs were waved here and there as hideous trophies.

Jewish shops and homes were looted and then torched. A synagogue was invaded and its Torahs burned in classic Nazi fashion.

British troops remained minutes away, under orders from London not to move in lest it stir Arab sentiment against the oil infrastructure.

In home after home, furniture was moved up against the door to create a barricade. As the invaders pushed at the doors, more and heavier furniture was shoved into place. The ceaseless battering and kicks eventually made progress, and inevitably, in house after house, the killers broke in. As the Arabs breached the entrances, many families would escape to the roof, one step ahead.

Women were defiled everywhere. Arabs broke into the girls' school and the students were raped – endlessly. Six Jewish girls were carted away to a village 15 kilometers north and located only later. One young girl was raped, and then her breasts slashed off– an all too typical crime that day. Young or old, Jewish females were set upon and mercilessly gang raped and often mutilated.

In truth, no one will ever know how many were murdered or maimed during those two dark days. Official statistics, based on intimidated and reluctant witnesses, listed about 110 Jews dead. Hundreds were listed as injured. But Jewish leaders said the real numbers were far greater. One Iraqi historian suggested as many as 600 were murdered during the overnight rampage. The Jewish burial society was afraid to bury the bodies. The corpses were ignominiously collected and entombed in a large, long, rounded mass grave that resembled a massive loaf of bread.

Farhud – in Arabic, the word means violent dispossession. It was a word the Jews of wartime Europe never knew. Holocaust – it was a word the Jews of wartime Iraq never knew. But soon they would all know their meaning regardless of the language they spoke. After the events of June 1–2, 1941, both words came together. ■

Excerpted from The Farhud – Roots of the Arab-Nazi Alliance in the Holocaust *by Edwin Black. On June 1, 2015, Black proclaimed International Farhud Day at a live globally streamed event at the United Nations.*

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THE CANADIAN JEWISH NEWS
JUNE 11, 2015

Jewish summer camps are booming

Enrolment is up as marketing improves and parents seek more bang for the their Jewish identity buck

LILA SARICK
lsarick@thecjn.ca

Jewish summer camps are having their moment in the sun, so to speak.

While Jewish high schools worry about declining enrolment and synagogues strive to get youngsters in the door, summer camps of all affiliations are the bright spot, with enrolment up across the country, camp directors report.

The reasons are two-fold, says Risa Epstein, national executive director of Canadian Young Judaea, which runs six camps across Canada and a summer program in Israel.

"As parents are opting out of day school because of the cost, they're opting for camp, which is more affordable," she says.

Indeed, overnight camps charge a fraction of what parents would spend on day school tuition, and camp directors say they're hearing anecdotally that parents are turning to alternatives other than day school to give their children a Jewish experience.

Campers explore the outdoors.
PHOTO COURTESY OF UJA FEDERATIONS SILBER FAMILY CENTRE FOR JEWISH CAMPING

"I think there's a general sense of discomfort [among parents] of not choosing Jewish day school for their child," says Josh Pepin, executive director of Montreal's Camp B'nai Brith. "If they don't choose day school, they have to fill a void ... I think camp fits into that conversation."

Secondly, says Epstein, "the community has put an emphasis on Jewish camp and its influence on a child's Jewish identity."

Over the last decade, as research shows that Jewish summer camps play an important role in Jewish continuity, organizations such as the U.S.-based JCamp180 and the Foundation for Jewish Camp have helped camps develop sophisticated marketing and communications campaigns, research surveys and long-range planning and fundraising initiatives.

The image of a camp director as a guy with a whistle around his neck who went swimming in the lake has been replaced by someone running a multi-million-dollar business, says Mark Gold, director of JCamp180, one of the philanthropic foundations responsible for the turnaround in Jewish summer camping.

JCamp180 warns camps' boards of directors that if they don't take the challenge seriously, "they'll end up reading their mission statement to the trees," says Gold.

For now, there doesn't appear to be much danger of that. Camp enrolment is up across the country. In 2013, 2,230 kids from the Toronto area attended Jewish summer camps. Last summer, the number grew to 2,519.

CONTINUED ON PAGE 27

Management becomes more professional

JCamp180, a philanthropic organization based in Massachusetts, is the reason why Ontario's Camp Gesher has brand-new cabins and a much more sophisticated board of directors.

The organization, a program of the Harold Grinspoon Foundation, better known for its PJ Library program, has a mission to make non-profit Jewish camps run like the million-dollar businesses that they are.

"Our camps need to compete with for-profit and non-Jewish camps," said Mark Gold, JCamp180's director. "We need to be running a more professional camp."

Camps apply through a competitive process to receive mentoring and funding from JCamp180. "We're looking for camps who are willing to do the hard work and look at their bylaws, their strategic processes," says Gold.

Camp Gesher was the first Canadian camp to be accepted over a decade ago, said director Shaul Zobary. Ten Canadian camps, and 105 in the United States, are now affiliated with JCamp180.

"They were able to mentor us, teach us how to get money from donations [and] how to restructure the board," Zobary said.

JCamp180 provides matching funds for capital projects, and Camp Gesher has used the money to build new cabins and upgrade its drinking water system.

One of JCamp's newest initiatives encourages camps to develop endowments from wills and bequests.

"It's difficult to run campaigns that won't pay off for 30 years," acknowledges Gold. JCamp teaches camps how to ask for these bequests and also provides a financial incentive of up to $10,000 for camps that manage to do so.

Equally as valuable, JCamp180 and the New York-based Foundation for Jewish Camp have helped camp directors learn from each other.

"Camps used to be working alone, without any organization that supported them," says Zobary. "Now we share information."

Whether it's asking his colleagues how much they pay for insurance or if they have a policy on sexual harassment, "now I send one email and get 20 back," says Zobary. ■ -- LILA SARICK

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THE CANADIAN JEWISH NEWS
JUNE 11, 2015

Jacques Parizeau's legacy divides us

Jack Jedwab

Across the political spectrum, tributes are pouring in for the late Jacques Parizeau, the former Quebec premier best remembered as head of the independence movement in the 1995 referendum. He led the "yes" option to a very narrow defeat in what is widely seen as one of the most important events in Quebec politics.

That so many political leaders put aside their convictions to pay homage to Parizeau is a testimony to the degree of civility and mutual respect among Canada's political class in times of mourning. In much of the mainstream media, it often appears as though federalist and sovereigntist politicians are perpetually at odds. But when the cameras are turned off, there is much amity that transcends partisan lines, even when friendships are tested by divisive debates.

At present, the sovereignty movement is particularly stagnant and its more strident supporters can be very nostalgic about the Parizeau era. Hence, the late premier has achieved near iconic status among his followers, who describe him as an uncompromising champion of the cause and someone who speaks the truth about Canada.

To be truthful, though, I was not a fan of Parizeau, and he did not have a great number of admirers in the Quebec Jewish community. For that matter, he was fairly unpopular with most who identified with the province's minority communities.

In such circles, when Parizeau's name is evoked, the first thing that comes to mind is his post-referendum comment blaming the narrow defeat of sovereignty on "money and ethnic votes." Some will say that he was merely making a mathematical observation. Yet, just preceding these remarks, uttered right after the announcement of the referendum results, he said, "We are going to stop talking about francophone Quebecers. Rather we'll talk about 'us' and the 60 per cent of who we are that voted yes."

The math behind the blame on ethnic voters seemed quite self-serving. Indeed, in a speech given in 1993, Parizeau said that sovereignty could be achieved without the votes of Quebec newcomers and minorities.

Following a most divisive referendum, when Quebecers were so badly in need of some statesmanship, Parizeau provided quite the opposite. In classic ethnic nationalist terms, he cast the debate over Quebec's future as pitting "us" against "them." The day after he made that infamous statement, his resignation as premier was welcomed by an important majority of Quebecers.

In later years, Parizeau proved quite unrepentant about his remarks on those ethnic votes. On more than one occasion, he said that he was referring specifically to the leaders of Quebec's Jewish, Greek and Italian communities.

Some have suggested that in his reference to "money," he was also thinking about Jews. They're wrong. Parizeau was no anti-Semite. It is worth remembering that his first wife, the late Alice Poznanska, was interned at Bergen-Belson.

With a passion for the arts and culture, both he and Poznanska enjoyed cordial relationships with several members of the Jewish community who shared this interest. For that reason, his Jewish friends naively hoped for better when it came to his referendum politics.

To his credit, in one of his final public interventions, Parizeau went against his political party when he condemned the proposed Charter of Values and its ban on religious symbols. Somewhat paradoxically he described the charter as divisive.

As one of the more influential 20th-century leaders of the independence movement, Parizeau will undoubtedly be seen as an important actor in Quebec history But his eventual place in the province's ongoing political saga will likely depend upon the movement's future success or failure. Until such time, all the praise we'll hear in the coming weeks cannot dismiss the fact that Jacques Parizeau was a very polarizing figure. ■

Jack Jedwab is president of the Association for Canadian Studies. During the 1995 October referendum, he was executive director of the Quebec region of Canadian Jewish Congress.

The new phenomenon of emerging adulthood

Daniel Held

After graduating from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (TanenbaumCHAT), I spent a year studying in Israel before enrolling at York University. While studying at York and later while teaching, I lived in my parents' home. I moved out of their house on my wedding day.

My story is shared by a majority of my peers. At the time when I graduated high school, most of my peers remained in Toronto for university – going to either York University or University of Toronto – and most lived at home.

In part, this sociological trend inculcated the religious conservatism of our Jewish community. While living at home, we did Jewish just as our parents did. We went to shul – or didn't – as they did. We had Shabbat dinner – or didn't – as they did. We kept kosher – or didn't – as they did.

In contrast, the American Jewish community's mobility starts with high school graduation. Students go away to college, living in dorms and renting apartments, affiliating with Hillel, Chabad or nothing. After graduation, they often move elsewhere, as jobs take them to new cities and communities. To some degree, this nomadism has led to a distancing from Jewish community and family. To some degree, it has also led to a religious dynamism and creativity found in hub cities such as New York, Los Angeles, Boston and Chicago.

The trends are changing in Toronto. While most of my peers stayed in Toronto, today a significant proportion of Jewish high school graduates are going to universities in other parts of southern Ontario – Western, Queens, McMaster, Guelph, Waterloo, etc. When they return to Toronto – and unlike Americans, the vast majority do return to their home city – many live outside of their parents' home. They are moving to the Annex, the West End, Yonge Street and Eglinton Avenue, Kensington Market and other areas. The impact of these changes in living arrangements is compounded by a trend toward marrying and having children later in life.

The term "emerging adulthood" was introduced by psychologist Jeffrey Arnett in the early 2000s. Citing trends similar to those we're starting to see here, Arnett argues that a new stage in life between adolescence and adulthood has developed. Emerging adults are often at a stage of life when they are asking big questions, searching for a job, a partner and meaning.

The changing patterns of Toronto's Jewish emerging adults represent both an opportunity and a challenge.

The opportunity is an openness to create new Jewish activities that are compelling to this market – new programs, new forms of engagement and new role models. Hillels have often served as crucibles for experimentation, allowing safe space for new ways for emerging adults to relate to their Judaism. Out of Hillels have emerged social justice campaigns, new types of prayer and Jewish study.

The challenge will be for us to create the infrastructure required to support and incubate these new forms of engagement. The Toronto community is well equipped for traditional forms of engagement up and down Bathurst Street – with outposts at York, U of T and now Ryerson University. In order to truly serve the needs of Toronto's emerging adults, we'll need to stretch beyond our historical boundaries – offering services on university campuses that have often been underserved, creating the human and physical infrastructure in areas of town that haven't historically had a Jewish presence, and re-thinking the kinds of programs, activities and individuals that will engage these Jews.

When my peers and I graduated high school, our path forward was clear and many of us followed the same direction. Today, as the choice of university continues to broaden and the paths young people take after graduation continue to diversify, so too do the Jewish pathways chosen by emerging adults broaden. As a community, we have an obligation to develop the strategies and infrastructures required to ensure that these new pathways are infused, throughout, with Jewish choices. ■

Just like everybody else – but different

Jean M. Gerber

Readers may recall that some time ago I wrote about my project to read our shelves, looking at every book we own to refresh memories and try to get rid of a few that no longer speak to me. Thus I came to Prof. Morton Weinfeld's *Like Everybody Else But Different: the Paradoxical Success of Canadian Jews*.

His study looked at the situation of Canada's Jewish population as it was around 2000, to see how we are like – and unlike – the larger society. To bring the story up to date, I did a telephone interview with Prof. Weinfeld. Here are excerpts.

Weinfeld argued in his book that the Canadian Jewish world would come to resemble the American model. Is that still true, I asked? Yes, he agrees. As the United States moves to the right, so will we, and the number of mixed marriages will also climb, as will the haredi community in both countries.

Is anti-Semitism on the rise? On campus, he notes, the movement to boycott and divest Israeli products is very visible, which was not the case in 2000. More troubling is what he calls the "distancing debate," where younger Jews may be distancing themselves from Israel. Why? It could be assimilation pure and simple, or because some do not like Israeli policies.

Weinfeld wrote that Jews are noted for their social justice agenda. What, I asked, about current trends? It's a balancing act, he thinks. While big-D Democrats in the United States may be decreasing (now about 70 per cent), many among the non-Orthodox community Jews are still liberal, pro-choice, advocating for gay rights and things like decriminalization of pot.

So while liberal may still define us (small l), I asked him, how about the organized Jewish community? The bottom line, he responded is Israel. "We are spooked by Iran." There is definitely a shift to the right and to embrace Stephen Harper's government.

Canadian Jews do not want to be like the Jews of Europe, he said, where they live in large part among a hostile Muslim population with guards at every institution. According to Weinfeld, we should look for nuance, should work with our Muslim communities. As well as a stick, there must be a carrot when dealing with this issue.

Jews, he posits, are still *sui generis*, i.e. there is not another group quite like us, yet, we can be a model for a group that is integrated into Canadian society and, at the same time, maintains a separate, distinct identity. After all, he says, we've had good practice. We were "into multiculturalism hundreds of years before now." The only group that can, perhaps, be compared is made up of Muslims of the second and third generations in Canada.

(Indeed, I would argue that for the past 3,000 years, we have engaged with, fought with, accommodated, loved, joined and rejected, envied and disdained a whole host of nations: Canaanite, Hellenistic (a very rich intercultural exchange period), Arab (especially close at one time in the Muslim world), European, and now North American.)

In general in North America, Weinfeld believes, the trajectory for minorities is toward inclusion, even for First Nations. Across the Atlantic, however, the "discourse in Europe toward the other is more extreme than you find in North America."

Historian Salo Baron wrote: "Much gratuitous advice has been proffered to [the Jews] throughout the ages, bidding them give up their stubborn resistance to the 'normal' ways of life, mingle with the nations and thus simplify a perplexing situation. In almost every generation, indeed, Jewish individuals and minor groups tread this road to easygoing regularity."

I love that phrase, "easygoing regularity." As Jews we may strive to be like everyone else – something like easygoing regularity? – but in the end, we just are not. We borrow, adapt, love and hate and always stand a bit outside.

We are, well, just like ourselves. The same as everyone. And different. ■

French plan won't lead to peace

Paul Michaels

Late last month, news reports mounted about France's efforts to introduce a resolution to the UN Security Council setting an 18-month deadline on Israeli-Palestinian talks aimed at creating a Palestinian state.

Under U.S. urging, France is reportedly prepared to wait until the P5+1 Iranian nuclear talks, scheduled to conclude by June 30, play themselves out. France has warned that the nuclear talks may exceed that deadline, but the speculation is that the French, along with New Zealand, will move ahead with their draft resolution this summer.

According to details of the draft, which was leaked to the French newspaper *Le Figaro* and reported by *Ha'aretz*, Israeli withdrawal from the West Bank would be "based on the June 4, 1967 lines, with mutually agreed and equal land swaps;" Israel's security requirements would, among other things, require a "demilitarized" Palestinian state; Jerusalem would be the capital of both states; concerning the Palestinian refugees, "a just solution, that is balanced and realistic" would emphasize compensation; and, concerning Israel's demand that the Palestinians recognize Israel as the Jewish state, the draft refers only to "the principle of two states for two nations" instead of "two states for two peoples."

If, as it appears, the French proposal does not refer explicitly to UN Security Council Resolution 242, which, since 1967, has been the bedrock of all Arab-Israeli peacemaking, this will be a major step backward from providing Israel with the security and recognition it needs. The "land for peace" formula of 242 means that if the Arabs (including the Palestinians since the Oslo process beginning in 1993) acknowledge Israel's "right to live in peace within secure and recognized boundaries free from threats or acts of force" and accept the "[t]ermination of all claims or states of belligerency," only then is Israel required to withdraw from territory. The "termination of all claims" is otherwise referred to as the "end of conflict" – in short, not "peace" as a temporary measure, but as a complete and final agreement.

Unfortunately, during his March 2014 meeting at the White House, PA President Mahmoud Abbas told U.S. President Barack Obama that he refused to commit to this key element of the peace process – the "end of conflict." His refusal remains tied to his insistence that millions of Palestinian refugees have an inherent "right of return" to present-day Israel; and this, in turn, is tied to his refusal to recognize Israel as the state of the Jewish People.

Abbas' three "nos" did not just arise last year when he also rejected U.S. Secretary of State John Kerry's framework for continued peace talks with Israel. They're the reason he rejected then-Israeli prime minister Ehud Olmert's offer of Palestinian statehood during the 2008 Annapolis talks (and they explain former PA president Yasser Arafat's rejection of the Clinton-Barak proposal for Palestinian statehood at Camp David in 2000).

Today, however, in the West, it is routinely taken as fact that if only Israel would "make peace" with the Palestinians, a genuine two-state agreement would result.

The current configuration in the Israeli government, with prominent cabinet and deputy cabinet ministers opposed to a Palestinian state, plays into the perception that Israel is the impediment to the two-state agreement Palestinians claim they want – a claim made only in English to western audiences, who nevertheless accept it face value. Meanwhile, Prime Minister Benjamin Netanyahu's claim, reiterated recently to EU Foreign Minister Federica Mogherini, that he supports a two-state arrangement, is greeted with skepticism based on his controversial statement on the cusp of the Israeli elections that creating a Palestinian state is not possible "given the current circumstances."

But this criticism of the Israel government should not be allowed, upon examination, to obscure a deeper truth: most Israelis have consistently supported the two-state solution but have been let down repeatedly, often violently, by Palestinian rejectionism. The pending French plan does not address this rejectionism, but instead places even greater onus on Israel than past proposals. That in itself is a prescription for yet another failure in the "peace process." ■

News

Parizeau had difficult relationship with Jewish community

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

The mention of Jacques Parizeau over the past two decades has sent a shiver through members of the Jewish community, not only because of his hardline separatism, but also because they felt he really meant Jews when he blamed ethnics and money for the 1995 sovereignty referendum defeat.

Many years lapsed before Parizeau, who died June 1 after a long illness, offered any clear explanation for his outburst on that fraught October night, intemperate words that led to his resignation as premier the following January. Certainly, he never retracted or apologized or even attempted to mollify.

In 2013, he did say that his remarks, which also spoke of "us" and "them," were not directed at Quebecers of a specific origin, but rather the coalition of Jewish, Greek and Italian organizations that actively worked for the "No" side during what was a long, bitter campaign.

"The common front of the Italian, Greek and Jewish congresses [Canadian Jewish Congress] was politically active in an extraordinary way in the 'No' camp and had formidable success," he told Montreal radio station 98.5 FM. "It was very efficient."

The "No" side won, but barely, with just over 50.5 per cent of the vote.

But that is not dwelt upon by Congress' successor, the Centre for Israel and Jewish Affairs, in its laudatory statement after Parizeau's death on June 1 at age 84.

"With the disappearance of Jacques Parizeau, Quebec loses one of its great men, those who, following the example

Jacques Parizeau

of Jean Lesage and René Lévesque, built modern Quebec and left a deep impression on their peers.

"Artisan of the Quiet Revolution, Mr. Parizeau decisively contributed to the opening up of Quebec. Monument of the sovereigntist movement, Mr. Parizeau never ceased to be an authentic democrat and always respected the voices of Quebecers, despite his regrettable remarks on the result of the referendum vote of 1995."

Lawrence Bergman, who was D'Arcy McGee's Liberal MNA from 1994 to 2014, said Parizeau "had one goal, and that was what brought him into politics, to separate Quebec from Canada. That was the driving force of his political career."

For Parizeau, Bergman believes, "the ends justified the means, no matter what the cost, and without telling Quebecers the consequences or the tactics. We all remember his famous remark about 'lobsters in the pot,'" a reference to his comment that Quebecers would be trapped in the aftermath of a successful referendum.

On the positive side, Bergman said Parizeau, an economist who served as finance minister, has to be credited for helping to create such key public financial levers as the Caisse de depot et placement and the Société générale de financement, which have advanced the province's economy.

Bergman said he never had any personal encounter with Parizeau, who became premier in the election when Bergman was first took office, after Parizeau had served as PQ leader since 1988. He also cannot recall Parizeau's having any relationship as such with the Jewish community, or any Jewish friends.

The one exception was his Polish-born first wife, Alice Poznanska, who died in 1990. She had a Jewish background, although her funeral was held at a Catholic church.

There was also one segment of the Jewish community that Parizeau won over. The chassidic Tash community openly supported the "Yes" side in the referendum and welcomed Parizeau and his wife, Lisette Lapointe, to their enclave in Boisbriand like visiting royalty during the campaign.

Parizeau did swim against the Parti Québécois tide in the acrimonious debate over the Pauline Marois government's proposed charter of Quebec values.

In an October 2013 column in the *Journal de Montréal*, he wrote that banning public sector employees from wearing religious symbols went too far. He accused the government of over-reacting out of an exaggerated fear of the spread of Islam. He proposed that only police, judges, prosecutors and others in a position of state authority not be permitted to wear religious headgear or ornaments.

A revealing memoir published in 2005 by former PQ cabinet minister Richard Le Hir claimed that Parizeau reneged on a promise to meet with Jewish community leaders, who were worried about their institutions when the PQ was re-elected after nine years out of office.

Le Hir said he was approached by Jewish leaders to act as a go-between with Parizeau because he was seen as a friend of the community.

Le Hir said that when he broached the subject, Parizeau launched into a diatribe about the difficult relations he always had with the Jewish community and blamed Charles Bronfman for contributing to the defeat of the "Yes" side in the first referendum in 1980. (Bronfman had, in fact, made no public comments during that campaign.)

CONTINUED ON PAGE 29

The CJN wins Rockower Award

The American Jewish Press Association (AJPA) awarded *The CJN* a second-place Simon Rockower Award for Excellence in Social Justice Reporting. The three-part series on LGBTQ inclusion which ran in June and July 2014 was written by reporter Jodie Shupac. An additional sidebar was written by Rabbi Steven Greenberg.

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Tories have Israel's back, Joe Oliver tells shul audience

JODIE SHUPAC
jshupac@thecjn.ca

Though Canada's unique friendship with Israel and the former's economic situation are separate issues, both are topics federal Finance Minister Joe Oliver feels very passionate about, he told a crowd at Adath Israel Congregation.

The final guest in the synagogue's 2014-15 speaker series, Oliver addressed an audience of about 140 people at an early-morning breakfast session June 7.

The talk was moderated by Ira Gluskin, an Adath Israel congregant and co-founder of the wealth management firm Gluskin Sheff and Associates.

Oliver, the Tory MP for Eglinton-Lawrence, who is Jewish and originally from Montreal, emphasized that Israel today has no greater friend than Canada – which he said is "no accident," but tied to Prime Minister Stephen Harper's unyielding commitment to the country.

"It won't be this way if Canada comes under new management," he said, alluding to this fall's federal election.

Oliver stressed that Canada's unwavering support for Israel's right to exist as a Jewish state and to defend itself "starts with our [prime] minister and ends with our cabinet."

He referred to John Baird, Canada's former foreign affairs minister, and to current Defence Minister Jason Kenney, who have both been staunch critics of anti-Semitism and anti-Israel sentiment, and who Oliver joked have "visited Israel so often I once asked them if they were going to make aliyah."

Harper's sense of justice reflects the best of Canadian values, as demonstrated by the hard line he's taken on anti-Semitism, as well as on Israel being held internationally to double standards and it being the subject of "obsessive criticism," Oliver said.

"The Jewish People need this kind of friendship," he said, noting that Jews have historically endured periods of intense oppression interspersed with periods of freedom.

Seventy years after the Holocaust, Oliver added, Jews are living in a time of "unparalleled freedom," but a pernicious rise of anti-Semitism in Europe, as well as Islamic radicalism and the nuclear danger posed by Iran suggest that Israel and the Jewish People are extremely vulnerable.

Canada is an enemy of jihadism and will fight it with "the same determination as we've fought other threats to the democratic world," he said, adding that this is why Canada has sent troops to fight ISIS and why the government passed Bill C-51, the so-called anti-terrorism bill.

Joe Oliver BENJAMIN KRANC PHOTO

He criticized the federal Liberal party, saying that its leader, Justin Trudeau, tells Jewish audiences he's pro-Israel, but "to everyone else, he tells a different story."

He said that in an interview with an Iranian Canadian newspaper, Trudeau accused the Conservative party of pandering to the Jewish vote.

Switching gears, Oliver said the government's top economic priority is to create jobs, and he spoke about the government's promise to balance the budget and provide tax relief to "hard-working Canadian families and businesses."

He stressed that the Liberals would impose tax hikes on "those it calls wealthy," and that "contrary to the drumbeat from the opposition parties," the Conservatives are creating benefits for lower- and middle-income Canadians.

Tying the issues of Israel and the Canadian economy together, he said, "We want our investments to be as strong and muscular as Canada's foreign policy."

During a question-and-answer period, Oliver was asked why he thought so many affluent Jews in the United States remain so supportive of President Barack Obama and the Democratic Party.

He said it's partly to do with history and partly with identity.

"The Jewish community has tended to be sympathetic to centre-left causes, because our enemies were historically the church and the state," he said.

"But things have changed. Economically, the Jewish community is generally in good shape, and the big supporters of Israel tend to be Republican, not Democratic." ■

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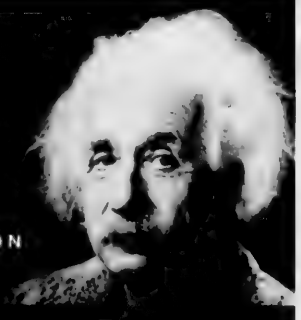

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B'nai Brith Canada to sell its national headquarters

PAUL LUNGEN
plungen@thecjn.ca

Michael Mostyn

B'nai Brith Canada is planning to sell its signature property on Hove Street in Toronto, which houses its national headquarters.

The property carries two mortgages totalling nearly $4 million, and in 2012, the market value assessment was set at slightly more than $3 million, leaving open the question of how much B'nai Brith can net from the sale.

Michael Mostyn, CEO of B'nai Brith Canada confirmed last week that "there has been interest in the property for a number of years, with many unsolicited proposals and expressions of interest.

"We decided recently to explore the options and will examine them in June once they are all submitted."

Where that leaves B'nai Brith Canada remains unclear. Mostyn took over as CEO in September 2014, replacing Frank Dimant, who retired after 36 years with the organization. In January, early in his tenure, B'nai Brith announced it was suspending print publication of its weekly newspaper, the *Jewish Tribune*, which it had published, first as *The Covenant*, since 1964.

The building at 15 Hove sits on a corner lot that backs onto a plaza. The 43,560-square-foot property is zoned for commercial use. According to title documents obtained from Ontario's Land Registry Office, the property was owned in 1989 by B'nai B'rith Youth of Toronto. It was sold in October 1996 to Sherfam Inc., a holding company with interests in pharmaceuticals, for $1.2 million.

In July 1998, Sherfam sold it to B'nai Brith Congregation Synagogue, its current owner, for $1.2 million, and Sherfam registered a $1.2 million mortgage on the property the same day.

Over the years, B'nai Brith discharged various charges on the property, owed to Sherfam, the Apotex Foundation, the Sherman Foundation, Toronto lawyer Melvyn Eisen, a numbered company, Communications Technologies Credit Union Limited and B2B Trust.

On May 27, 2013, Communications Technologies Credit Union registered a five-year mortgage of $2.995 million on the property, with monthly payments of $18,471.07, at an interest rate of 4.24 per cent. On Jan. 1, 2014, Eisen registered a $1 million charge on the property, payable over two years, with an interest rate of eight per cent and with monthly payments of $6,666.67.

Assuming B'nai Brith did not miss any of the $25,000 monthly payments, it would have paid more than $440,000 toward the first mortgage and $113,000 toward the second, leaving substantial amounts still owing and reducing the net proceeds from a sale.

Asked to comment on the charges on the land as well as whether the cost of the monthly payments was prompting the sale, Mostyn said in an email: "As we've said previously, the new management of B'nai Brith Canada is reviewing all services, assets and investments to ensure that B'nai Brith has a stable future and is better able to provide the services its members and the community expect and deserve.

"We know that some of your speculation regarding the value of the property is dated and not accurate, and, in fact, initial response to the offering has been quite strong. We believe strongly in the value of this property to the community. As such, we are not able to comment further on the disposition of 15 Hove until the call for proposals has closed, the proposals have been reviewed and a new direction has been chosen."

In an earlier email exchange, Mostyn was asked whether B'nai Brith was selling other properties. Mostyn replied that the organization delivers services to the needy, engages youth and delivers food baskets.

In addition to the Hove Street property, B'nai Brith owns seniors residences in Toronto, Montreal and Vancouver.

And as well as housing B'nai Brith's headquarters, 15 Hove serves as "a community hub for a diverse range of events and activities in support of both the Jewish and local community," Mostyn said.

It's likely those uses will change under new ownership, though local city councillor James Pasternak thinks B'nai Brith will remain on site for some time after a sale. "My gut feeling is that [B'nai Brith] will stay as a tenant for a transition period until they find a new headquarters," he said.

It may take some time for the new purchaser to apply through city channels to have it re-zoned, or they could choose to use the building as is. Either way, "it's a prime piece of real estate," Pasternak said.

So will B'nai Brith eventually move to a smaller location? "With respect to our national office in Toronto, we will be making a future announcement in due course," Mostyn said. ■

Young rabbis panel tackles hot topics

JODIE SHUPAC
jshupac@thecjn.ca

From left, Rabbi Adam Cutler, Rabbi Miriam Margles, Yacov Fruchter, Rabbi Noah Cheses and Rabbi Daniel Mikelberg

While several members of a cross-denominational panel of young rabbis at Temple Sinai Congregation revealed they struggle with some common issues, there were clear divergences among them regarding the permeability of the walls of "the tent" of Judaism.

Entitled "Young Rabbis Speak: Where Are Your Jewish Boundaries," the June 4 event was a joint initiative of Adath Israel Congregation, Beth Tzedec Congregation, Danforth Jewish Circle, Holy Blossom Temple and Temple Sinai Congregation, and was geared to people aged 25 to 39.

About 70 people gathered to hear four rabbis from diverse backgrounds engage in a discussion moderated by the spiritual leader of the Annex Shul, Yacov Fruchter, on weighty topics such as interfaith relationships, and gender and sexuality.

The panel comprised Reform Rabbi Daniel Mikelberg of Temple Sinai, Conservative Rabbi Adam Cutler of Beth Tzedec Congregation, modern Orthodox Rabbi Noah Cheses of Shaarei Shomayim Congregation and Reconstructionist Rabbi Miriam Margles of the Danforth Jewish Circle.

Fruchter – who stressed that the rabbis were representing themselves and not their synagogues, and that "tonight is about understanding, not convincing the other" – didn't shy away from asking tough questions.

"I believe in the power of multi-denominational conversations," he said.

He asked the rabbis to articulate why they became a rabbi in their particular denomination, as well as places within that denomination where they struggle to draw boundaries.

Rabbi Cutler described initially feeling that he straddled the line between Orthodox and Conservative, but ultimately chose Conservative, because "it works for me intellectually – it allows me to challenge everything and read all kinds of [scholarship], but also to lead a life that I think in some ways is like the life Jews led hundreds of years ago."

He said it can be challenging to square Shabbat observance with inclusivity for people who, for example, have disabilities that make it hard to participate ritually without the use of certain technologies.

He also noted that having to draw certain boundaries around inclusion of homosexual Jews is a matter that "rends my heart and causes me to lose sleep."

Rabbi Mikelberg said Reform Judaism represents values he holds dear, such as inclusivity, modernity and searching for innovative ways to "do Jewish," adding that, "We have a very big tent in Reform, but it still has walls."

Boundary issues arise when, for example, he's asked by interfaith couples if it's OK to raise kids with two religions, and he feels strongly that "There's gotta be one religion in the house."

Rabbi Margles said Reconstructionism appealed to her because she believes in a Judaism that evolves in response to a changing world, and that Jewish boundaries are often informed by a fear of survival or a sense the world is against us –symptoms of being a "traumatized people" long hounded by persecution.

Rabbi Cheses said his ideology aligns with modern Orthodoxy, but that he's sometimes challenged by the rigidity of the Halachah regarding issues such as women's public roles in Judaism.

"Our traditions are hetero-normative, but our culture is egalitarian. I believe we must change at a rate the system can absorb," he said.

Fruchter later asked the rabbis what they'd be willing to do to help a same-sex couple celebrate their marriage.

"Everything!" Rabbi Margles exclaimed. "Judaism values building a home with Jewish life and learning, and there's no reason a same-sex couple can't do that."

Rabbi Cheses said he would approach the matter "with a broken heart," and that, though he sees the widening gulf between Halachah and contemporary social norms as a "risk," there isn't much he could offer a same-sex couple in the way of actively supporting a wedding ceremony or lifestyle.

Rabbi Cutler said he'd be happy to celebrate with a same-sex couple and to act as their spiritual mentor, but would refer them to another rabbi to officiate their wedding.

And Rabbi Mikelberg, who is married to another Jewish man, said, "Any marriage between two Jews is an occasion to celebrate."

Interestingly, while each of the rabbis acknowledged, to varying degrees, that interfaith families shouldn't be excluded from the community, none will officiate at an interfaith wedding. ■

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Taste of Limmud entices Russian Jews

SHERI SHEFA
sshefa@thecjn.ca

An event catering to the Russian-speaking Jewish population in the GTA called Taste of Limmud set the stage for the main Limmud FSU conference scheduled for November at Blue Mountain Resort in Collingwood.

Irene Vaksman, manager of immigrant settlement training employment and mentoring (ISTEM) at JVS Toronto, and one of the organizers of the all-ages Limmud FSU event, held June 4 at the Schwartz/Reisman Centre in Vaughan, explained that Limmud FSU works to bring Canadian Jews from the former Soviet Union (FSU) together through education and the arts.

Taste of Limmud, which featured two sets of three simultaneous lectures and workshops, was a preview of Limmud FSU, which will be presented on a much bigger scale.

"The whole idea is to attract interesting speakers, so for us, [Taste of Limmud] was also an opportunity to collect feedback from the community, seeing what people are more interested in. We saw clearly which sessions were more popular, so we will learn our lesson in terms of who to invite to the bigger event," Vaksman said.

In addition to refreshments and programming for kids by volunteers from J. Roots Supplementary Jewish School and J. Academy Camp – a sleepover camp for Russian-speaking Jewish children – there were six informative sessions offered to participants.

The sessions, half of which were conducted in Russian and the other half in English, included presentations about raising children in a multilingual environment, career building, cooking, fitness and wine-tasting.

"When the wine-tasting was taking place, we had a Russian-speaking rabbi talking about Shavuot, and at that time we also had a Jewish cooking class, which was also in Russian," Vaksman said.

"We had a Russian-speaking psychologist speaking about multilingual families and language acquisition for young kids in families where more than one language is spoken. A lot of Russian-speaking families also speak Hebrew in many cases, and then they're exposed to English in the education system, and then [parents] may also send [their children] to French immersion, so she spoke about that."

During the kosher wine-tasting event, Dominic Ierullo and Steve Gunning, judges with Wine Judges of Canada, provided samples of some of the best red and white kosher wines on the market, and offered a crash course on how wine is produced, stored and enjoyed.

"You have to start with quality to put quality in the bottle," Ierullo said.

Ierullo said there used to be a stigma attached to kosher wines, but new wine-producing technologies have solved any quality issues. He said he recently organized a panel of six judges who tasted kosher wines, and "they were impressed with both the quality and the fact that they were all kosher. They didn't expect it, and we didn't tell them."

"[The cost of a bottle] is not a measure of quality," Gunning said, noting that quality is based on how a wine is made.

During a session called "Professional Branding for a Successful Career," Joanna Samuels, a job coach with JVS Toronto, told participants about the competitive nature of the job market and gave tips to help them stand out.

"When you're looking for work or when you're trying to build your career within an organization, you are a product. You are a service. I hate to be harsh, but the more competitive it is, the more you have to be very entrepreneurial," she said.

"Even when you're working for somebody, you have to be extremely self-sufficient and you have to look after your own career regardless of the system, regardless of the environment that you're in."

Wine expert Dominic Ierullo

Samuels said an important part of branding yourself is having a good social media profile. "Statistics confirm that having a strong social media presence can boost your career, help you land new jobs and build your reputation, build your career and build your business... You will be Googled," she warned.

She said 63 per cent of recruiters check social media sites to find out more about potential employees.

For more information about Limmud FSU, visit limmudfsucanada.org. ■

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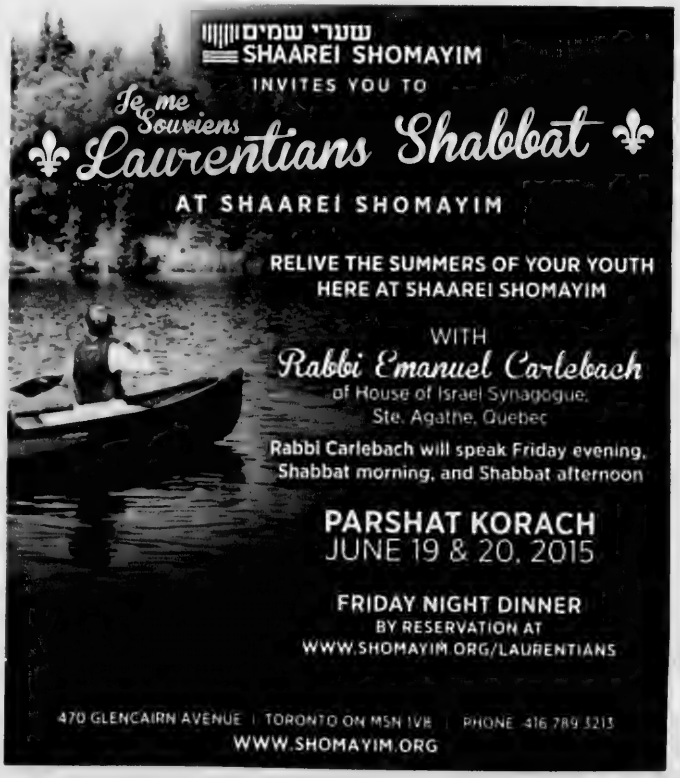

GUEST VOICE

Why I'm speaking up for Holocaust restitution

Hank Rosenbaum

Elie Wiesel once said that "the opposite of love is not hate, it's indifference." For far too long, the failure of governments to secure restitution for Holocaust survivors has been a story of indifference in the face of injustice.

This week, as a survivor and proud Jewish Canadian, I am doing my part to fight indifference. I will be travelling to Ottawa with several other survivors from the Canadian Jewish Holocaust Survivors and Descendants, as well as Jewish community leaders from across Canada, in a delegation organized by the Centre for Israel and Jewish Affairs (CIJA). We will be meeting with ambassadors from various European countries to push for rightful – and long overdue – restitution for victims of the Shoah.

It's estimated that 14,000 to 16,000 Holocaust survivors live in Canada, home to the third-largest survivor community in the world. While many receive remarkable support from family members and community institutions, others struggle quietly to make ends meet and enjoy their senior years in comfort and dignity. In Israel, for example, it's believed that one in four of the country's 193,000 survivors lives in poverty. Their average age is 85. Approximately half are widowed. About 13,000 pass away every year.

These are the most vulnerable among the Jewish People, and as a community, we should not be indifferent, since justice – in the form of rightful restitution continues to elude many of them. Even 70 years after the liberation of Auschwitz, countless Jewish homes, businesses, and properties seized by the Nazis or collaborators have not been returned to their former owners, nor have many survivors and their families received compensation for their losses.

This injustice was the basis for the Terezin Declaration on Holocaust Era Assets, which was approved by 46 countries in 2009, including Canada. It calls for just and fair solutions regarding the status of private, communal and heirless property stolen from Jews during World War II. It demands that relevant governments "make every effort to provide for the restitution of former Jewish communal and religious property," and further calls for expeditious compensation for those victims and their heirs who lost private property during the Holocaust.

As Canadians, we can be proud that our country played a key role in drafting the Terezin Declaration, just as Canada welcomed some 40,000 survivors after the war. In keeping with this legacy, all three major federal political parties reiterated their support for restitution this past March. Strong statements issued by Foreign Affairs Minister Robert Nicholson as well as Foreign Affairs Critics Paul Dewar (NDP) and Marc Garneau (Liberal) affirm that, far from being a partisan issue, this is a matter of justice and fairness.

Canada's voice carries weight on the world stage, and Canada's Jewish community – one of the world's largest and most dynamic – can likewise speak up and demonstrate that survivors are not alone. This is why we will be in Ottawa this week, alongside the World Jewish Restitution Organization, to urge ambassadors from various countries to press their governments to secure restitution for former citizens who lost property during the Holocaust. This intensive series of discussions with representatives from the European Union, Romania, Bosnia, Croatia, and Serbia will be followed up by subsequent meetings between CIJA and the ambassador of Poland.

In the above countries, restitution laws are non-existent or have failed to achieve timely compensation for victims. As a case in point, Poland, once home to three million Jews, has no restitution law regarding private real property that was seized and later kept by the Communist regime. This is just one example of how, for many survivors, the chaos of the Shoah and the subsequent darkness of the Iron Curtain have left them with no means of securing compensation.

That the past cannot be changed does not absolve us of our responsibility to survivors today, who deserve nothing less than a small measure of justice for their losses. ■

Hank Rosenbaum is co-president of the Canadian Jewish Holocaust Survivors and Descendants.

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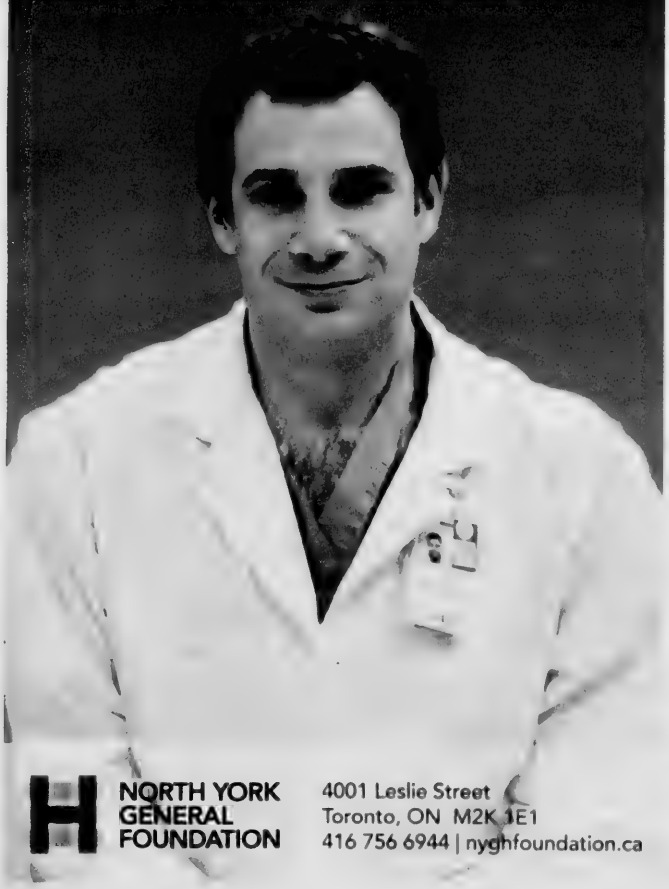

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Canadian elected chair of liberal Jewish group

JODIE SHUPAC
jshupac@thecjn.ca

Carole Sterling

Having a Canadian chair of the World Union for Progressive Judaism (WUPJ) could help raise the profile of Canadian progressive Jewish communities within the international Jewish progressive scene, says Carole Sterling, WUPJ's newly elected chairperson.

Born in Montreal and a resident of Toronto for the past several decades, Sterling was elected chair in mid-May at a meeting of WUPJ's international assembly in Rio de Janeiro.

Formerly president of the Canadian Council for Reform Judaism and Temple Sinai Congregation and a past chair of UJA of Greater Toronto's Women's Campaign, Sterling is the first Canadian to head WUPJ in 20 years.

WUPJ is the international umbrella group for Judaism's Reform, Liberal, Progressive and Reconstructionist movements, serving about 1,200 congregations and 1.8 million members in more than 45 countries.

Its mission is to support and advance a progressive approach to Judaism in Israel and Jewish communities globally.

"As chair, my responsibility will be to nurture and grow progressive Judaism – I should stress that it's called different things in different places, be it Reform, liberal or progressive Judaism – and to help emerging communities get started," Sterling said.

Founded in 1928, WUPJ has sought to accomplish its goals through actions such as partnering with rabbinical schools and training institutes to foster strong progressive leaders, connecting progressive Jewish groups around the world, nurturing young people through its international youth movement, Netzer Olami, and advocating for social justice.

Sterling noted that WUPJ encompasses seven international regions, each of which functions somewhat uniquely and is headed by a distinct president or chairperson.

She and Rabbi Daniel Freelander, WUPJ's president and a native of Massachusetts, have established a presidents' council that will allow its leaders to learn from one other, share opportunities and set standards for progressive congregations.

"Every region and country has its own agenda," she said. "In some regions we play more of an active role, in others we play a more supportive role. And we're always looking for strategic partnerships."

In Canada, Sterling said the focus will be on creating greater awareness and encouraging financial support for other progressive Jewish communities worldwide, as well as sharing best practices across congregations.

She noted that cross-community partnerships can be forged internationally through "twinning programs" that match similarly sized congregations.

A significant portion of Sterling's new role will involve visiting places where progressive Jewish communities are just beginning to grow and fostering support for fledgling congregations.

For example, she said, at WUPJ's recent conference in Rio de Janeiro, it was announced that the ARI Congregation of Rio de Janeiro will be donating a Sefer Torah to a budding progressive synagogue in Shanghai.

Further, Sterling said that she and Rabbi Freelander are in the process of trying to find rabbis fluent in the appropriate languages to serve progressive synagogues in places such as Shanghai, Warsaw, Vienna and Rome.

WUPJ also works to help progressive synagogues in a number of European countries get more recognition from their local governments.

"In many of these countries, the governments like to speak to each religion through one mechanism, for instance [the] Catholic [Church]. It can't function like that [with Jews]. With so many denominations [within Judaism] – Chabad, Orthodox, progressive – each needs to be recognized and able to share in government funding."

In addition to Sterling's promotion, three Canadians have been elected to WUPJ's executive board, a decision-making body that ensures WUPJ policies are put into practice. They are Nani Beutel of Toronto, who has long been active in the Canadian Reform community; Rabbi Jordan Helfman, assistant rabbi of Holy Blossom Temple in Toronto; and Torontonian Les Rothschild, outgoing president of ARZA Canada, the Canadian branch of the Zionist organization affiliated with the Reform movement. ■

Canada's first female cantor was mother figure to many

SHERI SHEFA
sshefa@thecjn.ca

Esther Ghan Firestone

She was best known for her angelic voice and for being the first female cantor in Canada, but to her oldest daughter Debbie Firestone and the rest of her six children, Esther Ghan Firestone, who died May 28 at age 90, was also a loving mother who devoted herself to her family and friends.

"My mother was – aside from being professional – she was just so defined by being a mother… her house was a house where everyone who came through it became part of the family," Firestone said.

As the wife of the late Paul Firestone, whom she married in 1950 and soon after had the first of six children – Debbie, Sean, Jay, Danny, Ari and the late Hillary, who died six years ago – Ghan Firestone was a mother figure to many.

"One of my brothers, when he was in university, his roommate had come from Israel to go to U of T and he literally became part of the family. And when his sister followed him from Israel, she became part of the family. When he got married, his wife and kids became part of the family. And when his parents came over from Israel, they became part of the family, so much so that as adults, his kids didn't realize that we weren't cousins. They assumed we were all cousins. And that story is repeated over and over again," Firestone said.

Firestone added that even her ex-sister-in-law continued to be close with her mother, and her sister's first fiancé, whom she never married, remained so close to her mother that he was a pallbearer at the funeral.

"We all have feelings of being part of a giant extended family, and that all came from my mother."

Ghan Firestone was also a grandmother of nine and was expecting her first great-grandchild in August.

Her devotion to her family and loved ones is all the more remarkable given her illustrious career as a musician, performer and cantor that spanned decades and continued until just a couple months ago, when, after a car accident, she was diagnosed with brain cancer.

"She was driving and living by herself and conducting the JCC choir just the day before [the accident], and she was scheduled to officiate at a bar mitzvah with Eli [Rubenstein, spiritual leader of Congregation Habonim] on May 2," Firestone said.

In a eulogy at Ghan Firestone's May 31 funeral, Rubenstein, who worked with her for 30 years, gave a short history of who she was and where she came from.

Ghan Firestone was born in 1925 in Winnipeg, and music was an important part of her life from a young age. Her talents first emerged as a pianist, while her younger brother, Morry, was known as the singer in the family.

It wasn't until Ghan Firestone was 17 that she auditioned for a singing role in a local play and got the part. She never looked back. After moving to Toronto in 1944 with her blind uncle, Sherman Ghan, who forged a career as a violinist, her achievements included singing on CBC's *Canadian Cavalcade* and starring on CBC radio's *Stardust*.

She also performed with the CBC Opera, the Toronto Symphony Orchestra and the Buffalo Philharmonic.

She was the first female cantor in Canada and worked in Toronto at Beth-El Synagogue, Temple Emanu-El, and later at Congregation Habonim from 1985 until earlier this year.

"I have never met anyone – of any age or gender – with the same drive, passion, charisma, and sheer musical ability that came together in this one package," Rubenstein said. "I remember seeing the look on people's faces when they would walk into Habonim – not having been there before – and all of a sudden this gorgeous, pure voice would issue forth from this petite woman behind the bimah, and seeing the awe in their expressions."

Although Ghan Firestone broke down barriers as Canada's first female cantor, her motivation was never political.

"A reporter once said to me, 'Oh, your mother is a feminist.' And I said, 'Absolutely not.' She never sang or performed her cantorial duties out of any philosophical or ideological desire to be a feminist or be a working woman. It was just who she was. She sang," Firestone said. "She was a living example of a woman being a full person who did everything she had the ability to do." ■

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THE CANADIAN JEWISH NEWS
JUNE 11, 2015

Toronto community supports wounded Israeli soldiers

FRANCES KRAFT
SPECIAL TO THE CJN

Almost 1,000 people filled the George Weston Recital Hall at the Toronto Centre for the Arts for a "Celebration of Life" concert June 4.

The evening, a fundraiser for Beit Halochem Canada, Aid to Disabled Veterans of Israel, featured performances by Israeli singers Orit Shalom and Alon Shaar, as well as musicians Stav Nachum and Tamir Leibovich, interspersed with stories of wounded Israeli soldiers affiliated with the organization.

Beit Halochem provides rehabilitation services to 51,000 disabled veterans and victims of terror through its five – soon to be six – centres in Israel. The Canadian organization was established 37 years ago.

The annual concert honoured four designated "heroes" of the evening who were wounded in last year's Operation Protective Edge, and who appeared in videos as well as in person to standing ovations.

In Toronto, the concert's last stop after Calgary and Montreal, Toby Feldberg, president of the Canadian organization, also welcomed 10 disabled Israeli war veterans who were in town as part of a two-week trip sponsored annually by the organization. The group's leader, a Druze, was a brigade general in a combat unit. Montreal – and Vancouver and Calgary together – also host trips.

Israeli singer Orit Shalom performs at Beit Halochem's Celebration of Life concert.
SID GOLDEN PHOTO

Guest speaker Elyezer Shkedy, former commander-in-chief of the Israeli Air Force and former president and CEO of El Al, brought a message of optimism to concert-goers. "We are part of the biggest miracle in the history of the Jewish nation," Shkedy said, citing Israel's expertise in technology, medicine and culture.

He added that wounded soldiers have "sacrificed a lot" for the survival of the country. "We have to do all we can do to let them continue their lives in the way that they deserve." Shkedy concluded by expressing his "deep hope" for a world free of conflict.

Nati Hakshur, who lost one leg and suffered severe injuries to the other in a terrorist attack, said Beit Halochem gave him "so many tools" to make the best of his situation. He has gained strength from meeting others who are "totally normal" after similar injuries. "Today I'm a student, and I do sports. I'm happy with my not-so-easy life."

Sariel Teper didn't realize he'd been wounded by shrapnel when he saved a fellow soldier's life by stemming the flow of blood from a neck artery with his finger, until medical help arrived 20 minutes later. "I'm sure he would have done the same for me," he said.

Alon Vollozny, who suffered physical injuries while leading a patrol, and also has post-traumatic stress, said that "sometimes, you don't want to get out of bed. It's something you have to learn to live with."

Ofir Anidjar also has less visible injuries, including severe headaches and flashbacks. He was injured by a missile while detonating terror tunnels. Anidjar gave credit to Beit Halochem for offering "some light at the end of a very dark tunnel," and to his wife "who hurts with me, and who is always there for me."

In an emotional speech, his wife thanked attendees for their support and family-like embrace.

For the 10 wounded Israeli veterans who travelled to Toronto and were billeted with local hosts, the two-week trip is "an integral part of their rehab," Lisa Levy, executive director of Beit Halochem Canada, said in an interview. Many of the vets haven't travelled on their own since they were injured, and "the biggest thing they come out saying is that they had no idea that people in Canada cared so much."

Hamilton, Niagara Falls, Ottawa, and Kingston were part of the itinerary, too.

The program last week included visits to Jewish day schools to talk to students, as well as synagogue visits, horseback riding and sailing, and a day at Camp Wahanowin, which has been hosting them for several years. At the camp, they can take part in activities such zip lining, rock climbing, archery, and canoeing. "It's an opportunity to stretch their limits, and experience a Canadian camp day and the beauty of our country," Levy said. ■

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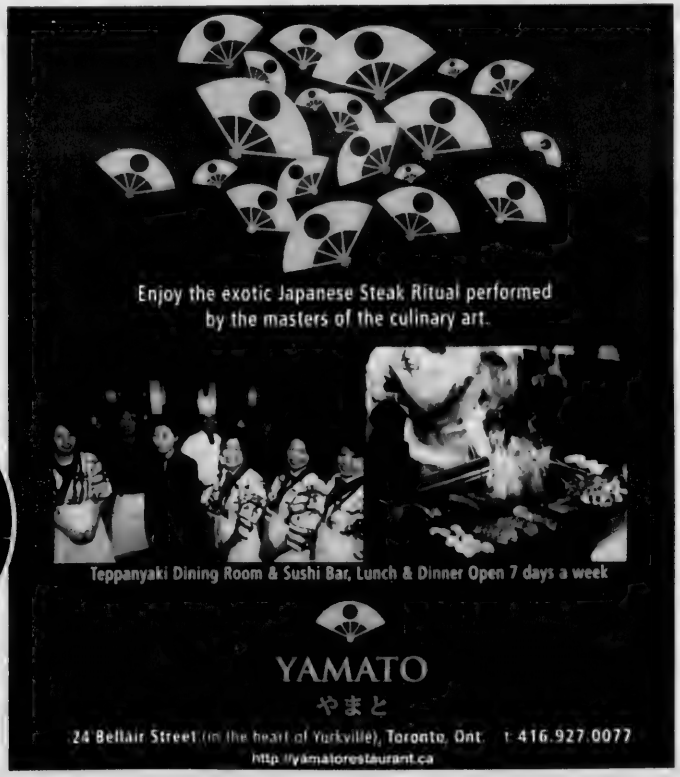
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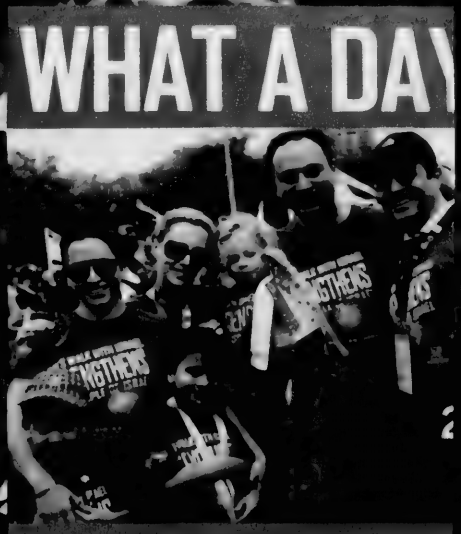

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For the second consecutive year under the leadership of Chair Marcy Abramsky, UJA's Walk with Israel was a tremendous success. Thanks for everything, Marcy!

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THE CANADIAN JEWISH NEWS
JUNE 11, 2015

Camp Green Acres celebrates 50 years

JODIE SHUPAC
jshupac@thecjn.ca

Eddy Bogomolny and Carolina Rybnik, Green Acres' arts and crafts supervisor

Though Camp Green Acres founder Eddy Bogomolny won't reveal his precise age, he amiably chuckles that he launched the camp at its original Montreal site in 1966 when he was "somewhere in his 20s."

This summer, Green Acres, which Bogomolny established at its current Toronto location in 1987, celebrates 50 years in existence.

Located just north of Markham on the grounds of a former dairy farm, Green Acres has grown into an extensive, multi-facility operation that's one of the largest private day camps in the country.

Bogomolny, the child of Jewish eastern European immigrants, grew up in Niagara Falls hearing his contemporaries rave about summer camp.

Though his parents couldn't afford to send him as a camper, Bogomolny was determined to experience what camp was all about.

As a teenager, he spent numerous summers on staff at various overnight camps, including Camp Ogama (now Winnebago) and Camp Wahanowin, which was started by his brother-in-law and sister and is today a sister camp of Green Acres.

From that point on, he was hooked.

"People ask me what makes camp so exciting. For me, it's exhilarating to see children being children, being themselves. At camp they get to bond, develop friendships and self-confidence and learn new activities," Bogomolny said.

While he was in his 20s, an opportunity arose to rent land for a camp on the premises of a defunct swim and cabana club outside Montreal, on the condition that if he and his then-business partner were successful, they'd purchase it for the following season.

This early incarnation of Green Acres, which Bogomolny said was "99.9 per cent Jewish," became the first day camp in Montreal to bring city kids into the country.

"I've always tried to be inventive, to go a little beyond what everyone else was doing," Bogomolny said.

In the early 1980s, the camp's land was expropriated by the government in development related to Montreal's Mirabel Airport, which has since closed.

"When the federal government tells you to leave, you pack your bags and leave," Bogomolny said cheerfully.

He began looking for a site in Toronto, studying the growth pattern of other camps and infrastructural developments in the area before settling on the dairy farm he described as "200 cows and me, plus a barn and a house."

Building Green Acres into what it is today, a 108-acre camp that accommodates several hundred campers and runs a multitude of programs for kids aged 2.5 to 15, was a labour of love, he stressed, noting that the influx of Montrealers who moved to Toronto in the 1980s helped him overcome the challenge of being the new camp in town.

Despite having hired two directors to help run the camp – his daughter Lori Bogomolny, who's spent nearly every summer of her life at Green Acres, and Darren Greenspoon, who's worked there in some capacity for 19 years – Bogomolny remains active in day-to-day operations.

Green Acres boasts amenities like a water park, a rock-climbing wall, mountain bike trails, tennis courts, a ball hockey rink and a recording studio.

Campers can dabble in traditional camp activities like swimming, arts and crafts or archery or streamline their day to focus on specific things like horseback riding or sports.

"We're extremely flexible in letting kids pursue what they want to do," emphasized Greenspoon.

Though Green Acres has no explicit Jewish component, today about 70 per cent of its campers are Jewish. Greenspoon said that as the camp has expanded, the number of Jewish campers has actually increased, but shifting demographics in Richmond Hill and Markham has seen parents from a variety of backgrounds also sending their kids to the camp.

"I tried initially to incorporate Jewish content... but found no matter what I did it was considered either 'too Jewish' or 'not Jewish enough,'" Bogomolny said.

It's clear his sense of passion for the camp experience has hardly dissipated, and Lori said her father is something of a celebrity among campers.

"You see kids get off the bus every day running up to him to give him hugs or shake his hand. When they see him, their eyes light up." ■

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Camps up their game in a more competitive market

CONTINUED FROM PAGE 8

(UJA Federation of Greater Toronto's Silber Family Centre for Jewish Camping's tally includes Jewish non-profit camps that attract at least a "busload" of Toronto-area campers, so a few camps in Quebec and Camp Kadimah in Nova Scotia are also included in those numbers.)

Among the 15 overnight camps affiliated with UJA's Silber Centre, those that have seen the most explosive growth are Northland B'nai Brith, which has a "new focus" and new directors, and J. Academy, a 10-day camp that targets the Russian community and has grown to 160 campers, from about 40 when it started six years ago, says Silber Centre co-ordinator Ricci Postan.

While UJA's Silber Centre doesn't collect enrolment figures until the fall, it appears that numbers will be up this year as well.

In Montreal, Camp B'nai Brith has seen its enrolment nearly double from 350 to 600 campers over the past five years, says Pepin.

Canadian Young Judaea, has also seen enrolment grow at all its camps, says Epstein.

At Camp Massad, a Hebrew-language camp near Winnipeg, enrolment has grown steadily to about 170 campers, up from 140 five years ago, says executive director Daniel Sprintz.

Another factor driving parents toward Jewish non-profit camps is the cost. A month at camp runs between $3,500 and $5,000, says Postan. First-time campers in many communities are eligible for a $1,000 grant from federation, the Foundation for Jewish Camp or PJ Library (the Harold Grinspoon Foundation), regardless of need.

Subsidies are also available from camps, which do their own fundraising for scholarships. Depending on the camp, applying for financial aid can be less rigorous than the process used by day schools, Postan says.

But while affordability and Jewish identity are pushing parents to look again at Jewish camps, they are not settling for the musty cabins and uninspired programs from their own youth.

"The 21st-century parent is not the traditional parent. They're very involved in their children's lives. They're much more protective than our parents were. These are things we have to adapt to," says Pepin.

Throughout the camping world, Jewish non-profits have had to modernize facilities and programs to keep up with the competition, usually with the help of sophisticated fundraising campaigns.

Camp B'nai Brith Montreal has benefited from professional help in marketing and looking at best practices of other camps, says Pepin.

Campers having fun at Camp Solelim in Ontario PHOTO COURTESY OF CANADIAN YOUNG JUDAEA

Among the changes the camp made recently was raising the minimum staff age from 17 to 18, something many camps in the United States have already done and that was suggested by a professional management team.

The camp has also built a new air-conditioned gym and created programming that lets campers specialize in an activity and develop skills.

"In sports and creative arts, we've tried to be intentional about creating those curriculums. There's a progress over four days. It's not just playing basketball," Pepin says.

In many cases, the changes at summer camps, such as shorter introductory sessions for younger campers and specialized programming, are driven by hard data, not donors' whims.

UJA's Silber Centre surveys campers after the summer and the centre pays for a consultant to analyze the findings for each camp.

"They'll say here are things to improve, here are things to highlight when you market your camp," says Postan.

While camp websites are still filled with pictures of sun-kissed youngsters canoeing on the lake, Jewish camping is not regarded as child's play.

"There's been a real movement to legitimize Jewish camping," says Pepin. ■

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Winnipeg shul starts major renovation

MYRON LOVE
PRAIRIE CORRESPONDENT

The long-awaited south Winnipeg Herzlia Adas Yeshurun Synagogue's on again-off again plan for a major rebuild of its 60-year-old building is finally on track.

While the original plan, announced more than three years ago, envisaged tearing down the building and rebuilding on a smaller scale, that ambitious $2-million rebuild has been scaled back to a more modest renovation project.

"The cost of construction was much more than we anticipated," Earl Hershfield, the president of the congregation, Winnpeg's largest Orthodox shul, said last fall in explaining the reason for the change of plan.

The new plan – which began with the installation of a new heating, ventilation and air-conditioning system – will cost close to $1 million and be paid for by pledges from members, which have already been collected, Hershfield said.

The impetus for the project was the need to replace the building's outdated (and original) heating system. The city had ordered the synagogue to shut down its boilers more than three years ago. The building had been functioning with only area heaters for warmth over the past three winters.

With the new HVAC system in place, work is underway inside the synagogue. On a tour, Hershfield pointed out a new window in the sanctuary looking to the north, new carpeting in the sanctuary and new tile flooring in the adjoining social hall.

He said that whereas previously there was no separation between the sanctuary and the social hall, now a soundproof folding door is being installed as a divider between the two areas. There will also be new lighting and a new audio-visual system.

As well, there will also be two new kitchens, one for dairy and one for meat, outfitted with new appliances. Before there was one kitchen divided in two.

Out back, the small parking lot, enough for four or five cars, is going to be paved.

The multi-purpose room on the lower level, where the congregation had been holding services in the winter months, is also being renovated. The room doubles as a secondary social hall. Upstairs, former classrooms are being converted into a teen youth lounge and a meeting room.

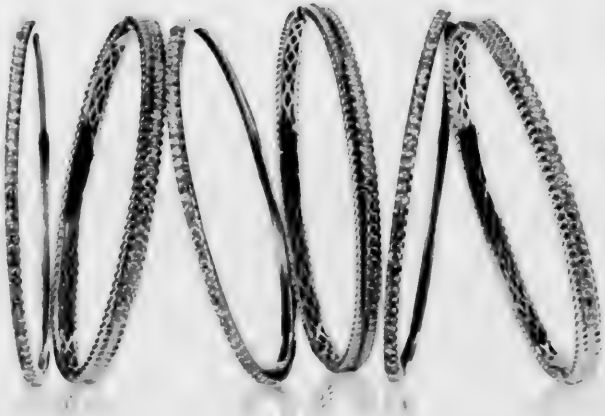
"We expect to have everything finished by [the High Holidays]," Hershfield said.

In addition to the renovations, Winnipeg's local Jewish newspaper, *The Jewish Post & News*, a biweekly, has leased space in the shul building and moved in June 1.

The Herzlia in south Winnipeg is the city's largest Orthodox congregation with a membership of about 100 families. "Our membership has remained stable over the past five years," Hershfield said.

The congregation was founded in 1954 out of a merger of the Adas Yeshurun Synagogue (founded in 1907), which relocated from North Winnipeg, and the south Winnipeg branch of the Talmud Torah school, which was opened on the site in 1952.

Hershfield estimates the shul's last major renovations were about 25 years ago. ■



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North Campus

South Campus

Morris Saxe and the Canadian Jewish Farm School

BILL GLADSTONE
SPECIAL TO THE CJN

Georgetown and Acton, two former towns in the picturesque Halton Hills region west of Toronto, were once home to the Canadian Jewish Farm School, an ambitious plan by an entrepreneurial farmer-humanitarian named Morris Saxe to give young Jewish orphans from Poland a better life in Canada.

Through earnest and persistent entreaty in the 1920s and 1930s, Saxe won permission from the federal government to import some 79 Jewish orphans of both sexes from Miezryc, Poland and train them for farmwork in Canada. The history of his farm school, now largely forgotten, is told in an array of letters, government documents, newspaper clippings and photographs housed at the Ontario Jewish Archives Blankenstein Family Heritage Centre in north Toronto.

Thanks to Saxe's heroic efforts, 38 orphans arrived in 1927 with other groups following in 1929 and the early 1930s. The orphans, most of whom were teenagers, went through Saxe's school and worked in the Georgetown Creamery and other enterprises that he established. Many had already worked on farms in the old country; all they needed, Saxe believed, was to learn some English and be given some basic training in how to handle horses and modern agricultural methods. He and his wife, Dora, looked after them as if they were their own children.

Born on a Jewish agricultural colony in Ukraine, he was an adherent of the Jewish back-to-the-land movement. "His family had always been farmers," the *Toronto Star Weekly* reported in a feature story on him in 1926. "His father had a little tract of land near Odessa [actually Kiev] and there he learned the old country methods of cultivation.

Boys on a hay wagon in 1928 ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

"When he arrived here, he did not wish to follow the pursuits of his city brothers. The business of peddling, of buying rags, the usual first step on the Jewish ladder to fame in Canada, did not appeal to him." Instead, he enrolled at the Ontario Agricultural College and developed what was widely considered one of the best farming enterprises in the Georgetown area.

Saxe's grandson, David Fleishman, produced a 20-minute documentary film about Saxe's farming school, *A Man of Conscience*, which was shown on the CBC. The film, in which someone reverentially describes Saxe as "a Canadian Schindler," is now also among the holdings of the Ontario Jewish Archives.

"Without his intervention these orphans, like so many other European Jews, would have perished in the Nazi concentration camps," said Fleishman, who has since written a treatment for a six-episode mini-series about his grandfather's farm-school enterprise.

Unfortunately, the school collapsed in the mid-1930s after it emerged that an underhanded associate of Saxe's, unknown to him, had been soliciting bribes in Poland. As a result, Saxe's subsequent pleas to government bureaucrats in 1946 to bring over more Jewish orphans fell on deaf ears. "I feel the distress of our people is now so great, anything we here may be able to do will be worthwhile, if only to help out a few," he wrote, as he outlined his well organized, well funded plan. But immigration officials would have none of it.

While few of the farm-school immigrants remained in agriculture, Saxe claimed that some were still productively tilling in 1946. "At Leamington we have a successful farmer, Sam Kernow," he wrote to the government. "Off Yonge Street, Toronto, we have two boys who settled there, Frankel and Silverstein, who now own 100 acres of the most valuable land in the vicinity. Max Fogel owns 200 acres near Galt, Ont. One settled near Pontypool. We have a number who settled between Georgetown and Toronto." He also made sure federal government officials knew that 14 had served in the Canadian Armed Forces, including three who had been seriously injured and one who had been killed.

The Ontario Jewish Archives also holds materials related to a group of Jewish immigrants who began farming in the Hamilton area in the late 1930s. The preserved papers of the Canadian Jewish Congress Committee for Refugees, a postwar organization helping to settle Jewish war refugees, provides details of similar endeavours in the late 1940s and 1950s. ■

This is the sixth in a series of articles to be published periodically about local Jewish institutions and history, funded by the J. B. & Dora Salsberg Fund at the Jewish Foundation of Greater Toronto. This series is in partnership with the Ontario Jewish Archives, Blankenstein Family Heritage Centre and draws on their collections: www.ontariojewisharchives.org

Parizeau broke promise to community

CONTINUED FROM PAGE 12

The premier, he says, finally agreed to the meeting on the condition Bronfman remain silent during the referendum campaign that Parizeau made clear would soon be called.

"Listen, if Charles Bronfman stays quiet during the referendum campaign, I will be ready to meet with leaders of the Jewish community. Pass the message," Le Hir quotes Parizeau as saying.

Le Hir met with Bronfman's right-hand man, then-senator Leo Kolber, who told him Bronfman was not the type to allow anyone to dictate how he behaved.

In any event, Bronfman did not say anything publicly during the 1995 referendum campaign, whether or not he knew of Parizeau's demand.

Le Hir says he reminded Parizeau of the bargain a few weeks before the vote, but the premier said he had to concentrate on winning over soft nationalists, and, anyway, "[cabinet minister Bernard] Landry is dealing with the Jews."

Landry was known to have a good rapport with the community and a number of Jewish friends. Le Hir told *The CJN* at the time that he felt Parizeau not only missed an opportunity to repair relations, but acted in an insulting way toward the community.

The late writer Mordecai Richler got back at Parizeau in his own inimitable way in 1996. He created the Prix Parizeau, a satiric bouquet to the resigned premier that was awarded annually for a few years afterward to a deserving "ethnic" Quebec writer. ■

See Q & A The CJN did with Parizeau in 1993 on page 46.

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INTERNATIONAL

Israel's government takes a sharp turn to the centre

HAVIV RETTIG GUR
JERUSALEM

The dust of seven long months of electioneering and coalition-building finally settled. The 20th Knesset's committees are now staffed with lawmakers as the last outstanding disagreements between coalition and opposition parties were hammered out in the Knesset late last month.

On Sunday, June 7, the 34th Government's Ministerial Committee for Legislation held its first meeting to set the government's legislative agenda for the coming term, and on Monday, the "housing cabinet," the committee of ministers charged with finding a solution to Israel's runaway housing prices, held its first meeting.

Slowly, haltingly, the Israeli state is getting back to work after long months of virtual paralysis on many issues.

And as the system returns to some measure of normalcy, some startling characteristics of the new political configuration created by the March election are becoming clear.

For one thing, the new government's razor-thin 61-59 majority in parliament has all but killed many controversial right-wing measures advanced by lawmakers in the last two Knessets.

Last week, Justice Minister Ayelet Shaked mentioned in a morning radio interview, almost off-handedly, that "in the current coalition situation, it won't be possible to change the supercession clause. I prefer to concentrate my efforts where I can make a difference, and to pass laws that I can build a consensus on."

The "supercession clause" Shaked referred to is the single most controversial right-wing proposal she brought with her to the Justice Ministry. Article 8(a) of the quasi-constitutional "Basic Law: Freedom of Vocation," the basic guarantor of individual economic rights in Israeli law, allows for the temporary suspension of these rights under three conditions – that any law violating them pass in the Knesset with a majority of 61 MKs; that it explicitly state in the new law that it is in violation of the basic law; and that the offending law expire after four years. Since it effectively allows for a simple Knesset majority to temporarily violate the basic law, it is called a "supercession clause" – giving the Knesset the power to "supercede" any court rulings based on those rights that the Knesset disagrees with.

The new Israeli cabinet. The government's razor thin majority has all but killed many controversial right-wing measures advanced by lawmakers in the last two Knessets.

Shaked is an outspoken supporter of expanding this "supercession" power by adding a similar clause to another foundational law, the "Basic Law: Human Dignity and Liberty," which guarantees such basic rights as life, privacy, bodily safety and Israelis' freedom to enter and leave the country – effectively giving the Knesset the power to temporarily suspend these basic rights, and to ignore any High Court of Justice decision based on those rights.

This proposal is the most drastic of Shaked's initiatives to limit the power of the High Court, so it is telling that the justice minister would announce, in the very week in which the Knesset finally got back to work, that she simply lacked the necessary political support for passing the reform.

But the supercession reform is not the only right-wing initiative frozen in the current coalition: the so-called "nation-state bill," which seeks to define Israel's Jewish character in a new basic law, is effectively a dead letter.

The bill was moving forward quickly in the last Knesset, despite vociferous opposition from the left and from centrists in the ruling coalition, including Yesh Atid Leader Yair Lapid and Hatnua Leader Tzipi Livni. It generated intense push-back from Arab and Druze lawmakers and leaders, and was excoriated overseas. But it enjoyed widespread support on the right as a counter to what the right saw as an Arab campaign, both within Israel and among Palestinians, to deny the legitimacy of a Jewish nation-state.

The bill is still formally on the agenda, and is a key demand of the Jewish Home party in its coalition agreement with Likud.

Yet in those coalition agreements where it appears, there is also another clause, inserted into the founding documents of the 34th government by Moshe Kahlon's Kulanu party and agreed to by Prime Minister Benjamin Netanyahu, according to which the bill will only win the government's support in parliament – a critical vote of confidence if the bill is to obtain a majority in the Knesset plenum – if it enjoys consensus support among coalition parties.

In other words, without the support of Kulanu, which has staked out a decisively centrist position on such issues and openly says it will oppose any right-wing effort to weaken the High Court or diminish the rights or privileges of minorities, the bill is essentially dead.

MKs have been back at work scarcely two weeks, and already two signature proposals of the right are either dead or in deep hibernation for the foreseeable future.

The reason is clear, and startling. While much was made of Netanyahu's stunning election surge from 18 seats in the outgoing Knesset to 30 in the new one, that victory for Likud did not constitute a rally for the right as a whole. The explicitly right-wing parties of Likud, Jewish Home and Yisrael Beytenu won 43 seats in the 2013 elections, and rose by just one, to 44, in the 2015 ballot.

Netanyahu rules a much larger slice of the right, but this expansion came at the expense of the rest of the right-wing. While Likud jumped by 12 seats, Jewish Home fell by four and Yisrael Beytenu by seven. Netanyahu's closest ideological allies, then, are not significantly more powerful in parliament as a whole.

And with Yisrael Beytenu's split to the opposition, the right's footprint in the ruling coalition is actually significantly smaller this time around.

In the last Knesset, too, the centrists in the coalition – Yesh Atid and Hatnua – were eager to push forward their own agenda: economic and religion-and-state reforms in Yesh Atid's case and peace talks in Hatnua's. These ambitions, and the need to secure cabinet and Knesset majorities to advance them, meant that right-wing elements in the last government had a stronger hand in pushing their own agenda. Thus a government with over one-third of its lawmakers hailing from explicitly centrist or even centre-left parties actually saw the right-wing able to advance even the most controversial versions of its most controversial legislation.

The new government has been labeled by countless pundits the most right-wing coalition in memory, perhaps in Israel's history. Yet after barely a couple of weeks of parliamentary activity, it has already proven itself more centrist and more consensual than the last two governments, despite those precursors boasting Labor leftists and dovish centrists among its most powerful decision-makers.

To be sure, these first signs of moderate centrism in the new government are rooted in the weakness of a 61-seat coalition. Netanyahu continues to search for new coalition partners, from Labor's Isaac Herzog to Yisrael Beytenu's Avigdor Liberman, who might give him the breathing room of a larger parliamentary majority.

If the rightist Liberman returns to the fold, the agenda of the new government could change dramatically. On the other hand, if Netanyahu manages to entice either Herzog or Lapid to join his coalition, the current centrism born of weakness would likely be cemented as the new government's explicit political identity.

None of this suggests that the government's centrism will be reflected in its Palestinian policy, where consistent majorities in the Israeli body politic remain deeply skeptical of peace overtures or territorial withdrawals. But at least on domestic concerns, in the culture wars surrounding the judiciary and the character of the state, a delicate but clear consensus has emerged among the coalition's key leaders, a consensus that suggests this government may last longer than many expect and do less than its detractors fear. ■

Times of Israel
Timesofisrael.com

Israel should consider changing its electoral system

Arie Raif

Since 1948, Israel has had 32 governments. Only three have completed the full four-year term in office. With this in mind, Prime Minister Benjamin Netanyahu's governing coalition of 61 Knesset members will most likely collapse sooner rather than later. Just months after a contentious campaign, new elections could very well be on the horizon.

But why hold another election at all? Given that Israel continues to employ a proportional representation electoral system, change is not forthcoming. A new government coalition, much like the current one, would likely be unable to decide on major issues, while coalition partners will continue to threaten each other.

Israel's proportional system counts all the votes submitted by the Israeli electorate and divides them based on the Knesset's 120 seats. The result is that all Israeli political parties depend on forming coalitions with other parties to create a government. These coalitions require massive concessions and backroom pacts.

Moreover, not a single member of Knesset is elected directly, and because of this, elected officials may not feel any obligation to the public. Their loyalties are solely to their parties, and the real decision-makers in Israeli politics are the *merkazei miflagot* (party centres) and *vaadot mesadrot* (organizing committees). The wheeling-dealing is so shameful that it keeps some of Israel's best and most talented citizens out of politics.

The cost of each national election in Israel is two billion shekels, money that could be more wisely spent to improve social-and health-related issues. For example, state-run medical centres are 500 million shekels short and running out of vital medicines. They have been forced to cut staff and delay surgeries as a budgetary crisis takes hold. Some hospitals are running low on intravenous drugs, antibiotics and certain cancer medicines, too.

Of course, there are political costs related to Israel's electoral system as well. For example, in the wake of the 1984 national elections, Shimon Peres and Yitzhak Shamir entered into a unity government agreement that would see them share the top government positions. For the first two years of the mandate, the former was prime minister and the latter foreign minister for two years. After that, they switched places.

In 1987, then-foreign minister Peres and Jordan's King Hussein reached several agreements, which later became known as the "London Accords." The agreement made reference to three entities: the State of Israel and Jordan, which were to remain as they are, and a new entity that was supposed to include the West Bank and the Gaza Strip in the context of a Jordanian-Palestinian federation. By the terms of this agreement, Israelis living in the territories could have held on to their Israeli passports. Jerusalem would have remained united, with each religion taking responsibility for its own holy sites.

Had they been implemented, the London Accords would have changed the face of the Middle East.

But Shamir, who was then prime minister, torpedoed the plan, arguing that the accord would not stand the test of time. It was arguably the biggest political mistake in the history of the State of Israel, the result of the rotating arrangement between Peres and Shamir, which was a byproduct of a lousy electoral system.

A potential solution to the problems presented by proportional representation electoral systems has already been implemented in Greece, where the party that receives the largest number of votes receives a 50-seat premium in the parliament and does not require a coalition unless the designated prime minister wishes to enter into one. In Italy a guaranteed 55 per cent of seats in parliament goes to the party that gets the most votes in elections, ensuring that unstable coalitions made up of numerous, and often bickering, members does not come to pass.

I suggest that Israelis strongly consider these and other, potential changes to their electoral system. Without such a change, peace will be impossible for the Jewish state. ■

Arie Raif is an Israeli political activist and former diplomat.

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Canada supports Israel's right to defend itself: minister

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE CJN, JERUSALEM

Canada's foreign minister told Israeli Prime Minister Benjamin Netanyahu that Canada understands that Israel has no choice but to take every step necessary "against the forces that are openly committed to its destruction.

"We've long refused to be neutral in supporting Israel's right to defend itself against violent extremists," Rob Nicholson said in a meeting with Netanyahu in Jerusalem on June 3.

This was Nicholson's first visit to Israel and he showcased the close ties that Canada has with Israel at a time of tensions between the U.S. and Israel. He told Netanyahu that he understands that "Israel's neighbourhood is as dangerous as Canada's is peaceful.

"This is my first trip to Israel here and I'm here to demonstrate emphatically Canada's unwavering support for Israel," Nicholson said against a backdrop of Israeli and Canadian flags. "Prime Minister [Stephen] Harper has made this very clear that we recognize Israel as a friend, a nation which shares core values, and a beacon of democracy in a region of repression and instability."

Foreign Minister Rob Nicholson, left, meets Israel's Prime Minister Benjamin Netanyahu.

Netanyahu praised Canada as a staunch supporter in a world that continues to unite against Israel and condemned a British student union's decision to boycott Israel.

"They [the British group] boycott Israel, but they don't boycott ISIS," Netanyahu said. "That tells you everything you want to know. Israel is an exemplary democracy," said Netanyahu. "We have academic freedom, press freedom, human rights. ISIS tramples human rights in the dust, burns people alive."

The British National Union of Students, which has voiced strong anti-Israel sentiments in the past, voted 19-14 on June 2, to boycott Israel. In May, it resolved to defeat a counter-terrorism act and support an organization that once harboured ISIS terrorist Mohammed "Jihadi John" Emwazi.

While the views of one student organization might not matter globally, the voice of the UN resonates worldwide.

"At the same time, in the UN, we've seen Turkey and Iran give Hamas status. Hamas fires rockets on our cities while hiding behind Palestinian citizens, Palestinian children. That tells you a lot about international democracy."

Netanyahu was referring to the decision in the UN this week to grant NGO participant status to a British organization called the Palestinian Return Centre (PRC). According to a statement by Israel's UN mission, the PRC is "an organizational and a co-ordinating wing of Hamas in Europe." It has been banned in Israel since 2010. Israel voted against the decision, as did the United States. Canada is not a member of the NGO committee.

Canada is often a lone voice among the nations, said Netanyahu. "Canada stands out so clearly against these distortions of truth and distortions of justice."

After leaving the Prime Minister's Office, Nicholson met with President Reuven Rivlin for in-depth discussion of the current situation.

CONTINUED ON NEXT PAGE

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Nicholson visits Israel

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In his public remarks at the president's residence, Nicholson brought up Canada's air strikes against Syria, part of a U.S.-led coalition fighting ISIS militants, as evidence of its deep understanding of the situation in the region. "Canada has taken a firm stance in support of the coalition."

In Canada, Nicholson said, "we may be a long way from what's happening in Iraq, but it's on everybody's doorstep... the challenges there are the responsibility of everyone in the world."

After nearly referring to Nicholson as "Mr. Prime Minister" in his official remarks, Rivlin invited Nicholson to take advantage of his first visit to Israel as a chance to see Jerusalem.

Nicholson said he'd been "interested in Israel" since childhood. His plans included a visit to Yad Vashem followed by a trip to Ramallah on June 4 to meet with his Palestinian counterpart, Riad al-Malki.

In January, the convoy of Nicholson's predecessor, John Baird, was pelted with eggs and shoes as a demonstration of the Palestinian people's resentment of Canada's stance in the region.

Nicholson's visit to Israel followed a stop in Paris, where he joined in a meeting of foreign ministers in an anti-ISIS Coalition Small Group on June 2.

"We are not ones to stand on the sidelines and hope for the best," Nicholson told Rivlin. "We want to be a part of the solutions to these challenges that we face in the world."

The volume of trade between Israel and Canada has increased to $1.2 billion last year. There are about 20,000 Canadians living in Israel and 350,000 Jews in Canada. But analysts say that support for Israel is a personal issue for Harper, who last year visited Israel and addressed the Israeli parliament.

"It is right to support Israel – because, after generations of persecution, the Jewish people deserve their own homeland – and deserve to live safely and peacefully in that homeland," Harper said in that speech. "Canada supports Israel because it is right to do so. This is a very Canadian trait: to do something for no reason other than that it is right." ■

With files from themedialine.org

U.S. supports Israel's retaliation following rocket attacks

JTA
WASHINGTON

The White House said it supports Israel's right to defend itself after Israel retaliated for strikes on the country from Gaza.

"Clearly the U.S. stands with the people of Israel as they defend their people and their nation against these kind of attacks," White House spokesman Josh Earnest said June 7 in Germany, where the G7 summit of the world's economic powers is being held.

Rockets were fired from Gaza at southern Israel on the evening of June 6 – the third attack in two weeks. In response, the Israel Defence Forces struck what it called in a statement "terror infrastructure" in the northern Gaza Strip.

On June 7, before the U.S. statement, Israeli Prime Minister Benjamin Netanyahu condemned the international community's failure to speak out against the renewed rocket attacks from Gaza on Israel.

"I have not heard anyone in the international community condemn this firing; neither has the U.N. said a word," he said at the start of the weekly cabinet meeting. "It will be interesting if this silence continues when we use our full strength to uphold our right to defend ourselves.

"Let it be clear: The spreading of hypocrisy in the world will not tie our hands and prevent us from protecting Israel's citizens. Thus we have acted; thus we will act."

In the latest attack, at least one rocket landed in an unpopulated area of Ashkelon. No damage or injuries were reported. Residents reported hearing the explosion.

The IDF also closed the Kerem Shalom and Erez crossings between Israel and Gaza, with an exception for medical emergencies and humanitarian aid. The crossings were closed on the night of June 6 following an Israeli government directive, according to the IDF, and will require a government directive to reopen.

Last summer, Israel launched a 50-day military operation to stop rocket fire from the Gaza. Some 2,200 people, mostly Palestinians, were killed in the warfare. ■

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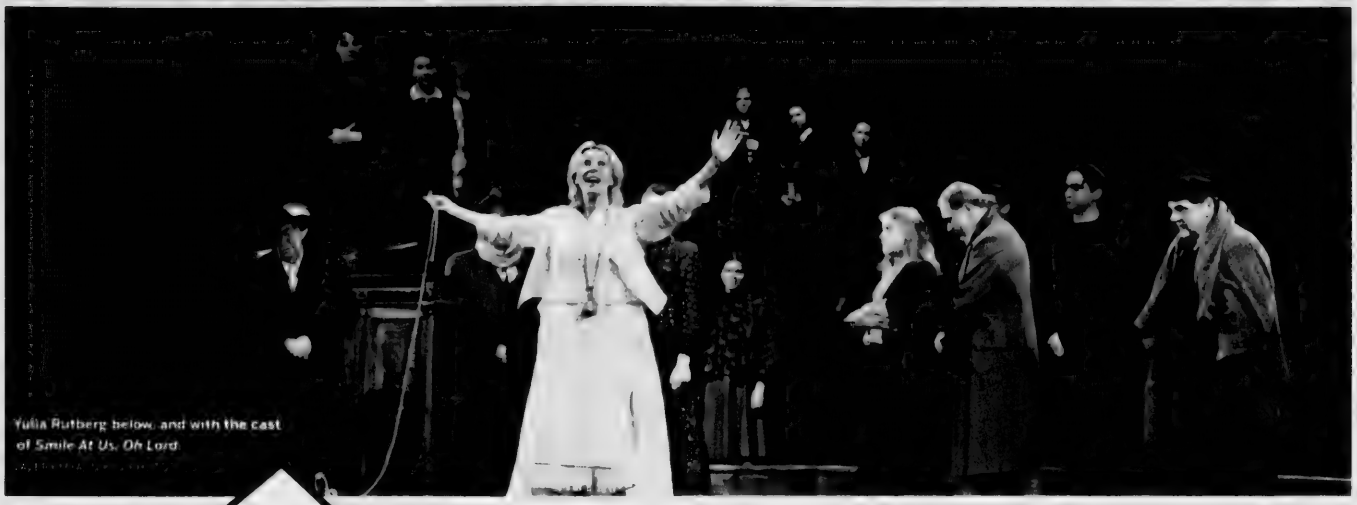

Yulia Rutberg below, and with the cast of *Smile At Us, Oh Lord*.

Acclaimed Russian actress performs at Elgin Theatre

AMY GRIEF
SPECIAL TO THE CJN

For acclaimed Russian actress Yulia Rutberg, language is irrelevant in Vakhtangov Academic Theatre of Russia's production of *Smile At Us, Oh Lord*.

That's because she's starring in a non-speaking role. In fact, her character isn't even human; she's playing a goat. "The goat is a very important symbol for Jewish people," she says over the phone from Moscow. "It is a metaphor, it is a totem."

After a whirlwind tour with 155 shows worldwide, *Smile At Us, Oh Lord* will land in Toronto for two nights at the Elgin Theatre. Though it'll be performed in its original language, albeit with English subtitles, producer Svetlana Dvoretskaia hopes it will also attract those outside of the Russian-speaking community.

"The play is about love between human beings, and staying committed to your faith, whichever your faith is," says Dvoretskaia, the founder of Show One Productions.

She's been putting high-calibre international musicians, dancers and theatre companies in front of Canadian audiences for the past 11 seasons, including Vakhtangov's production of *Eugene Onegin*, which sold out last year.

Smile At Us, Oh Lord, adapted from two novels by Lithuanian Grigory Kanovich, tells the story of three Jewish friends as they venture from their shtetl to Vilnius. Kanovich, who now lives in Israel, is one of Lithuania's most celebrated writers.

As the only Jewish actor in the production, this play is especially important for Rutberg. But, despite its strong Jewish themes, she insists this play is universal. "Smile At Us, Oh Lord. At us. And us means the whole world," she says.

Dvoretskaia echoes this sentiment. She's also quick to note how poignantly this production, directed by Rimas Tuminas, portrays its Jewish characters. "When we do something that relates to our traditions or our history, I think we have a certain perspective," she says. "When non-Jewish people show you how they see our world, I think it's quite interesting. And they've done an extra-ordinary job."

The two Toronto shows are the last ones on Vakhtangov's tour. Rutberg, who considers herself a veteran after performing with the company for 26 years, is excited to see Canada and the United States – especially sites such as Niagara Falls.

Before she takes time to rest, though, Rutberg still has two more shows and she hopes to inspire her audience to think about their own lives. And she must do this without speaking.

Despite being onstage for much of the play, she emits only one sentence. "If you remember," she says, "Chaplin never said a word, lots of great actors they never had an opportunity to utter any words." This forces her to consider other acting tools, such as her body, her gestures and her eyes as she must convey emotions in silence.

Both Rutberg and Dvoretskaia know these emotions will touch audience members regardless of their nationality. "You walk home and you want to change the world around you," says Dvoretskaia, "which I think is the ultimate goal of every art." ■

Smile At Us, Oh Lord runs June 16-17 at the Elgin Theatre in Toronto. For tickets visit ShowOneProductions.ca, Ticketmaster.ca or call 1-855-622-ARTS (2787).

Eye on Arts

by Bill Gladstone

ART PRIVÉ OFFERS INSIDER'S VIEW INTO THE ART OF COLLECTING

Art Privé, a fundraising event for the Koffler Centre of the Arts, offers three intimate evenings in exclusive private settings, featuring modern and contemporary art collections. Guests enjoy fine wine, hors d'oeuvres and a tour through some of Toronto's most important private art collections. The visit will be hosted by the collector or a curator who will offer insights into the stories behind each collection.

The collections belong to **Phil Lind**, **Lynda** and **Steven Latner**, **Beverly** and **Jack Creed**, **Gluskin Sheff & Associates Inc.**, **Leslie Gales** and **Keith Ray**, **Julia** and **Gilles Ouellette**, **Yvonne** and **David Fleck**, **Debra** and **Barry Campbell**, and **Elisa Nuyten** and **David Dime**. Tickets begin at $500. Art Privé runs June 15, 16 and 17. Serra Erdem, 647-925-0642, ext. 228 or kofflerarts.org

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Names in the News

Zachary Ebin, an accomplished violinist and the ba'al koreh of Beth Lida Forest Hill Congregation of Toronto, is also founding director of the Belfountain Heritage Society in Belfountain, Ont. Hosted by the Belfountain Heritage Society, the festival takes place in the Melville White Church, a heritage structure dating back to 1837. This year's festival runs July 30 to Aug. 9 and features chamber music concerts, an old-time country band composed of farmers, student concerts, a campfire sing-along and a violin demonstration. www.belfountainmusic.com

David Spencer, left, and Alan Menken work on *The Apprenticeship of Duddy Kravitz: The Musical* at LESLIE SCHACHTER PHOTO

• • •

Arts in Brief

• Violinist **Jacques Israelievitch** and pianist **Christina Petrowska Quilico** launch their new CD, *Fancies and Interludes*, with a short free performance. Canadian Music Centre, 20 St. Joseph St., Toronto. Thursday, June 11, 5 p.m. Reservations, 416-961-6601, ext. 201, email rsvp@musiccentre.ca

• The Israel crime comedy *Hunting Elephants*, by director **Reshef Levi**, is "hilarious and heart-warming... a truly special film that will win over audiences worldwide." Opens June 12 at the Carlton Cinema and Rainbow Cinemas Elgin Mills.

• **Katherine Barber** concludes her three-part series on "Jewish Contributions to the World of Ballet." Drop-in $16. Miles Nadal JCC, Monday, June 15, 1:30 to 3:30 p.m.

• Critic **Adam Nayman** continues his series on filmmakers **Joel** and **Ethan Coen**, examining the films *O Brother Where Art Thou?* and *No Country For Old Men*. Miles Nadal JCC, Monday, June 15, 7 to 9 p.m. Drop-in $12, students $6.

• **Toronto IsReal Dance** Festival offers a weekend of Israeli folk dancing with top international choreographers, workshop, demonstrations and late-night dance parties. Miles Nadal JCC, June 26 to 28. Registration, www.israelidancetoronto.com

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At the Galleries

The Art Gallery of Ontario presents *Picturing the Americas: Landscape Painting from Tierra del Fuego to the Arctic*, an exhibit of more than 100 paintings. Opens June 20. The AGO is also hosting a major exhibition of the experimental and contemplative works of British artist **J. M. W. Turner**. *Painting Set Free*, an exhibit of some 50 large-scale paintings and watercolours on loan from Tate Britain, is on view from Oct. 31 to Jan. 31, 2016.

• • •

Out of Town

The Apprenticeship of Duddy Kravitz – The Musical, based on the **Mordecai Richler** novel with book and lyrics by **David Spencer** and music by **Alan Menken**, plays at the Segal Centre for Performing Arts, Montreal, June 7 to 28. segalcentre.org. ■

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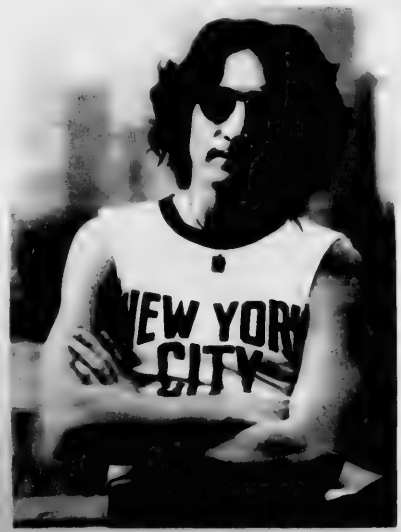

Bob Gruen
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The compelling story of occupation

MORDECHAI BEN-DAT
SPECIAL TO THE CJN

Known throughout the world as the City of Light, and considered by many to be one of the world's most beautiful cities, Paris was a darkly shrouded dystopia of fear, distrust, loathing and sadistic oppression some 75 years ago.

On June 14, 1940, the German army entered Paris, strutting into the city under the Arc de Triomphe. Eight days later, Germany and France signed an armistice agreement that effectively made France a hinterland "province" of the Thousand-Year-Reich. The city would remain occupied until Aug. 25, 1944 when the defeated German soldiers fled.

Charles Belfoure, a Baltimore-based architect, historian and teacher, has written a compelling and gripping story about Paris during those hellish years. *The Paris Architect* depicts the ever-present dread of those days, the constant knot of tension and fear of ordinary Parisians who were trying simply to survive, to lead their lives without intrusion by the ubiquitous German forces.

But that was impossible.

Like ink that seeps darkly and fully into the very texture of the cloth on which it spills, the Nazi occupiers spread their malevolent influence into all aspects and spaces of life in Paris.

Belfoure describes that horrific effect through a swiftly paced, moving clutter of events in the life of Lucien Bernard.

We meet Bernard on the very first page of the book. We quickly learn he is a talented architect but morally detached, typically Gallic in his shrug of indifference toward the fate of others. Like most architects during the war years, he is struggling to make a living and looking aggressively for work.

Suddenly he finds a commission, or, rather, the commission finds him. A quixotic individual of considerable means and courage wants to hire him to design a hiding place for a Jew who is being sought by the Nazis.

Bernard accepts the work, tentatively and timidly.

Consequently, he enters an uneasy, foreboding world where he must regularly interact with members of the Wehrmacht and the Gestapo, with collaborators and Resistance fighters, with sociopaths seeking to exploit and profit from the Nazis' bloodlust for Jews, and with the pitiful innocents seeking escape from their pursuers.

And thus, too, begins Bernard's moral transformation from moral apathy to moral purpose.

"Like most Frenchmen, he hadn't given a damn about what was happening to the Jews; all that mattered was saving his own skin. But he realized that the sheer hatred and brutality heaped upon the Jews was something he now couldn't ignore.

"They were being hunted down like wild animals.

"He made his decision because he'd seen almost every Frenchman turn his back on these people, and that cowardice now filled him with disgust.

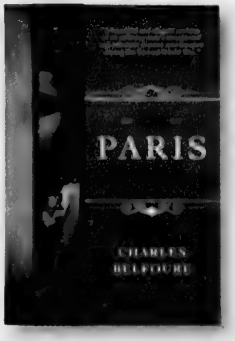
"When he asked himself why he was risking his life, the answer wasn't the cash...or the sheer thrill of the challenge. He was risking his life because it was the right thing to do."

Bernard had travelled a long road to arrive at that conclusion. Along the way, he witnessed unimaginable human deprivation and human depravity. Nightmare and fear were his constant companions. The doors of the black Citroen parked across the street could open at any moment to disgorge a cadre of Gestapo goons intent on swooping in and perpetrating their violence upon him or other terrified quarry. Even the most elemental act of human kindness - a husk of bread to the hungry or shelter for the homeless – if detected, would elicit swift, brutal execution by the SS.

Belfoure based the premise of his book upon the actual case of Nicholas Owen, an architect during 16th century Elizabethan England who rescued many priests – considered heretics and traitors to the Crown – by designing secret quarters – "priest holes" – in which they could hide from the Queen's soldiers.

The plot of *The Paris Architect* moves quickly. Events intertwine. Developments interconnect. Lives intersect. Distrust and danger are the unceasing atmospheric pressures under which the main characters make decisions that determine the fates of so many individuals. The reader is caught up in the suspense and unease.

The Nazi occupation is the background to the novel's action. To a great degree, however, conveying the essence of the occupation is Belfoure's chief literary purpose. He reflects upon the innumerable changes – economic, demographic, cultural, sociological, psychological and behavioural – that the occupation wrought upon France.



The Paris Architect
Charles Belfoure
(Sourcebooks Landmark 2013)

"The occupation, Lucien realized, hadn't just bred hatred of Jews, it had brought out the very worst in human beings. Hardship had bred pure self-interest, setting group against group, neighbour against neighbour, and even friend against friend. People would screw over each other for a lump of butter."

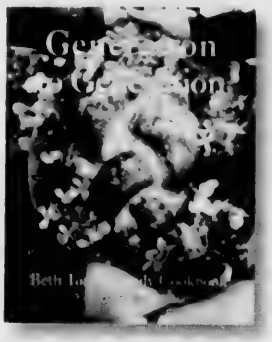
Belfoure also depicts the numerous ways in which the Germans despoiled the country even as they slaughtered the inhabitants they considered to be enemies of the Reich.

"The Germans made things [food and other shortages] worse with their plundering. The official exchange rate between the franc and the mark made them instantly rich, and soldiers descended on Paris like locusts devouring crops. First, they swallowed up luxury goods like perfume, then staples like wine and tobacco. When their tour of duty ended, German officers would board trains with dozens of suitcases filled with their booty."

Belfoure writes professionally about architectural history and preservation, and he succeeds in richly detailing the many architectural aspects of the story. *The Paris Architect* is his first novel. Sometimes the writing becomes clichéd, but never to the point where it distracts from the taut, tension-laden story.

The ending is a bit contrived, the way a Hollywood movie might be. But it enables the reader's emotions to settle down and be rewarded, so to speak, for the relentless drama and the fraying of nerves page by page and scene by harrowing scene. ■

Shul's cookbook offers new ideas



CYNTHIA GASNER
SPECIAL TO THE CJN

After the overwhelming success of the *Beth Torah Family Cookbook* 10 years ago, a group of six women known as The Gala Girls, who volunteer for the congregation, have published a new edition titled, *Generation to Generation. Beth Torah Family Cookbook 10th Anniversary Edition.*

"Beth Torah Congregation has grown quite substantially in the past 10 years with many new members," says Donna Goldenberg, one of the Gala Girls.

"We took recipes from our members, men and women, and put them together in our new edition of *Generation to Generation*, which is much more than a cookbook."

Along with recipes of yesteryear, new gourmet innovations, colourful photos and memories of the contributors, there are messages from Rabbi Yossi Sapirman as well as his photos and Cantor David Young, and the art photography of Debi Traub.

"Nothing is as good as food that we make ourselves and nothing brings families closer together than mealtime," says Rabbi Yossi, as he is fondly known in the community.

The cookbook contains helpful hints, appetizers, soups, salads, vegetarian and dairy sections, meats, poultry, numerous desserts and holiday recipes.

Traub, whose family are founding members of the congregation, has enhanced the cookbook with her colour photographs.

The Gala Girls are Ellen Fridman, Lori Goldenberg, Donna Goldenberg, Barb Weinberg, Barbara Miller Schwartz and Eva Zimmerman.

Generation to Generation can be purchased for $30 at Beth Torah Congregation, 47 Glenbrook Ave. Call 416-782-4495 or contact bethtorahcookbook@gmail.com. All proceeds go to the congregation.

Lemon Squares

Crust:
2 cups all-purpose four
3/4 cup icing sugar, sifted
pinch of salt
1 cup butter at room temperature
Filling:
2 cups sugar
1/4 cup plus 2 tbsp. all-purpose flour
4 large eggs
6 tbsp. fresh lemon juice (or 1 or 2 tbsp. more to taste)
2 tbsp. finely grated lemon zest
1/4 cup icing sugar, sifted

Grease and flour a 9x13 in. baking dish
Preheat oven to 350.

Combine the flour, icing sugar and salt in a medium bowl. Using a pastry blender or 2 knives, cut in the butter until the mixture is crumbly. With fingertips press the crust mixture evenly into the prepared pan. Bake for 20 minutes or until crust is golden. Place on rack to cool. Leave oven on!

To make the filling, place the sugar, flour, eggs and lemon juice in a medium bowl. Using an electric mixer set at the lowest speed, combine the ingredients for 30 seconds. Stir in lemon zest. Pour filling on top of the baked crust and bake for 30 minutes or until tester comes out clean. Place on a rack to cool. Dust with icing sugar and cut into squares. Makes 12 3-in. squares.

The garden of eatin's Pumped Up Greens With Feta, Fruit And Honey Lime Dressing

Salad ingredients:
1 package organic mixed greens
1 large avocado, sliced
2 black plums sliced
1/2 cup blackberries
2 nectarines, sliced
1/4 cup feta cheese, crumbled
Dressing ingredients:
juice of 2 limes
1 tsp. honey
1 tsp. Dijon mustard
4 tbsp. light olive oil

Whisk the juice of 2 limes with the other dressing ingredients to combine. Place all salad ingredients in a serving bowl. Pour the dressing over the salad and toss gently to combine.
Hint: If making a larger salad, you can double or triple the recipe for both the salad and dressing ingredients. ■

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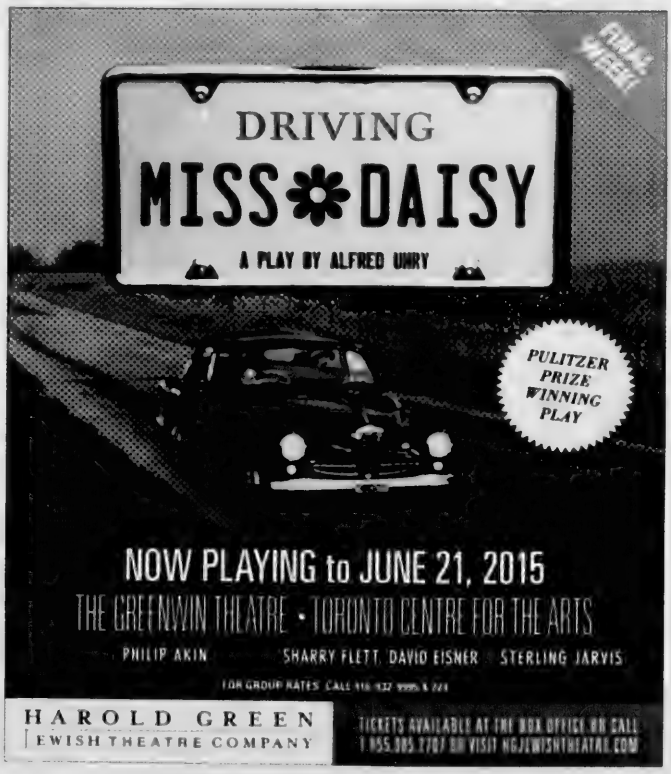
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Jewish playwright adapts *The Dybbuk* for Soulpepper production

JODIE SHUPAC
jshupac@thecjn.ca

Anton Piatigorsky became fascinated with Jewish mysticism as a young adult.

Author and playwright Anton Piatigorsky isn't intimidated by the fact *The Dybbuk*, an early 20th century play often considered a centerpiece of Yiddish literature has been adapted numerous times in past.

"I try to look honestly at the material and be very thorough in my research about it and then respond honestly to it," the Washington, D.C.-born writer of fiction, plays and opera librettos, who's been living in Canada for the past 20 years or so, said. His version of *The Dybbuk, Or Between Two Worlds*, which he's adapted for the Soulpepper Theatre Company, is running until June 27.

"I try not to worry about whether it's been done before or if I'm doing something unorthodox. I feel like if the work is honest, something good will come of it."

Piatigorsky, whose paternal grandfather was Russian and whose maternal grandparents came from the Pale of Settlement, said he didn't grow up with Yiddish in the house but became fascinated as a young adult, by Jewish mysticism.

"I've long been interested in *The Dybbuk* because it's so thorough in its use of the Kabbalah, and so mixed with folk traditions from 19th century Poland. It's a very dense text, and I've always really liked texts that you really have to think about and unpack," he said.

The Dybbuk was originally written in Russian by the Russian Jewish author, playwright and researcher of Jewish folklore, S. Ansky, between 1913 and 1916.

Ansky subsequently translated it into Yiddish, the language in which the play had its 1920 world premiere.

The play tells the story of a young woman possessed by the wicked spirit – known in Jewish folklore as "the Dybbuk" – of her dead lover.

It has been translated extensively and performed internationally.

Piatigorsky has studied Jewish mysticism both formally at university as well as on his own, and said that a number of his early plays, written while in his 20s, weaved aspects of Jewish mysticism into non-religious contexts.

He was approached by Soulpepper to write an adaptation of *The Dybbuk* and completed a preliminary version of the play in 2008.

Soulpepper's initial idea was to approach the play from a multi-disciplinary perspective and to involve a dance company and musician, but Piatigorsky said workshopping of this concept led the company to opt for a more traditional rendering of the story.

So Piatigorsky revisited it, and referred to the final adaptation he produced as fairly conservative and "not a radical rewrite," despite some rewriting of dialogue and text and restructuring of some of the scenes.

What's unique about his take, he said, is that he tried to portray the world *The Dybbuk* inhabits with some distance.

In the first years after *The Dybbuk* was produced, he said, it was often regarded as a portrait of the somewhat familiar world of one's parents or ancestors.

Later, in the post-Holocaust period, it was seen as representing a lost world destroyed by tragedy.

Piatigorsky wished to depart from these treatments and take it as a society on its own terms, albeit one traumatized by years of anti-Semitism, pogroms and isolation, without ominously "trying to project onto the community what is going to happen to it."

He was also interested in exploring the ways notions of gender play out in the story.

"What happened with the Dybbuk is a real shock in terms of gender boundaries. I was interested in what this meant for this community and how they'd respond to and interact with this hybrid, dual male and female creature that comes from the possession, and what it means," Piatigorsky said.

He also tried to make the language somewhat more contemporary, replacing some of the Yiddish words and phrases with English ones, without omitting references to Kabbalah and Jewish folklore.

"I wanted to invite people in by making them comfortable with the language but still emphasizing the ways this is a distinct community."

Piatigorsky stressed that there are elements of the play that are universal and accessible to audiences of different backgrounds, such as the central love story and the suspense of the ghost story, but that "the more details you know about Judaism, the more you'll get out of it." ■

The Dybbuk, Or Between Two Worlds, runs at the Soulpepper Theatre in Toronto's Distillery District until June 27. Tickets can be purchased at Soulpepper.ca or by calling 416-866-8666

Correction

In the article "Exhibit examines the difference between Ukrainian and Jewish memory" (May 28), James Temerty was identified incorrectly as being Jewish. *The CJN* regrets the error.

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An album about being in love

RUTH SCHWEITZER
SPECIAL TO THE CJN

Micah Barnes wrote the songs on his latest CD *New York Stories* while he was visiting New York City and wooing his romantic partner who was busy working on Broadway.

He and his partner were sharing an apartment in Harlem, on the site of the Savoy Ballroom, home to some of the jazz dance crazes of the 1920s and '30s, and a few blocks away from the Apollo Theatre, where many African-American performers shot to fame after debuting on amateur night.

Rather than spending his evenings "sitting lonely in a Times Square coffee shop," Barnes said he headed to his rented piano studio at 5 p.m., where he wrote the sophisticated songs on *New York Stories* in a burst of creativity.

"The pulse, the rhythm of the city really spoke to me," he said. "All those jazz standards were written within a couple of blocks of Times Square. It's hard not to feel that you're tapping into musical history."

The 10 tracks on *New York Stories*, launched in May, are infused with jazz rhythms, the blues and the sounds of Broadway and feature Barnes' rich vocals and his witty, literate lyrics.

On it, Barnes documents the heightened emotions – the highs and the lows – he experienced while intoxicated with love.

The opening song, *New York Story*, explores "the feeling of being in love with the city and the person," Barnes said. "It's based on some beautiful long walks me and my honey had in Central Park." In *After the Romance (The Rent)*, Barnes even makes the mundane aspects of a relationship sound like fun.

Starting Tomorrow, in which Barnes sings, "You're going to wake up in my arms each and every day," is cheerful and optimistic. On the other hand, *Harlem Moon* is a song about the insecurity jealousy brings, he said. The title comes from the solitary walks he used to take along the Harlem River.

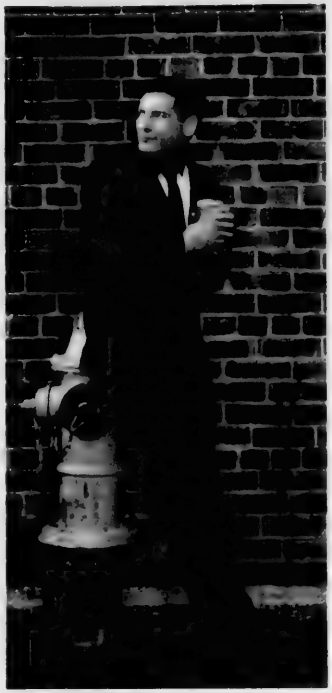
Barnes expresses fear of losing his partner and the depth of his feelings for his beloved in the stirring *Some Other Man*. In *Don't Take My Baby*, Barnes, who lives in Toronto, makes it clear that his rival was not just a person, but an entire city.

"We didn't know where we were going as a couple," he said. "It's the one song that describes the happy ending."

New York Stories debuted at No. 4 on the Canadian Jazz Album iTunes chart. The single *New York Story*, released in April 2014, reached No. 1 in Canada and Top 20 on the U.S. iTunes chart.

Barnes, a former member of the a cappella group The Nylons, said he's "flabbergasted and humbled" by the response to the recording. Anyone who's ever been in love will relate to the lyrics, the vocals are passionate, the melodies delightful and memorable and the band is tight, so it's certainly no surprise that the recording is a winner.

Barnes' romance with jazz began when he was 13 and his mother, Lilly, played Billie Holiday for him. He quit the rock 'n' roll band he was in, determined to learn all the standards. "I care about melody. I care about story," he said. "I care about bringing a piece of life to an audience."



Micah Barnes

Micah Barnes CD *New York Stories*

One of the sons of the Canadian composer Milton Barnes, Barnes co-produced *New York Stories*, with his brother, Daniel, who play drums on the recording. ■

Barnes, along with Jackie Richardson, one of Canada's top blues and jazz singers, performs at 7:30 p.m. at the Home Smith Bar at The Old Mill Toronto on June 27, as part of the TD Toronto Jazz Festival. Barnes is also singing during brunch at Toronto's Jazz Bistro on June 14, 21 and 28 (http://jazzbistro.ca). And his show, Stand By Me: The Songs from the Brill Building, *is touring Ontario in June, July and August. For information about the TD Toronto Jazz Festival, visit http://torontojazz.com. For more information about Barnes, visit http://micahbarnes3.bandzoogle.com/home.*

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What's New

JUNE 11 - JUNE 18

by Lila Sarick

Saturday, June 13

EMUNAH SHABBAT

City-wide Emunah Shabbat takes place today. At Beth Avraham Yoseph of Toronto, 5:30 p.m., **Nitza Spitz,** "Finding my religion"; B'nai Torah, 6:15 p.m., **Rochel Leah Marcus,** "Women and the land"; Kehillat Shaarei Torah, 4 p.m., **Sharona Kanofsky,** "The Holy Land: making heaven on earth"; Shaarei Shomayim, 5:30 p.m., **Sara Cheses,** "Can a realist be an optimist: lessons from the spies of Israel"; Shaarei Tefillah, 5:30 p.m., **Rifka Sonnenberg,** "Secrets of successful spies"; Or Chaim, 6:30 p.m., speaker to be announced.

Sunday, June 14

GARDEN SPRING FESTIVAL

Shoresh's Kavanah Garden holds a spring festival. Enjoy nature-based yoga, spring planting, edible plant walk and storytime, 10 a.m.-2 p.m., 18 Lebovic Campus Dr. Thornhill.

AUTHORS SPEAK

"Laughing while crying," a conversation with authors **Sayed Kashua**, **Nancy Richler**, 7 p.m. at the Miles Nadal JCC. Sponsored by the New Israel Fund of Canada. Register at nifcan.org.

HIGH PARK WALK

Canadian Society for the Protection of Nature in Israel holds a free guided nature walk in High Park, 10:30 a.m. RSVP spni canada@gmail.com or 647-346-0619

Monday, June 15

CHABAD BBQ

Chabad Connections holds a barbecue for young professionals, 7-10 p.m., $20. www.chabadmarkham.org or 905-886-0420.

Deadline reminders:

The deadline for the issue of June 25 is June 15 at noon. Please note there will be no issue July 16.
Phone 416-391-1836, ext. 269;
email **whatsnewcjn@gmail.com**

Making a difference

Grade 4 and 5 students at Associated Hebrew Schools Kamin campus, with the help of their teacher Orna Goldberg, raised $2,640 at their annual toy sale. Proceeds went to Beit Halochem, which aids disabled Israeli veterans.

Tuesday, June 16

CHUG HATANACH

Rabbi Mordechai Torczyner teaches Psalm 24 at the Chug haTanach, 8 p.m., Beth David Synagogue.

Wednesday, June 17

CLUB CHAVERUT

Club Chaverut holds a barbecue luncheon with musical guests **Three Plus One – The Jack Gelbloom Trio,** noon, Beth David Synagogue.

POKER TOURNEY

Ve'ahavta holds a poker tournament to benefit its homeless outreach program. Skills workshop at 6 p.m., tournament at 7 p.m. , Maison Mercer, 15 Mercer St. To register, visit www.veahavta.org or call 416-964-7698, ext. 222.

SHOW, SHARE AND KVELL

The Pomegranate Guild of Judaic Textiles celebrates the works of its members, 7:30 p.m., Temple Sinai. To learn more, email info@pomegranateguild.com.

JEWS FOR JUDAISM

"Did Paul invent Christianity: Shedding light on a mysterious personality," is the topic discussed at Shaarei Tefillah Congregation, 8 p.m. Sponsored by Jews for Judaism, 416-789-0020. Free.

Coming Events

PALLIATIVE CARE

"Palliative Care: Is love enough?" is the topic for caregivers, sponsored by Family Caregiver Connections and North York Seniors Centre, June 24, 10 a.m.-3 p.m., North York Seniors Centre, 21 Hendon Ave. RSVP by June 12 if you require transportation or respite care, 416-733-4111.

KAVANAH GARDEN HOURS

The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

GENERAL WINGATE GARAGE SALE

Jewish Ladies Auxiliary of the Royal Canadian Legion General Wingate Branch holds a garage sale June 28, at 42 and 46 Mistysugar Trail, Thornhill, 10 a.m.-3 p.m. All proceed to veterans' organizations. To donate items, contact **Marleine** 905-763-1136.

JF&CS

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com.

All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

- Dating in Midlife: A one-session workshop for men and women over 40 who have been single for more than 2 years. June 17, 7-9:30 p.m.

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

- **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
- **Adult 55+, Miles Nadal JCC.** June 25, Enjoy jazz standards performed by the MNJcc Daytime Choir and a dessert reception to honour volunteers, 1:30 p.m. $4. Email lisar@mnjcc.org or 416-924-6211, ext. 155.
- **Earl Bales Seniors Club.** 416-395-7881. Walking group with brunch, Mondays, 10 a.m.; Casino Woodbine, June 17; High tea with big band music, June 24, 2 p.m.; Social bridge, Thursdays, 12:30 p.m.; Balance and co-ordination class, Tuesdays 10 a.m.
- **Bernard Betel Centre.** 416-225-2112. June 16, **Gerald Ziedenberg** discusses "Jonas Salk: Conqueror of polio," 10 a.m.; June 17, Concert featuring **Rhonda Silver**, 1:30 p.m.; June 18, lecture on "What is naturopathic medicine?" 1:30 p.m.; Mondays, June 1-29, **Rosalin Krieger** discusses "Being a mensch in Hollywood: the highs and lows of four distinctive Jewish-American actors," 1-3 p.m.
- **Support group for seniors** discussing health and wellness, financial planning and other issues. Meets Fridays 1:30-3 p.m. until June 12, Bathurst-Finch Hub, 540 Finch Ave. W. Sponsored by Circle of Care.
- **Circle of Care** offers free exercise and fall prevention classes.

Call 416-635-2860

CONTINUED ON NEXT PAGE

› **Temple Sinai** holds a series of lectures on "Wellness from head to toe." June 15, "Foot healing: Avoiding the 'agony of de-feet.'" noon. $15 (includes lunch). 416-487-4161.
› **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892
› **Adath Israel Congregation**. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call **Judi**, 416-785-0941.
› **Shaar Shalom**. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975
› **Beth Emeth**. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
› **Temple Har Zion**. Play mah-jong Wednesday afternoons. Email bevmi chaels1@gmail.com
› **Beth Tzedec Synagogue**. Play bridge Thursdays 1:30-4 p.m., mah-jong 2-4 p.m. Call **Maureen**, 416-781-3514.
› **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
› **Beth Sholom**'s seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235
› **Sadko Hadzihasanovic** teaches "Art from nature," Aug. 4-7, 9:30 a.m. - 3:30 p.m
› **Leon Soriano** teaches "Painting and mix media," July 14-16, 10 a.m.-4 p.m.
› **Kathryn Chelin** teaches "Drawing for the terrified beginner," July 13, 17, 9 a.m.-noon.
› Casual Yiddish conversation, Mondays, 1:30-3 p.m.
› Adult ceramics classes start the week of June 22, day and evening courses available.
› Mommy Fit: Fitness classes for new moms with their baby at their side, Thursdays, June 25-Aug. 27, 11:15 a.m.
› **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," July 21-23, 10 a.m.-4 p.m.
› **Rosalin Krieger** discusses sitcoms of the 1990s, July 28-Aug. 18, 1-3 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org
› The MNjcc participates in the Annex Family Festival, June 14, 11 a.m.-6 p.m.
› **Katherine Barber** discusses "Jewish contributions to the world of ballet," June 15, 1:30 p.m.
› A photo exhibit titled *I Work Here* by **Benjamin Rondel** is on display at the gallery until June 28.
› The MNjcc and Montreal's Segal Centre for Performing Arts are sponsoring the 2015 Canadian Jewish Playwriting Competition. The winning play will be performed in a public staged reading. Submission deadline July 2. www.mnjcc.org/2015CJPC
› **Adam Nayman** discusses the work of filmmakers Joel and Ethan Coen, Mondays til July 13, 7-9 p.m. June 15, *O Brother Where Art Thou/No Country for Old Men*.
› *Filming Ourselves* – A youth fashion show, performances and screening of the movies created in a storytelling workshop for teens whose lives have been touched by cancer, June 20, 8 p.m., Al Green Theatre. Presented by Gilda's Club Greater Toronto. For tickets, 416-214-9898 or chani.greenwald@gildasclubtoronto.org.
› Registration is now open for the Toronto IsReal Dance Festival, June 26-28. www.israelidancetoronto.com.
› Mixed abilities dance event with DJ **Layah Jane**, June 28, 4 p.m. All ages, all bodies welcome. Call ext. 330.
› *Drop Me Off in Harlem*, presented by Bees' Knees Dance, June 27, 7 p.m., Al Green Theatre.
› Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
› Register for Summer Institute for Creative Adults. Singers edition, soprano and alto spots are sold out, tenors and basses needed, July 13-17, 9:30 a.m.-4:30 p.m. Vocal camp for adults, individual, group and master class formats.

Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21. Ext. 250.
› Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m **Coleman Bernstein**, 416-968-0200

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.
› Beer and cheese pairing workshop, July 16, 7 p.m.
› The JCCs go to the Shaw Festival to see *Sweet Charity*, June 25.
› **Nora Gold** discusses "Anti-Israelism on campus," July 20, 7 p.m.
› **Suzanne Metz** offers a "Non-traditional life drawing workshop," July 14-16.
› Bridge level 1 and 2 starts the week of June 22
› Intermediate and beginner mah-jong start the week of June 22. ■

SeeJN | A visitor from Stratford

DAVID BALE PHOTO

Sara Farb, who plays the title role in the current Stratford Festival production of *The Diary of Anne Frank*, paid a visit to Grade 6 students at the Leo Baeck Day School's south campus last week. Farb fielded questions from the students and expressed how meaningful this role is for her as a granddaughter of a Holocaust survivor.

MARRIED WITH KIDS

The double bat mitzvah

Lauren Kramer

When I celebrated my bat mitzvah in Cape Town, South Africa, in 1983 I was one of seven girls who delivered a rehearsed, choreographed performance on the bimah one Sunday. Punctuated by a cantorial solo and much singing by the shul choir, our speech discussed the Russian Refuseniks with whom we had symbolically "twinned" our bnot mitzvah. We wore matching cream-coloured dresses made by a local seamstress and held in our hands pink binders filled with highlighted paragraphs – our contributions to the morning's performance. Afterward, we all went home to catered lunches with family and friends.

As we prepared for my twin daughters' bat mitzvah recently, I found myself reflecting on my own big day, 32 years ago. Was it meaningful? I wondered. What, precisely, did it mean to me at the time? I recalled enjoying the warm congratulatory wishes I received, as well as the many envelopes of cheques, gift vouchers and jewelry. It was certainly a milestone in my life and one I look back on fondly three decades later. But intrinsic, deeper meaning? I'm not sure the verbiage spoken that day contained all that much of it.

My twin girls' bnot mitzvah last month was very different. For one thing, it consisted mostly of the kiddush lunch we prepared for after Saturday-morning services, during which the men in my family were honoured with aliyot. At the kiddush, my girls spoke briefly about what it meant to them to become bnot mitzvah and how they would commit to a Jewish life. "I'll marry a Jewish man and keep kosher in my own home one day," Sarah declared with confidence. Her sister Amy reflected on the positive role models in her life, women with solid Jewish values who were helping her understand the kind of Jewish life she wanted to lead. "Strong, fighting words," one of the congregants told me afterward.

In the five months prior to their bat mitzvah weekend, the girls attended a series of bat mitzvah classes that were largely arts-and-crafts focused. They made challah, decorated tambourines, filled jars with chocolate chip cookie mix and had a whale of a time loading cupcakes with sugary icing, sprinkles and other sweet treats. They discussed their Jewish foremothers while doing those crafts, but the focus was primarily domestic, with a concerted effort on making the domestic fun. It succeeded, because they loved the classes and came home with happy faces, proudly brandishing their art and baking.

"That's what you're doing to prepare for your bat mitzvah?" their older brother asked scornfully. "It's not fair," he declared. "I had to study for hours for a whole year and they get to prepare with cupcakes."

I defended the classes vehemently, declaring they were "different" but not "less than" what he had done. Still, inside I was deeply conflicted. I wanted more for my girls, but the choices were limited. The Conservative synagogue down the road would gladly take my family and give my girls a full-on bat mitzvah, in which they would lead the service, read from the Torah and do (almost) everything their brother had done. But we were raised modern Orthodox. "I can't even imagine the look on my father's face if we went that route," my husband confessed.

So we stayed within our tradition, celebrating with a big Friday-night dinner, a lavish kiddush the next day and a party the following night. We hired a photographer, shopped for beautiful outfits and the girls had a fantastic time.

Still, there's a nagging feeling pestering my conscience. I want my girls to know that the imprint they can make as Jewish women isn't going to be confined to the domestic sphere. I pray they'll be wives and mothers, but I want more for them, too. So as they quickly climb the childhood ladder and enter the rungs of adolescence, I'll be looking repeatedly to our family tree to show them the way. I'll point out the accomplishments of their mother, grandmothers and great-grandmothers, who pursued careers while still raising those Jewish families and keeping the traditions alive. The message I'll be sending will be clear: they *can* – and should – have both. ■

Family Moments

Mazal tov to Eva Rose Bergman on your graduation from Menorah Day Care. Your family loves you so much!

Mazal tov to Alex Bisgould who graduated from CHAT and is on to the University of Guelph to study biomedical engineering.

Mazal tov to Sierra Bisgould who graduated from Westmount High School and is on to the Ontario College of Arts & Design University (OCAD).

Warm wishes to Shirley Karbin on her 89th birthday, from her son Israel, his wife Sarah, her daughter Miriam, her husband Al, and Shirley's five grandchildren.

Mazal tov to Bernie & Lil Cooper on celebrating 60 years together. Much love from all their children, grandchildren and great-grandchildren.

Mazal tov Abby & Ben Feferman on the birth of sons, Lonni & Sam Zeifman, Elaine Feferman & Leo Turkel, Norm Feferman & Fara Heidary. Great-grandbubby, Bernice Caplan.

Mazal tov on the 60th anniversary of our two favourite people, Sylvia & Edward Fisch. Love today and always, Sherri, Randall, Adam, Marla, Zackary, Rachel. XO

Mazel-tov to Mel & Deena Fishman on their 50th wedding anniversary on June 5! You're an inspiration to us all!

Mazal Tov! Email your digital photos along with a description of 25 words or less to cjnclassmag@thecjn.ca or go online to www.CJNews.com and click on "Family Moments" מזל טוב!

Parshah

Shlach | Numbers 13:1-15:41

Maharat Abby Brown Scheier looks back on lessons learned from her bat mitzvah
Rabbi Denise Handlarski says optimism in the face of adversity can be a powerful tool
Rabbi Yirmi Cohen recalls the legacy of the Lubavitcher Rebbe on the occasion of his yahrzeit

Maharat Abby Brown Scheier

On a personal note, Parshat Shlach marks for me the passage of time, because when I was 12 years old, this week's parshah marked the celebration of my bat mitzvah.

The ceremony – which took place in Jerusalem – consisted of three divrei Torah: mine and one given by each of my parents. The celebration included some music, dancing and, of course, food. In many ways, the celebration my parents crafted for me was similar to what the boys in my class would do for their bar mitzvahs: I had the opportunity to have a Jewish educator and role model teach me one-on-one, I spent 10 months engaged in in-depth Torah study, and I was able to study and ask questions that one is not able to ask in a classroom or group setting.

This experience taught me that the Jewish celebration should have depth, and it also taught me that my role as a Jewish adult woman was not only in the home. With study and guidance, I could make a public contribution to our Jewish spiritual life by teaching Torah. Most of all, my parents believed that, given the opportunity and encouragement and the right tools, I would rise to the occasion.

In contrast to this empowering message, the spies in our parshah failed as leaders. They say in Numbers, 13:31, "We are not able to go against the people, for they are stronger than we."

The spies, discouraged by what they saw in the land, then presented the information to the people; however, instead of presenting the facts, they presented conclusions: we are not capable. Their failing was in their refusal to believe in those whom they were leading.

As parents we challenge our children to grow and to work hard because this establishes a feeling of accomplishment and satisfaction. It should be no less so for our Jewish ceremonies and expectations. ■

Maharat Abby Brown Scheier is a Judaic Studies teacher in Montreal, where she lives with her husband and four daughters.

Rabbi Denise Handlarski

In this week's parshah, the Israelites once again doubt that they will see the Promised Land. A team is sent to survey the land and to report back about any challenges or dangers. Most return saying that conquering the land will be impossible. Caleb and Joshua, however, feel differently and think they should proceed. Some of the people complain that it would be better to have stayed in Egypt, even to die in the wilderness, than to face what they perceive to be certain violent death in battle for the land.

There are many readings of both the optimism of Caleb and Joshua and the fear of the people. Many liken the former to the Zionists who helped create the modern state of Israel. But it is tough to grapple with the harsh treatment of the people who doubt.

Those who do not believe they can defeat their enemies are doomed to die in the desert. Yet, I have sympathy for those who have suffered under tyranny and wish to avoid meeting a similar fate. It is possible to both laud Caleb and Joshua as heroes and seek to understand the mentality of those who could not follow them.

There may be times when we face circumstances that seem daunting or even impossible. Optimism in the face of adversity can be a wonderful tool – not just for oneself but for others. Like the brave and daring Zionists who created the State of Israel, Caleb and Joshua established themselves as leaders who could inspire others to embark on a difficult but wonderful journey.

Not all of us are Calebs or Joshuas. Sometimes fear is reasonable and even useful. But the world needs those who can rise to a challenge and help those less hopeful to join them on the journey. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.

Rabbi Yirmi Cohen

Parshat Shlach begins with "Shlach Lecha," the drama of the spies who visited the Land of Israel before the Israelites entered the Land. One however, Caleb, first visits the Tomb of the Patriarchs in Hebron, to pray to God.

So too, will many visit the "Ohel," the resting place of the Lubavitcher Rebbe in New York, whose 21st yahrtzeit is next Shabbat, on the third of Tammuz.

It's an astounding fact! Since the Rebbe's passing 21 years ago, there have not been fewer Chabad activities, and the movement and shlichut (outreach) have more than tripled in size!

How does one explain it? Perhaps with this story: 25 years ago, a businessman, George Rohr, came to the Rebbe for "Sunday dollars" (the Rebbe would give a dollar and a blessing to promote giving tzedakah), stating that he had held his first beginners service on Rosh Hashanah, adding, "We had 180 people who came to us with no Jewish background."

The Rebbe gently challenged him for his choice of words. "No Jewish background? Tell them they have the background of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah!"

The Rebbe invented outreach. As former U.K. chief rabbi Jonathan Sacks put it, "If the Nazis searched out every Jew in hate, the Rebbe wished to search out every Jew in love." I miss the Rebbe dearly. Yet, I know he is smiling and having nachas from all the outreach.

He wanted to reach everyone, religious and non-religious, chassidic and secularist. So from my friend in Cambodia to the one in the Beaches in Toronto, Rabbi Sholom Lezell, I am in awe and I salute you all! May we all do our "shlach lecha," our shlichut (outreach mission), through Torah and mitzvot.

May we very soon see the Rebbe's biggest wish fulfilled, the coming of Mashiach, when we will be reunited with the Rebbe and our loved ones, in our days! ■

Email: yirmicohen@sympatico.ca
Rabbi Yirmi Cohen is at Ohalei Yoseph Yitzchak Congregation in Toronto.

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Some Kind of Love documents siblings' relationship

For his latest documentary, *Some Kind of Love*, Montreal native Thomas Burstyn turned the camera on his family: step-aunt Yolanda Sonnabend and her brother Joseph (above).

> *The moment you turn on a camera, everything changes.*
>
> SUMNER BURSTYN

JORDAN ADLER
SPECIAL TO THE CJN

Documentary filmmaker Thomas Burstyn used to visit London, England with his family as a young boy. There, he stayed at a posh home in St. John's Wood, not far from Abbey Road Studios, where his step-aunt Yolanda Sonnabend lived.

A few years ago, the Montreal native returned with his producer wife Sumner to that London neighbourhood. Thomas wanted to make a film about Yolanda's career, as a revered costume and set designer for the Royal Ballet and a successful artist.

However, the film became something else when the Burstyns encountered Yolanda's brother, Joseph.

"Joseph started to pick away at us and question our motives and our ability to tell the truth," Thomas tells *The CJN*. "I couldn't extricate myself from the thread of the story. [The film] was just going in a more of a personal direction."

The Burstyns flew to London over a three-year period to make *Some Kind of Love*. By turning the camera on Yolanda and Joseph, Thomas investigated a family history he was not entirely privy to.

Slowly, he and his wife saw the artist's biopic they went to make turn into something quite different, as they learned more about the complex relationship between Yolanda and Joseph.

In the film, Thomas explains he returned to London to search for his distant family. He reveals that after his parents died, he felt that the concept of family was broken in him.

Some Kind of Love debuted at the Vancouver International Film Festival in October and is opening for a limited run in Toronto on June 12. It is the Burstyns' first film since *This Way of Life*, which was shortlisted for an Oscar.

Their latest film is part of a new wave in documentary filmmaking that focuses on the relationship between truth and fiction. These days more directors are revealing how the documentary maker makes the choice of what to show and leave out, which adds layers to the viewing experience.

"We've been always very aware of... the relationship of the filmmaker [and the truth]," Sumner says. "The moment you turn on a camera, everything changes."

Thomas and Sumner arrived at Yolanda's London home without an agenda. After each day of filming, they put the tapes of their recordings away. They wanted to arrive at the story naturally and not impose on what happened next, Sumner told *The CJN*.

Meanwhile, Yolanda's house was so cramped and filled with oddities that the filmmaking duo had no room to open their tripod. The home was decrepit and messy, resembling a setting out of a Dickens novel. Painting supplies and portraits cluttered the rooms, which look as if they have never been cleaned.

"We didn't film the one bathroom in [Yolanda's] house because we didn't want to make a horror movie," Thomas jokes.

Despite the chaos inside, Yolanda was still working. Her artworks and designs have been featured in exhibits at the National Portrait Gallery and the Serpentine Gallery in London.

Joseph's resume is just as impressive. He was a famed AIDS researcher working in the United States. He also co-founded the organization currently known as amfAR, the world's largest nonprofit supporter of HIV/AIDS research.

However, the medical researcher was not happy to see the Burstyns filming in his sister's home. One time when they visited, Joseph yelled at Thomas and Sumner and didn't want them to take the camera out. They had to stand by his request for three days.

During the filmmaking, though, Joseph moved into Yolanda's home to help take care of her.

"When we think we have captured their essence, they slide under a different light... reveal a new angle," Thomas narrates in *Some Kind of Love*. "None of us can be reduced to a single frame."

Some Kind of Love also explores Thomas' efforts to reconcile with his estranged brother – a decision he says he made based on spending time with Joseph.

Despite Joseph's initial hostility to the film, he has seen *Some Kind of Love* – and he loved it.

"We were completely shocked at his level of response to it," Sumner says. "He said that he felt that [the film] was respectful and that we had told the truth." ■

THE CANADIAN JEWISH NEWS
JUNE 11, 2015

Jacques Parizeau: the Jews are part of Quebec

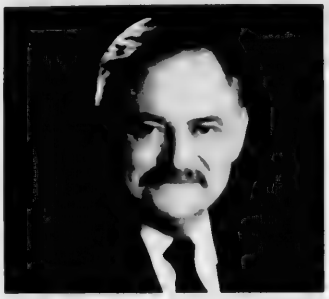
ELIAS LEVY
AND **PATRICIA RUCKER**

Former Quebec premier and longtime Parti Québécois stalwart Jacques Parizeau, who famously blamed ethnic minorities for the "Yes" side's loss in the 1995 referendum on Quebec sovereignty, died June 1 after a long illness.

In 2013, Parizeau acknowledged that in the razor-thin loss on Oct. 30, 1995, which he attributed to "money and the ethnic vote," he was referring to the combined efforts of the Jewish, Italian and Greek communities on behalf of the "No" side.

"I knew very well who I was targeting when I said that: the common front of Italian, Greek and Jewish congresses," he said.

Two years before the 1995 referendum, in June 1993, while still leader of the opposition, he sat down with *CJN* reporter Elias Levy and then-editor-in-chief Patricia Rucker for a wide-ranging interview in French. The translation of that exchange is below.



Jacques Parizeau

If the PQ wins the next election, will it fully restore the main clauses of the Charter of the French Language embedded in Bill 101?

It's imperative to understand once and for all that from the moment we return to power, our first objective will be to realize, as rapidly as possible, the sovereignty of Quebec. Between the moment when we take power and the moment when we organize a referendum that will allow the population of Quebec to make their final decision on our sovereignty project, we're estimating a time lapse of about eight to 10 months.

All the actions we put forward during that period must be interpreted in light of what we hope to achieve in a sovereign Quebec. It's not a question of beginning to adopt interim laws during those eight to 10 months. It is at that moment that the initial objective of Bill 101 will regain its full meaning.

I must insist upon once more restating that the prime objective of Bill 101, on which all the other provisions and clauses attached to that law depend, was never – contrary to what some people think – to ensure the primacy of the French language over the English language. That aspect came much later. It was introduced by the Liberal Party of Quebec for the purpose of ascertaining if the French characters in commercial signs should be twice as large as the English. I remind you that during the period when Bill 101 was in force, this ludicrous and muddled aspect of the law was never brought up.

Bill 101 simply referred to the necessity for the inhabitants of all of Quebec generally to live in French, the language of the majority. It's this idea that constitutes the essence of Bill 101. Should commercial signage in Quebec be, as a rule, bilingual? Certainly not. From the moment you indicate to the population of Quebec, especially to the new immigrants, that henceforth everything will be translated, French will then stop being the essential language. After all, why would that tongue be necessary when one can, from then on, manage without it in an officially bilingual society. As far as we're concerned, as soon as the Parti Québécois returns to power, we will work flat out to vigorously reaffirm the main purpose of Bill 101: French must be the language in which Quebec society naturally and normally functions.

Should the schools continue to play a dominant role in facilitating the integration of new immigrants into the majority culture of Quebec? Is the PQ in favour of maintaining a system of government funding for religiously or ethnically based schools?

Absolutely. There has never been the least doubt about that. Quebec has always had a "bipartisan" and even "tripartisan" system of support for private schools. All the political parties in power during past decades, whether Liberal, Union Nationale or the Parti Québécois, have always favoured retaining a private educational sector, supported financially by the state.

The PQ will continue to support, financially and morally, all the schools established by the cultural communities of Quebec, on condition, certainly, that these educational institutions don't constitute a serious hindrance to a strict application of the language laws. After all, we don't want these schools to become a means to circumvent Bill 101, which stipulates that all children of immigrants must attend French schools.

The school is the crucible of the nation. It is incontestably the fertile ground in which the sense of national belonging truly grows. It is imperative that this educational system function in the language of the country, which doesn't mean that one cannot rigorously protect day-to-day usage or a good understanding of one's mother tongue. So, yes to private schools, as long as they are not an insidious means of keeping children outside of the French language and the sphere of influence of the national majority culture.

You speak of the schools as "the crucible of the nation." Would Jews and members of the other cultural communities be an integral part of that "nation" in a sovereign Quebec?

I must confess that I do not understand that question. I have never understood it and I hope, most sincerely, never to understand it. I must remind you that when Ezekiel Hart stood as a candidate in 1807 in Trois-Rivières, he was elected by an almost exclusively francophone population. It was the British political system that ousted him and prevented him from exercising his duties as a member of the Quebec assembly. He was, accordingly, thrown back to the francophones who, without a moment's hesitation, re-elected him all over again. This story was not invented. It's the truth.

Who took the disgraceful step of instituting quotas in order to drastically limit the access of Jews to the universities, notably McGill, to the banks and to certain professions? Certainly not the francophone community! You must avoid setting up harmful analogies. It's not because many francophone Quebecers are nationalists that they should be systematically considered wild fascists or anti-Semites. It's necessary, after all, to look at things with a bit more clear-headedness.

When I try to put these irrefutable historical facts into a slightly more subtle context, I'm yelled at to remember the nefarious role that Canon Groulx played throughout this story. Yes, it's true there was a Canon Groulx. But I do not bring up Mordecai Richler here, there and everywhere to judge the entire Jewish community. I categorically reject guilt by association. Canon Groulx existed, but times have changed and we live in a democratic and free society. In my opinion, and I believe most sincerely that this is also the view of the great majority of Quebecers, everyone is aware that Mordecai Richler is not particularly representative of the Jewish community. Nobody thinks that and nobody has ever thought that.

I profoundly believe that whoever wishes to be a Quebecer – whoever wishes to build a life here and loves his or her native land or new homeland – is a Quebecer.

What is the present state of relations between the PQ and the leadership of Quebec's Jewish community?

Relations are cordial and very good. We very much want the Jews of Quebec to preserve their cultural heritage. I personally feel a great admiration for the absolutely extraordinary and very effective way in which your communal institutions function, particularly those which do most remarkable work in the social field. The Jews have always fitted into the cultural life of Quebec in an exemplary manner.

However, I won't keep from you that when I see the leaders of the Quebec Jewish community intervening in the name of all Jews in political debates, that aggravates me a great deal. When they declare that the members of your community should vote for the "Yes" side or vote for the "No" side in a referendum, I consider this type of initiative extremely dangerous.

Like all the other Quebecers, the Jews are citizens of Quebec. To use ethnic origin as a criterion for making a political decision – as the leaders of the Jewish, Greek or Italian communities do – seems to me to be a thoughtless attitude. For these leaders, a common ethnic or religious heritage automatically implies common political reactions. I deplore this way of thinking and acting. I believe that each individual is completely capable, in his or her role as a citizen, of having his or her own political ideas. If we dared to do that – in the other direction – there are those who would already be denouncing us and climbing the walls!

Several observers say there is now within the PQ a wing – marginal and with little influence – that wants the party to focus on those parts of the population likely to prove profitable at the electoral level, rather than to continue to court cultural minorities, who strongly reject your sovereigntist project. Is that a valid allegation?

Not at all. It's certainly not a question of a wing or a movement acting in the grip of dogma. It's essentially a question of strategic election arithmetic. For almost 20 years, we've been discussing within the PQ these inescapable realities. This electoral data is also analyzed – but in reverse terms – by the Liberal party. For example, the Liberals have always worked actively in the Quebec Italian community to create a solid electoral base, and they've managed to plant themselves firmly in the ridings of north Montreal. In an election, it's likely that Liberal strategists will concentrate their efforts on the ridings and regions where they have a chance to make electoral gains. The PQ is also obliged to do this kind of electoral arithmetic.

We ask ourselves constantly what efforts we should devote, in terms of energy, financial resources, advertising, to the cultural communities. The cultural communities have never been deserted by the PQ. There exists within our party two positions on this subject. There are those who believe that it's necessary to continue to work actively with these communities because of an acquired awareness and those who do it by conviction. But in the PQ, everybody is continuing to do it. It's more than anything a question of time and effectiveness. It plainly has nothing to do with sudden changes in the mood of a radical and dogmatic wing. ■

This interview was translated by Patricia Rucker and has been edited and condensed.

Uncle Tarek's dark secret

Backstory

EROL ARAF
SPECIAL TO THE CJN

Alfred Buediger lived in the hotel Kasr el-Madina on Port Said Street in Cairo. He was a European expatriate who chose the Egyptian capital because the climate was perfect for his back pains and he found the people very congenial. The locals admired him greatly as he adored children and organized various sporting events including ping pong competitions on the roof of his hotel. He became so thoroughly integrated into his new world that he eventually converted to Islam at the famed Al-Azar mosque and assumed the name of Tarek Hussein Farid.

His real name, however, was Aribert Heim, known as the "Butcher of Mauthausen" or "Doctor Death."

Heim was the most wanted Nazi war criminal after Mengele and Eichmann and he managed to evade Simon Wiesenthal, Israelis and German authorities. He faithfully responded to Himmler's exhortation to "always try" and perfect "medical" experiments on prisoners and children. He tried and tried as he infected his victims with bacteria, diseases, viruses as well as conducting experiments on kids where axillary lymph nodes were surgically removed after they were deliberately infected with tuberculosis: a procedure "perfected" at the Neuengamme concentration camp.

Michel's Cymes' book *Hippocrate aux enfers [Hippocrates in Hell]* details not only Heim's savage experiments but casts light on a little known chapter of the Nuremberg trials. He finds the clemency of judges in acquitting mass murdering physicians including Heim inexplicable.

"Dr. Death" even practised medicine in Germany after the war and lived with his family in bucolic surroundings. But the hunt was on; and this is why he moved to Egypt in 1963. According to Francois-Guillaume Lorrain, writing in *Le Point*, an Israeli officer named Danny Baz attempted to assassinate him in the early '70s. The full story was finally told by two journalists, Souad Mekhennet and Nicholas Kulich in their book *The Eternal Nazi: From Mauthausen to Cairo, the Relentless Pursuit of SS Doctor Aribert Heim.*

> *Kafka was right: shame finds you even in the grave*

The tale of "Dr. Death's" double life ended with the discovery of a worn and dusty suitcase filled with his letters, records, eye glasses, personal belongings and last will after he died of cancer in 1992. Kafka was right: shame finds you even in the grave.

When I visited Mauthausen a few years ago, I witnessed an event that has stayed with me ever since. After touring the camp, I stopped at the visitor's centre looking at the pictures of Jews who had perished in that inferno. Names like Sonsino, Albukrek and Castro belonging to Turkish Jews who had moved to Italy before the war struck a chord: they may well have been distant relatives as my aunts married into other Sephardi families bearing such names.

I sat in the corner of the hall, on the floor, next to a podium, trying to compose my emotions. A group of Jewish students entered the hall; the boys were wearing yarmulkes. They loitered silently for a while and filed out. But one young woman, obviously deeply affected by the experience and the last to leave – who did not notice me – did something extraordinary: she went to the wall of flags, embraced the Star of David and wiped her tears with the white and blue.

With enough spiritual turmoil to last a lifetime, I gathered myself and rushed back to Salzburg to bathe my soul in Mozart. By an amazing coincidence, that evening, the Israeli musician Gil Sharon, with the Amati Ensemble, was performing, among other works, Mozart's Piano Quartet; my favourite, the *K 493*. As I closed my eyes to savour the music, the image of the young lady seeking consolation in the flag of our eternal hope filled the vision of my mind.

The effect was simply sublime. ■

OBITUARIES AND RELATED NOTICES

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Sander Biderman	May 23/15	17 Hi Mount Drive
Fran Katari	May 27/15	20 North Park Road
Freda April	May 26/15	355 St. Clair Ave. W.
Golda Prusznowski	May 28/15	7300 Yonge Street
Esther Ghan Firestone	May 28/15	335 Hidden Trail
Mira Shor	May 29/15	36 Dove Hawkway
Myrtle Coopersmith	May 29/15	625 Avenue Road
Margit Szedo	May 30/15	1500 Steeles Avenue, West
Reva Kopel	May 30/15	110 Confederation Way

Steeles Memorial Chapel

Samols, Rachel	May 18, 2015	755 York Mills Rd
Cohen, Helen	May 20, 2015	4141 Bathurst St
Rumack, Victoria	May 20, 2015	60 Baycrest Ave
Feigenbaum, Robert	May 20, 2015	1926 Bloor St W
Benarroch, Ilana Rachel	May 20, 2015	72 Button Dr
Tseitlina, Elizaveta	May 22, 2015	Private
Mudrik, Abraham	May 22, 2015	4 Charnwood Place
Ades, Dennis	May 22, 2015	1279 Burnhamthorpe Rd E
Klaczkowski, Fania	May 23, 2015	65 Barksdale Ave
Magen, Ester	May 23, 2015	10 Senlac Rd
Herzog, Charlotte (Chucky)	May 23, 2015	22 Bloxham Place
Goldband, Mendel	May 25, 2015	105 Ava Rd
Levene, Alfred	May 26, 2015	429 Walmer Rd
Geffen, Zippe Cecile	May 26, 2015	133 Torresdale Ave
Szabo, Chana	May 28, 2015	Private
Spitzer, Lea	May 29, 2015	41 Palm Dr

HEBREW BASIC

Graydon Powley	May 22/15	133 Willowbrook Road

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The unveiling of a monument to the memory of
SYD BOJARSKI ז"ל
will take place
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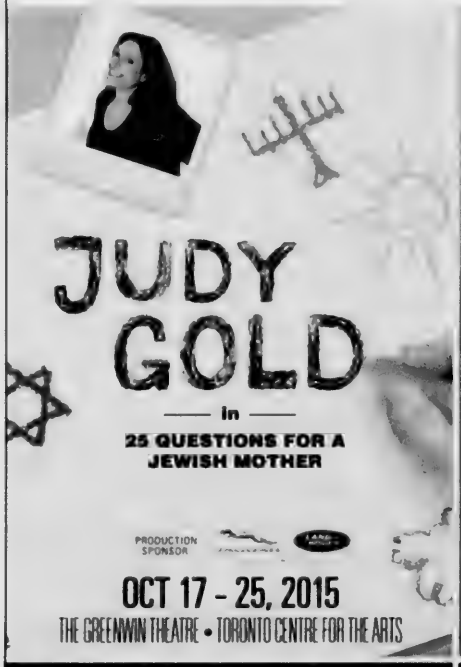
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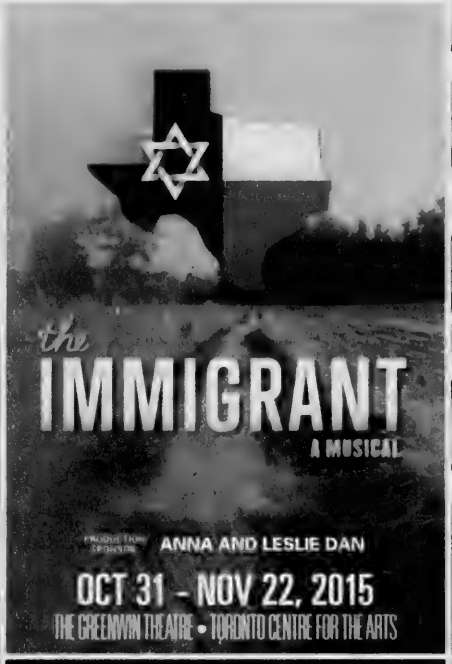

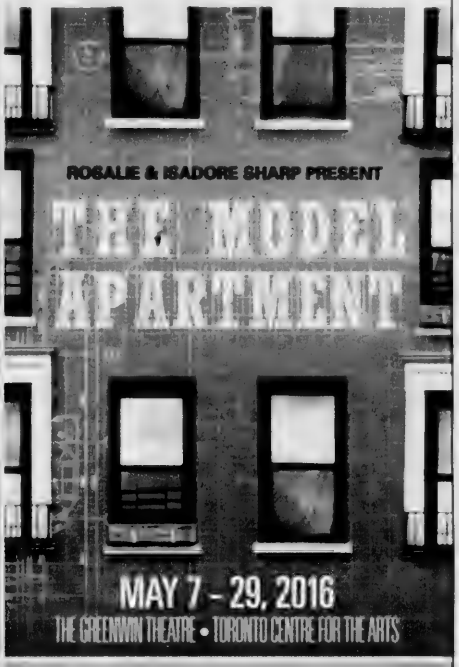

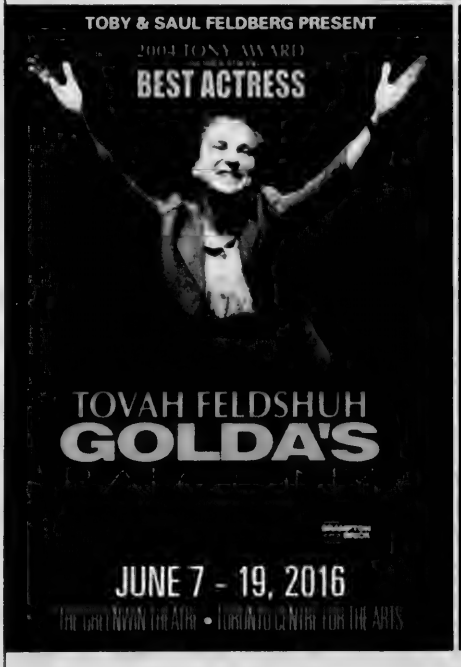

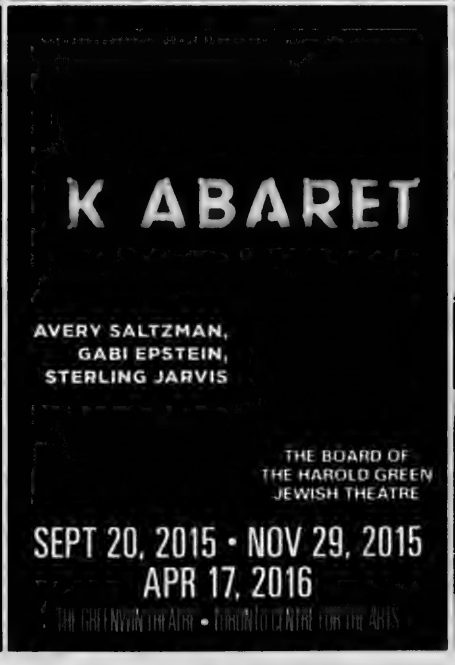

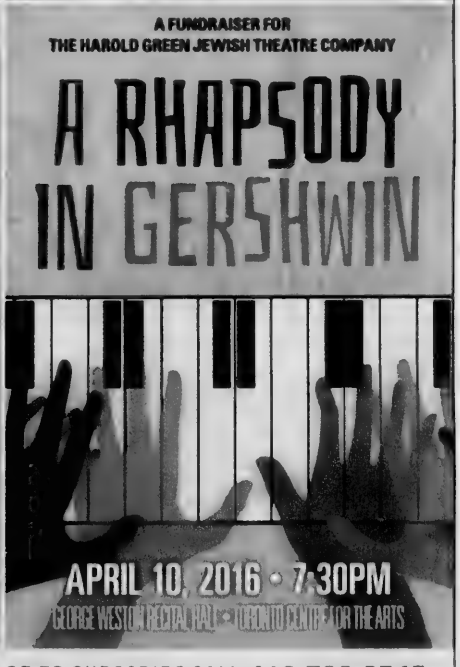
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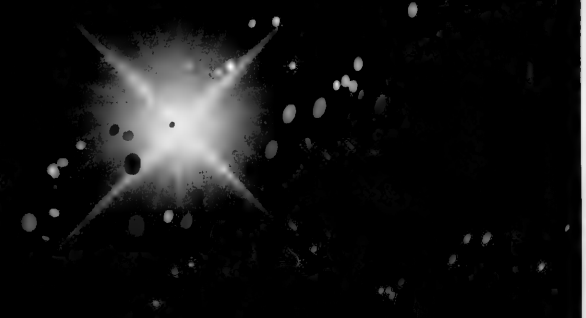
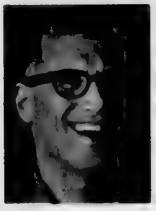


UJA Federation
of Greater Toronto



Thank you to our volunteers! We couldn't do it without you.

There's an old adage about volunteerism that claims, "there's no time like the present, and no present like the time."

The truth is that while UJA Federation of Greater Toronto is unique because of its ability to galvanize and build the strength and unity of our Jewish community, we simply could not do what we do without the selfless contributions of Jewish Toronto's talented and dedicated volunteers.

Whether it is by lending their skills at UJA Telethons, the Walk with Israel, or for one of UJA Federation's 100-plus community beneficiary agencies, it is our cadre of some 700 volunteers that helps make Jewish Toronto so remarkable, and for that ongoing commitment, we thank you!

These selfless men, women and children who give of themselves for the betterment of our community personify *tzedakah* and are truly the engine that drives UJA Federation of Greater Toronto.

It is also thanks to their collective commitment that the programs and agencies funded by UJA dollars are able to continue their transformative work, and improve the lives of Jews in Toronto, Israel and across the globe.

If you are interested in lending your personal skill set to our community through UJA Federation of Greater Toronto, please visit **jewishtoronto.com/volunteer**, fill out the form and one of UJA professional staff will get in touch with you.

Thank you!

Felicia Posluns Shoel Silver
Chairs, 2016 Annual Campaign

UJA Federation of Greater Toronto

Morris Perlis
Chair of the Board

Bruce Leboff
Senior Vice Chair

Morris Zbar
President & CEO

As Jewish Toronto continues to grow and flourish, it is vital that we acknowledge the efforts of the volunteers who contribute each and every day to our community.

In the pages that follow, you will learn about some of Jewish Toronto's most altruistic and passionate members, all of whom give of their time and use their unique talents to help UJA Federation in supporting our most vulnerable, advocating for Israel, and promoting Jewish education and identity.

A community as wonderful and united as Jewish Toronto doesn't simply "happen". It is through the efforts of these unique individuals who work to ensure that our community maintains its position as one of the strongest in the Diaspora, providing our children – the future leaders of our community – with the necessary tools to live full and proud Jewish lives.

We hope that you enjoy this volunteer supplement and that by reading its stories you too will be inspired to join the ranks of the volunteers who day after day, year after year, add so much to the fabric of our wonderful community.

And, beginning this year, UJA Federation is excited to launch a new website which will feature our community's best and brightest volunteers, and allow both volunteers and organizations to share the good news of their nominations with friends and family around the world!

This new state-of-the-art website will be launched in time for UJA Federation's Awards Night, taking place on June 10th.

Thank you!

Sincerely,

Morris Perlis
Chair of the Board

Morris Zbar
President and CEO

Sherman Campus
4600 Bathurst Street
Toronto, ON M2R 3V2

Phone 416.635.2883
Toll free 1.888.635.2424
Fax 416.631.5701

E-mail: info@jewishtoronto.com
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The poplar story is told of the tourist in Israel who attended a recital and concert at the Moscovitz Auditorium. He was quite impressed with the architecture and the acoustics. The tourist inquired of the tour guide, "Is this magnificent auditorium named after Chaim Moscovitz, the famous Talmudic scholar?" "No," replied the guide. "It is named after Sam Moscovitz, the writer." "Never heard of him. What did he write?" "A check", replied the guide. Writing checks is one way of supporting the important institutions and organizations in our diverse Jewish community. *Kol Hakavod* to those generous philanthropists whose contributions enable the success of our efforts. Another tangible way of exhibiting support to the Jewish People is through volunteerism. Countless individuals sit on our boards and committees donating their time to all of our communal endeavors. In this week's Torah Portion of *Shelach Lecha* we are reminded of the spies sent by Moses to reconnoiter the Land of Israel. Of the twelve spies listed in the parasha, eleven come from important *chashuv* families. Several of the spies have holy names containing *shem hashem* a derivative of G-d. However one spy, it appears, does not possess any distinct familial importance nor an important name. Caleb has its origins in the Hebrew word for dog. The Torah refers to him as a Kenezite, a tribe who had joined with the Jewish people in a covenant with Abraham. Caleb, who together with Joshua, provides confidence and resolve in our ancient ancestral brethren, achieves a position of prominence through his actions. The individuals listed in this volunteer supplement are the modern day "Calebs" of our Jewish community. May they continue in their holy work going from strength to strength and inspire others to emulate their actions. *Kol HaKavod!*

Rabbi Chezi Zionce,
Beit Rayim Synagogue & School

Mishloach Manot Project: Raising Awareness about Jewish Poverty in Toronto

Diller Teens and Hillel Toronto students baking hamentashen as part of the Mishloach Manot Project

The reality is that many Jewish Torontonians struggle to make ends meet and, in the GTA alone, approximately 24,000 Jews are living in poverty, close to 4,000 of which are children and more than 5,000 are seniors

To put that into perspective, over 24,000 people who may need to prioritize food over the cost of their rent or utilities; who may have children who go to school without breakfast; or who may be living in social isolation unable to participate in Jewish community life, traditions and holidays Purim falls on March 4th this year

Two of the four central *mitzvot* (commandments) of Purim revolve around giving to others – *Mishloach Manot* (giving gifts to friends) and *Matanot La'evyonim* (presents to the poor). In order for us to enjoy and revel in the holiday's celebration, we must ensure that we take care of those in need in our community - our most vulnerable. In fact, the very act of giving charity is a quintessential part of our own Purim celebration.

In response, Jewish organizations in Toronto have come together for the *Mishloach Manot Project*. Staff, clients and volunteers of UJA Federation's Community Connect, B'nai Tzedek Teen Philanthropy, Diller Teen Fellow's Toronto, Hillel of Greater Toronto, Jewish Family & Child, Bernard Betel Centre, Circle of Care, JIAS Toronto and Kehilla Residential Programme, worked collaboratively to source food donations, bake *hamentashen*, and pack and distribute 500 *Mishloach Manot*

Recipients will include single-parent families, Holocaust survivors and other isolated seniors living below the poverty line in Jewish Toronto Our *Mishloach Manot* will contain kosher food staples generously donated by Durante's No Frills, Wellness Foods, and Mazon Canada. The packages will also contain the homemade *hamentashen* and a list of available Jewish community resources to assist vulnerable Jewish people.

The message is simple. Jewish poverty is not just a problem; it is our problem. We have a responsibility to take care of one another and we can start by educating ourselves and gaining awareness on this issue

Mitzvah Project Planned by Teens Brings Chanukah Joy to GTA Seniors

Seniors were treated to freshly made latkes and live music thanks to a handful of teens and volunteers from UJA Federation's Community Connect and UJA Young Leaders

On Sunday December 7th, and with Chanukah just around the corner, participants of the Jewish Foundation of Greater Toronto's B'nai Tzedek Teen Philanthropy program had the opportunity to learn how to make latkes and applesauce from noted cookbook author, Norene Gilletz at the Prosserman JCC, located on Sherman Campus. The Jewish Foundation is UJA Federation of Greater Toronto's endowment and planned giving arm

After preparing over 200 latkes and blueberry applesauce at the Prosserman JCC's Zas & Stella Feitelson Culinary Arts Studio, the teens, together with volunteers from UJA Young Leaders and UJA Federation's Community Connect, boarded a bus which took them – and the tasty treats – to some of our community's seniors, all of whom are beneficiaries of UJA Federation's Healthy at Home program, run by the Bernard Betel Centre. Healthy at Home brings programming into buildings along the Bathurst Street corridor where low-income, isolated seniors live.

Adults and teens volunteer for UJA Federation's Healthy at Home program

Over 60 seniors attended Sunday's Chanukah celebration which included live music from a violinist and pianist, and were delighted to eat and dance together with the young members of our community - members of the B'nai Tzedek Teen Philanthropy initiative support programs and projects through their charitable funds as well as through them volunteering their time

"We are excited to be here and to have the opportunity to get to know you a bit this afternoon," Maxwell Charlat, Teen Chair of the B'nai Tzedek program, told the seniors, many of whom were Russian, through a translator. "We consider ourselves honoured to be here with all of you, and to celebrate the joy of Chanukah together, young and old alike."

VOLUNTEER EXCELLENCE: The Community Honours Its Own

The Awards Winners have made tzedakah, tikkun olam and community involvement constant priorities in their lives. Their unrelenting commitment to Jewish values helps enrich the lives of so many. They will receive their awards on June 10th at UJA Federation's Awards Night.

BEN SADOWSKI AWARD OF MERIT

Created by UJA Federation in 1960, this prestigious award acknowledges a volunteer with outstanding leadership qualities and years of involvement in the Jewish and general communities. With his unwavering commitment to people, Ben Sadowski z"l, the first President of the United Jewish Welfare Fund (predecessor to UJA Federation), embodied the definition of a natural leader. This award is his legacy to the Jewish community.

Warren Kimel

Warren Kimel is CEO of Fabricland, the largest retail chain of fabric stores across Canada. He has been on the Board and Executive of United Jewish Appeal (UJA) Federation and Jewish Federations of Canada. He has chaired the UJA Federation's Israel and Overseas and Lebovic Steering Committees. Warren has served as President of the Boards of Baycrest Hospital and Foundation, B'nai Brith Toronto Freedom Lodge, and Beth Sholom Synagogue. He has been a member of The Jewish Agency's Board of Governors since 2012. Warren and his family made a very significant gift to name the Community Hebrew Academy of Toronto on the Joseph and Wolfe Lebovic Jewish Community Campus in Vaughan. Warren's wife, Debbie is a much sought after volunteer in her own right. Together they have four children and three grandchildren.

"I am privileged to volunteer and show leadership in our Toronto Jewish Community. I hope to inspire future generations of leaders. I am honoured to receive the Ben Sadowski Award."

ISRAEL ENGAGEMENT AWARD

The Community Israel Engagement Award recognizes a program or an organization whose leadership is committed to making Israel Engagement a core part of its mission and vision, and to integrating Israel into all areas of institutional life. It honours excellence in cultivating deep, real, and multi-faceted relationships between its stakeholders and Israel.

Shana Harris

Born and educated in South Africa, Shana was immersed in Jewish and Zionist education from an early age. She attended the University of the Witwatersrand (WITS), where she met her husband, Jonathan. Shana was a Vice Principal at Greenside High School in Johannesburg, and then went on to become the Director of General Studies at the South African Board of Jewish Education. In 1986 Shana and Jonathan, and their two sons immigrated to Toronto where Shana became Vice Principal at Bialik Hebrew Day School. She went on to become Principal of General Studies, and then Head of School. Shana has been a chaperone on the March of the Living, and served as a mentor at the Lookstein Principal's summer program at Bar Ilan University for several years. As the professional leader of Bialik, Shana drives Bialik's vision and philosophy that ensures that the school inspires and empowers staff and volunteers to facilitate excellent Zionist, Jewish and general learning experiences for their students. She is firmly devoted to Bialik's commitment to Zionism and Ahavat Israel. As the proud parents of Dan and Greg, Shana and Jonathan are thrilled to now have an expanded family that includes Dan's wife Jessica, and two precious granddaughters.

"It has been an honour and privilege to be integrally involved in Toronto's Israel Engagement Shinshin program. The impact that the program is having in creating a 'gesher chai' between outstanding young Israeli role models, our students and community is inspiring! Over the next decades this brilliant endeavour will create opportunities for thousands of young people in Israel and Toronto to strengthen their Jewish identity, sense of Peoplehood and relationships."

PHIL GRANOVSKY AWARD FOR CAMPAIGN EXCELLENCE

This award honours individuals who exemplify the best in United Jewish Appeal campaigns. When it came to the welfare of world Jewry, few were more committed than Phil Granovsky z"l, who saw Israel and the Diaspora as an extension of his family. Phil's selfless legacy continues to help countless people in the community every single year.

David Weinberg

A dedicated family man married to Amy, with three children, Stuart, Marni and Mark, David has always made time for others. As a hockey coach and trainer for his sons, as a fundraiser for the Crohns & Colitis Foundation of Canada and from his involvement with UJA, David enjoys making a positive difference in the lives of others. For the over two decades David has been involved with the UJA, his service includes Chair of the Fashion Division, Chair of Telethons, Chair of Business Cabinet, an ever-present Telethon participant and canvasser trainer, and Chair of Campaign Operations for the past two consecutive years. David has recently joined the Board of UJA of Greater Toronto and the Jewish Foundation Professional Advisory Committee.

"Starting each day knowing I have the ability to help others is empowering and an obligation to take action. It is my responsibility - as a Jew - to do what I'm capable of to keep our community united, strong and healthy. I believe the best way to make that impact is through my work with UJA. I'm fortunate to work alongside so many great volunteers, all of us supported by exceptional Campaign Professionals. I'm overwhelmed at having been recognized with this prestigious award named in memory of a great communal leader."

HAROLD LEDERMAN AWARD FOR PHILANTHROPIC LEADERSHIP

This award, named for Harold Lederman z"l, is presented by UJA's Past Chairs Council to an outstanding philanthropic leader and volunteer who has demonstrated exceptional commitment and achievement of innovative approaches to challenges in the community. Harold, driven by a keen social conscience and strong support for Jewish communal life, believed in the importance of continuity. His message to future generations was to be responsible, a legacy of a real philanthropic leader.

Leslie Gales

Leslie embodies the values, passion and commitment to Jewish life that has established Toronto as a model for Jewish communities throughout the Diaspora. As Chair of UJA Federation's Tomorrow Leadership Cabinet, Leslie's vision and leadership helped transform the GTA's Jewish skyline. Currently Leslie sits on the UJA Federation Board, Investment Advisory Committee, and Gift Acceptance Committee. Leslie is a Past Board Chair of UJA Federation, and sits on the Executive Committee of the Jewish Federations of North America. In addition, Leslie is currently Chair of the Ignite Imagination Campaign for the Ontario College of Art and Design. At the AGO, Leslie serves on the Board of Trustees and Investment Committee. She also Co-Chairs smART Women. For over a decade Leslie was involved with Mount Sinai Hospital and its Foundation. She also sat on the Board of United Way and National Arts Centre Foundation. Leslie works full time and was featured in the list of Canada's Top 100 Women by Women's Executive Network. She was also a Queen's Diamond Jubilee Medal recipient. Leslie is married to Keith Ray and has two adult children, Stephanie and Eric.

"My involvement with the Jewish community began in my twenties as part of UJA Federation's Leadership Development Committee. I was inspired by a senior lay leader who suggested that every one of us in this group was a future leader of the community. Today, I realize the significance of this comment. Each and every one of us, if we choose, has the ability to make a difference at any level of involvement. The key is for all of us to get involved and play a role in shaping our community. If not you, then who?"

LEADERSHIP DEVELOPMENT AWARD

This award, established to encourage young men and women to assume community leadership roles, is presented to two individuals who demonstrate extraordinary commitment and service.

Daniel Rethazy

Daniel was born in Montreal and raised in Toronto. He first became involved with UJA in 2008, working with the organization's Board and Professional leadership on a 5 year Strategic plan. He went on to co-found a volunteer consulting organization called Springboard whose mission is to support UJA affiliated organizations in achieving their vision by working more efficiently and collaboratively within the community. In 2012 Daniel participated in the Joshua Institute for Communal Learning and became the Chair of the program upon graduation. He then took on an expanded role as Chair for all of Capacity Building Services at Federation. Daniel joined the Board of UJA Federation of Toronto in November 2014. In his professional life, Daniel is Vice President of Financial Planning at TD Bank and was previously an Associate Principal with McKinsey and Company in Toronto. Daniel is married to Lauren Greisman and they have two amazing boys - Oliver (5) and Owen (3)

"When my family immigrated to Canada they benefited greatly from the resources and support offered by the Toronto Jewish Community. As a result, it has always been important to me to give back to the community that supported my family as they were getting started. I feel privileged to live in such a vibrant Jewish community but recognize that it is only as strong as the people who lead it and drive it forward. I bring all my professional and personal experiences to my community work. I am passionate about helping our community develop future leaders, collaborate for greater scale and efficiency, and ensure that we are making fact-based decisions driven out of better data and insights. I am inspired by the many lay and professional leaders I work with; our community thrives thanks to the work they do every day."

Tina Erlich

Tina is passionate about ensuring the future of the Jewish community, a passion that comes from following her family's example of giving back. Tina has been involved in various areas of community, but has focused her efforts on young adult engagement with UJA. A graduate of the Joshua Institute Future Leaders Program, Tina has worked on engaging young adults for UJA's Walk with Israel, and most recently completed her third year as chair of UJA Young Leaders. Currently, Tina is a member of United Jewish Appeal of Greater Toronto Board (UJAGT), the UJA Federation Strategic Planning Sub-Committee focused on Federation outreach for the Under 40 Cohort, and is a member of the Jewish Federations of North America National Young Leadership Cabinet. Tina is married to Adam; they have two children, Isabelle (4) and Blake (2)

"As a parent, I strive to instill Jewish values in my children and lead by example just as my parents did for me and my brothers. At the forefront of those values are the importance of tzedakah and volunteerism. Volunteering and fundraising to ensure a strong future for the community, my children and the Jewish people is a great pleasure for me and has enriched my life. UJA has provided me with so many opportunities, and in the process, I have made wonderful friends and worked with many talented professionals. To be recognized by those people with this award is a tremendous honour. I am proud to be Jewish and a contributing member of the Toronto Jewish community."

GORDY WOLFE AWARD FOR JEWISH COMMUNAL PROFESSIONAL LEADERSHIP

This award honours the memory of Gordy Wolfe z"l, the consummate professional who served as Executive Director of Jewish Family & Child (JF&CS) for 22 years. The award recognizes a visionary professional communal leader who, like Gordy, has made a substantive difference in the life of Jewish Toronto

Morris Zbar

Morris Zbar, who assumed his new role as President & CEO of UJA Federation of Greater Toronto in September 2014, has enjoyed an extensive and impressive government career, retiring as the Deputy Minister of Correctional Services for Ontario in 2002. From 2008 to the end of 2013, he commuted regularly to Ottawa where he served as Special Advisor on correctional policy to the Federal Government. In June, 2013, Morris received an Honorary Degree from Humber College for his achievements in Corrections. A passionate and committed community volunteer, Morris has lent his talents to a number of important organizations, including a stint as President of the Ontario Association of Corrections and Criminology; Chair of the North York Library Board; Vice Chair of the Ontario Heritage Foundation, Governor of Centennial College, and Chair of Operation Springboard. Morris, who is married to Margaret Levendel-Zbar and has two children and four grandchildren, has also served on the Boards of a number of NGOs, including JIAS (Jewish Immigrant Aid Services) Toronto, a UJA Federation beneficiary agency

"I learned from my late parents z'l the importance of community, and throughout my professional and volunteer career I have worked to make a difference. My involvement in government and in the not-for-profit world has allowed me to understand the challenges and opportunities facing our community. Over the years, I have considered myself privileged to work with talented, passionate and committed lay and professional leadership. I am honoured to receive this award that bears the name of Gordy z'l whose memory continues to inspire me."

PROFESSIONAL ADVISORY COMMITTEE (PAC) AWARD

This award, from the Jewish Foundation of Greater Toronto, recognizes the outstanding contribution made to the Foundation by professionals in our community. It recognizes the long-term impact of the contributions made by lawyers, accountants, estate planners and to the charitable organizations that reap the benefit of their efforts

Stephen Altbaum

Stephen Altbaum is one of the founding partners of Lipton LLP (formerly Lipton, Wiseman, Altbaum & Partners). In his role as an advisor to his clients, family and friends Steve regularly addresses philanthropic activities as part of their overall planning. His involvement in community work began over 30 years ago, as Treasurer and a Board member of his sons' sports teams and many community organizations. His 25-year involvement with UJA Federation of Greater Toronto has included acting as Co-Chair of the Accountants Division, Co-Chair of the Professions Cabinet, Co-Chair of the Canvasser Training, Co-Chair of Major Gifts, Chair of the Audit Committee, Member of the Professional Advisory Committee (PAC) of Jewish Foundation of Greater Toronto and Editor of the PAC electronic newsletter. Involved with ongoing canvassing and canvasser training, Steve is currently Co-Chair of Campaign Operations for the UJA Annual Campaign 2016. Steve has served on the Executive Committee of JHI, an international affiliate organization of accounting firms and is currently the President of Oakdale Golf and Country Club. Stephen is married to Heshy and they have three children: Shane, Peter and Robert

"As I look at the previous recipients of the PAC Award of Excellence, I am humbled to be included in that group. When I act philanthropically, whether it be using my time or money, in my professional advisory capacity or in my personal life, I do so because it is simply the right thing to do. I have been blessed to be a member of a community that has been together for over 5,000 years, and to have the ability to give back to that community. There is no doubt, my family and I are very lucky. My wife and I kibitz that if we won the lottery, our biggest problem would be identifying to which worthy charitable causes we contribute the winnings. What is certain is that the UJA and the Jewish Foundation of Greater Toronto would be major recipients because of the incredible and far-reaching work they do in our community in Toronto, and in our homeland. Thank you to the Jewish Foundation of Greater Toronto for this honour."

COMMUNITY INCLUSION AWARD OF EXCELLENCE

This award recognizes an outstanding volunteer within Toronto's Jewish community whose exceptional efforts has resulted in a more inclusive Jewish community for people with special needs. The award has been designed to bring the importance of physical and social inclusion to the attention of the entire Jewish community. The aim is to honour and recognize an outstanding individual who has embraced inclusion and had an impact on the lives of people with special needs.

Ellen Terry Cole

Ellen Terry Cole is the Executive Director of the Miles Nadal Jewish Community Centre, a dynamic institution in downtown Toronto that provides opportunities for people of all ages and backgrounds to be active, to learn, to connect and to participate in a wide range of cultural and recreational experiences. Rooted in Jewish values, it is open – and accessible – to all. For eight years Ellen was the Managing Director of Marketing and Communications for TVOntario, the provincially funded Ontario Educational Communications Authority. Ellen came to TVO from Harbourfront Centre where she was a member of the Executive Management team. From 1986 to 1992, Ellen was Director of Communications with the Stratford Festival. Her volunteer work includes a stint as National Chair of the Community Relations Committee of Canadian Jewish Congress and she served as the Chair of the Community Advisory Consultancy Committee, a group representing over thirty ethno cultural constituencies to the Toronto Police Services. She participated in several community development initiatives and has also served on the boards of several non-profit organizations including Fife House Foundation, providing assisted housing and support for people living with HIV/AIDS, and the Toronto Arts Foundation. She chaired the board of the Communications Centre of the Professional Association of Canadian Theatres and served on the Marketing Advisory Committee for the Toronto Theatre Alliance.

"In my ten years with the Miles Nadal JCC, inclusion has been integral to what we do. Our mandate says "open to all" and the entire community has risen to the task to make access to buildings and programs a reality. We are so proud to be part of this movement to provide a welcoming home to everyone."

SHEM TOV AWARDS RECIPIENTS

Shem Tov Awards are presented, in partnership with agencies, to leaders representing the highest level of excellence in volunteer service in Toronto's Jewish community.

Samara Bell
B'nai Tzedek

Samara is the Vice-Chair of the Jewish Foundation of Toronto B'nai Tzedek Teen Philanthropy Program, which introduces and engages teens in tzedakah. She is in Grade 11 at the Toronto Prep School, where she is co-president of the Jewish Students Union (JSU). Samara is a participant in the Diller Teen Fellowship program, which has helped her build on her leadership skills through hands-on experience, as well as strengthen her connection to Israel and Jewish identity. Doing volunteer work on an individual level through the Yellow Rose Project, Shaare Tzedek Hospital in Israel and CHAI Lifeline, has motivated Samara to get even more involved with the many opportunities in the community and to take on active leadership roles.

"I am always looking for ways to help others. I feel an obligation as a member of our community to do whatever I can to educate and improve people's lives."

Sherry Firestone
Koffler Centre of the Arts

Sherry Firestone was born in Vancouver and moved here to attend The University of Toronto. She has become an integral member of the Toronto Jewish community and has been a key member of the boards and executive committees of many Jewish organizations, including CJPAC; Canadian Friends of Hebrew University; UJA Federation; UIA Canada; Genesis, UJA's Centre for Innovation; USDS-Robbins Hebrew Academy; and Beth Tzedec Synagogue. Sherry chaired the UJA Annual Campaign in 2011. She has been involved with the Koffler Centre of the Arts since 2008. Sherry is currently a Principal at Monterra Capital Corporation, a commercial real estate investor, manager and developer. She is married to Jay Firestone and they have two sons, Chaz and Ross.

"It has been an honour and privilege to volunteer for this outstanding cultural organization. The Koffler champions a diverse range of the arts while maintaining its Jewish identity and core values."

Carole Grafstein, C.M.
Mount Sinai Hospital Foundation

Since the 1960s, Carole has been involved in a leadership capacity with the Mount Sinai Hospital Foundation, in addition to an extraordinary list of other organizations: Hadassah, Canadian Women's Opera Committee, Toronto Health Networks, Clarke Institute for Mental Health, Hinks Dellcrest Centre, Koffler Centre of the Arts, Baycrest Foundation, Princess Margaret Cancer Centre, and Canadian Council of Christians and Jews. She is a founding member of the Herbie Fund at the Hospital for Sick Kids and of the Ontario chapter of the Canadian Breast Cancer Foundation. Carole and her husband have been supporters of cancer research at Mt. Sinai Hospital and Hebrew U; U of Toronto; and of the National Holocaust Monument. Carole has been a UJA Federation Lion of Judah since 1996. She is currently on the Foundation Management Board of Mt Sinai Hospital, Member of the Heart Campaign Cabinet, and Co-Chair of the Board of Directors of the Auxiliary. She is a member of the Board of Directors of the De Souza Institute Foundation and of the Toronto Rehabilitation Institute Foundation. Carole is the recipient of many awards, including the Order of Canada, Israel Cancer Research Fund Humanitarian Award, and Woman of Valour Honoree of the Simon Wiesenthal Centre for Holocaust Studies. Carole is married to Senator Jerry Grafstein, QC and they have two sons, a daughter-in-law, and three grandsons.

"I am honoured that Mount Sinai Hospital nominated me for this very important award this year. However no one volunteer deserves this award. Volunteers cannot do work on behalf of the community institutions without the endless help and efforts of other equally committed, dedicated volunteers, who give of their time, energy, and resources to make our community and our city a better place. So I accept this award on behalf the dozens and dozens of selfless volunteers and the various organizations who each have joined me in each and every volunteer project without hope and need of recognition. Their satisfaction, like mine, remains in participating in the endless work to help our institutions, help others in our great Jewish tradition. Thank you and I thank those other volunteers who made this possible."

SHEM TOV AWARDS RECIPIENTS

Michael J. Halbert
Jews for Judaism

This year, Jews for Judaism celebrates its 25 year anniversary and it also celebrates Michael Jordan Halbert's 25 years of dedication and contributions to this organization. Michael has been on the Board of Directors since 1989, serving as President since 2007. Under his leadership, Jews for Judaism established its full-time, high-profile Crisis Intervention Centre in the GTA. In 2012, Jews for Judaism established its Global Internet Outreach and, through the power of social media and the Internet, greatly expanded its ability to educate vulnerable Jews throughout the world. Under Mr. Halbert's watch, the organization has become a world leader in the production of counter-missionary materials, and has achieved international recognition for its counter-missionary activities and achievements. Michael has contributed his expertise to many Jewish organizations including Bnei Akiva Schools, Aish HaTorah, The Village Shul, Agudath Israel (South)-Anshei Kielce Synagogue, and the Hebrew Centre Belle Ewart. Michael is continuing the family tradition of devoted UJA Federation leaders and he currently sits on the Campaign 2016 Executive Committee. A graduate of both the University of Pennsylvania and Harvard Business School, his business interests include over 20 years in private equity and many other ventures. Mr. Halbert is married to Bat-Sheva and is the proud father of six children.

"In Mishna Ethics of our Fathers (2:20), our Sages declare: The day is short, the task is difficult, the workers are unmotivated, the wage is great and the Master of the house is insistent. The Sages also implore (2:6): Where there's no one standing to lead, strive to be a leader. Most of what I've learned about Community service stems from Torah and my esteemed father and uncle, Ralph and Gerry Halbert. I'm honoured to accept this Shem Tov award on behalf of Jews for Judaism."

Art Silber
Jewish Addiction Community Services (JACS) Toronto

Born in Montreal, Art moved to Toronto 38 years ago and has enjoyed a vibrant career in the textile import/export industry "for as long as I can remember". Art has always had a passion to help others and has been involved with JACS Toronto for 11 years, serving as a General Board Member, then Outreach Chair and then Chairman of the Board. Art has been married to Rilla, a Special Education teacher for the York Region District School Board, for 36 wonderful years. Their 29 year old son lives in Western Canada and their 25 year old daughter lives in Toronto.

"I learned at JACS that it's more important to be happy than to be right."

Alan Sandler
JIAS (Jewish Immigrant Aid Service) Toronto

Alan was born in Cape Town and was third generation South African. Alan and his wife Lorraine, immigrated to Toronto in 1976 with their two young sons, Robert and Ian. As newcomers to Canada, they worked hard to re-establish their lives and became involved within the new community in many ways. Alan eventually became President of UJA Federation and later Chair of the JIAS Toronto Board of Directors; he remains actively involved with both organizations. Alan believes that creating a welcoming, inclusive community extends opportunities for others. The strength of a caring community is defined by how it cares for its most vulnerable: input and contributions from all levels within a community is required to ensure this. Alan and Lorraine are past recipients as a couple of the Ben Sadowski Award of Merit, which is the most prestigious award presented by UJA Federation.

"This award is not simply an honour to me but to the wonderful professional staff and the outstanding lay people I have worked with over the years."

Francie Kendal
Baycrest Health Sciences

Prior to retirement, Francie worked for York Community Services (YCS), an interdisciplinary multi-service centre which offered primary health care, legal services, counselling, housing assistance and adult protective services. Francie has been involved in a volunteer capacity with Baycrest for over 10 years, with a specific focus on the family mentoring initiatives and Family Advisory Council. Francie is married to Don and they have two children, Sandi and Paul, who live with their partners in London England and in Vancouver and a little granddaughter who has brought great joy. The whole family has a professional or volunteer interest in the health sector. Francie welcomes this honour as a tribute to her parents, Goldie and Morris Reiss, whose values and work ethic have inspired her.

"It has been a very rewarding experience to have helped develop and facilitate the Family Mentor Program which offers peer support to family members of new residents in the Apotex during a potentially stressful time. Baycrest was very special to my parents in their later years and they would have been so honoured to hear that I am receiving this award in recognition of my contributions."

To view the full volunteer supplement please visit: jewishtoronto.com/volunteers

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Inside

Queen's Park says no to anti-Israel rally

Decision means 'shameful display of bigotry' won't be welcomed at provincial legislature. **PAGE 12**

Tribute to Israel

A look at the Jewish state's cultural and technological progress. **SPECIAL SECTION**

Shabbat

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:44 p.m.	10:00 p.m.
Montreal	8:28 p.m.	9:45 p.m.
Ottawa	8:36 p.m.	9:53 p.m.
Toronto	8:44 p.m.	9:58 p.m.
Winnipeg	9:22 p.m.	10:50 p.m.
Calgary	9:36 p.m.	11:09 p.m.
Vancouver	9:03 p.m.	10:29 p.m.

Opinion: I am an intermarried rabbi

Denise Handlarski says Jewish continuity requires new approaches. **PAGE 19**

Anti-Semitic incidents jump

B'nai Brith audit finds 2014 was a record-breaking year. **PAGE 24**

Stratford features Anne Frank

Exhibit runs in tandem with festival production of play. **PAGE 34**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
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Officer killed while investigating hate crime, and late actor once hunted Nazis

Const. Woodall made 'ultimate sacrifice'

The Jewish Federation of Edmonton sent a condolence letter to the city's police chief last week after a hate crimes officer was shot dead in a confrontation with a man wanted for anti-Semitic harassment. Const. Daniel Woodall, 35, died while trying to arrest Norman Raddatz for online comments that reportedly were part of a bullying campaign against a local family. Another officer was wounded, and Raddatz's body was found in the basement of his home, which was set ablaze after the officers were shot. "Const. Woodall suffered the ultimate sacrifice carrying out his duties, working to make our community safe for everyone," wrote federation president Ellery Lew.

Christopher Lee was more than a villain

Many obituaries for movie villain Christopher Lee, who died last week at 93, noted that in addition to playing Dracula, the wicked Saruman in *Lord of the Rings* and Count Dooku in two *Star Wars* films, he was also a Nazi hunter in World War II. The London-born actor, who was fluent in French and German, was an intelligence officer in the Royal Air Force and spent the last months of the war hunting Nazis for the UN's Central Registry of War Criminals and Security Suspects. The job also involved visiting concentration camps. "We were given dossiers of what [the suspects had] done and told to find them, interrogate them as much as we could and hand them over to the appropriate authority," he said in 2009.

Jenna Jameson is converting

Porn star embraces Judaism

Former mega-porn star Jenna Jameson is converting to Judaism, she told her fans via Twitter last week. Jameson, 41, is engaged to Israeli diamond merchant Lior Bitton, who is based in Los Angeles. She confirmed her plans after tweeting out photos of Shabbat dinners she said she had cooked. Jameson's career started in 1993, and she retired from pornography in 2008. She has said in the past she was a devout Catholic, telling Larry King in 2013 that she was "very religious." Jameson has been married twice before and had two children with a former boyfriend, mixed martial arts champion Tito Ortiz. ■

Inside today's edition

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COVER PHOTO BY SHUTTERSTOCK

Gematria

$20 million

The amount reportedly raised by U.S billionaire Sheldon Adelson at a summit earlier this month to fight anti-Israel boycotts.

15

The number of jihadists on trial in France for allegedly planning attacks on Jewish and other targets, including branches of the Hyper Cacher supermarket chain.

Quotable

In memory of my father, who I never knew, and in memory of my mother... I cannot forgive you, Herr Groening.

— Holocaust survivor Angela Orosz-Richt testifying against Oskar Groening. See p. 27.

Exclusive to CJNEWS.com

In honour of Father's Day, columnist Mark Mietkiewicz looks at *Yiddishe papas* in Jewish & Digital.

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Letters to the Editor

Good news from CHAT

The big news for the Jewish future in Toronto is that next year's Grade 9 class at TanenbaumCHAT is on track to be larger than the current Grade 9. Our goal is to continue that trend, despite the precarious state of Jewish day school education.

The accepted wisdom is that there are factors underlying a vulnerable state of Jewish schooling that are beyond our immediate control, some demographic and some economic. As such, we might call for a task force to solve the problem. We might hope and pray that someone devises a fantastic low-cost, high-yield model for educating Jewish youth. Or we can solve the problem ourselves.

That's why TanenbaumCHAT is pursuing an independent strategy toward academic excellence and financial sustainability at our two high school campuses. Like many other private schools in Toronto, we are transforming ourselves into a more competitive, recruitment-based operation. Previously, we focused exclusively on admissions, i.e., processing applicants as they came to the school. Those days are over. We are now tapping into the collective power of our students, parents, alumni, and staff to reach out to prospective families.

We are also investing in the educational value proposition of the school by introducing more academic options for advanced students. A recent gift of approximately $1.5 million will see the launch of a robotics and engineering program at TanenbaumCHAT. In 2016, we will offer Advanced Placement courses that enable students to gain university placement or credit. Curricular study in Israel during high school will become an integral dimension of a TanenbaumCHAT education. This year, students will study robotics at the Technion – Israel Institute of Technology in Haifa and conduct a three-week archeological dig.

We are streamlining operations on both campuses to avoid duplication and have set a goal to raise $1.5 million annually. As expenses continue to climb, we, as a community and as TanenbaumCHAT parents, must all do more to make Jewish education a priority. We must ensure that we continue to raise the next generation of proud, passionate and engaged Jews.

Rabbi Lee Buckman, Head of school, Anne and Max Tanenbaum Community Hebrew Academy of Toronto
Toronto

Misplaced honour

Ontario Premier Kathleen Wynne must be having a good laugh at the expense of the Jewish community. Only a few years ago, Wynne, as education minister, was using her stance against publicly funded Jewish education to score political points in the provincial election. By trumpeting the message that funding specific religions is against Ontario's values, she turned many Ontarians against the Jewish community.

Fast forward a few years, and the largest Jewish organizations in Canada are now honouring Wynne at a gala dinner. The "Words and Deeds" event is reminiscent of the Orwellian doublethink from the novel *1984*. The only "words and deeds" Wynne is responsible for in relation to the Jewish community are the "words" of promising to deny funding to Jewish private schools and the "deeds" of carrying through on this promise.

The cost of Jewish education is probably the biggest challenge facing the Toronto Jewish community today. While Jewish school tuition continues to balloon and more children grow up without a basic Jewish foundation, it is no less than sickening that the leading Jewish organizations in Canada honour a person who firmly opposed correcting the blatant inequality whereby Catholic schools are funded by the province and Jewish schools are not.

So what exactly is Wynne being honoured for in relation to the Jewish community? The best the organizers can offer in the official blurb of the event is that Wynne has "plans" to open Ontario's first trade office in Tel Aviv and that these plans somehow make her "a longtime friend and supporter of Israel." As insignificant as a trade office is (Ontario has many in different parts of the world), Wynne has not even opened one yet, she merely has "plans" to do so. Apparently, encouraging bilateral trade that benefits Ontario as much as it does Israel warrants an award.

While community relations with politicians are important, one must draw the line at maintaining some principles. Engage with Wynne on the issues important to our community, but don't honour her when she stands against us.

Michael Tweyman
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjnin-fo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*

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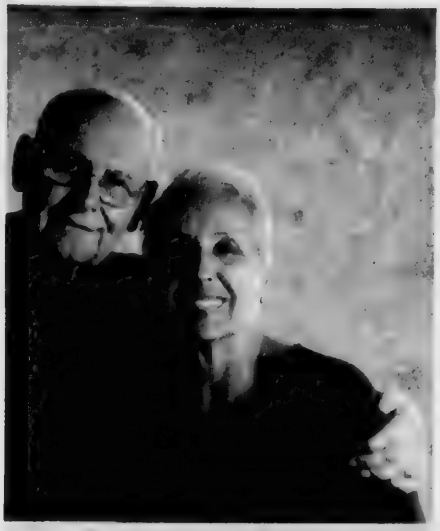

RABBI-2-RABBI

Do scandals erode our trust in rabbis?

As representatives of their faith, it's a chillul HaShem when bad behaviour makes them sound like hypocrites for preaching to others about being good Jews

RABBI N. DANIEL KOROBKIN
BETH AVRAHAM YOSEPH CONGREGATION, TORONTO

RABBI LISA GRUSHCOW
TEMPLE EMANU-EL-BETH SHOLOM, MONTREAL

Rabbi Korobkin: Rabbinic scandals seem to be the news du jour. It's hard to pick up a Jewish periodical without reading of some rabbi who has betrayed a confidence or behaved scandalously.

Of course, these stories are sensational, because they play to our greatest fears: the very clergy we hold in such high regard, who are supposed to be our paragons of virtue, have behaved in ways that we wouldn't expect even of lowly people. Surely this phenomenon isn't new, but we seem to have been barraged lately by a spate of new cases.

How should we react to our congregants? Have rabbis lost their congregants' confidence? If so, how do we regain it?

Rabbi Grushcow: These kinds of betrayals of trust indeed are our greatest fears. But what I also find disturbing is how much disbelief there is, as if someone who is a gifted spiritual leader and teacher could not have any deep flaws or make any serious mistakes.

I think we too often ignore how clergy are prized for their charisma, and charisma can sometimes have its dark side. It's precisely because people don't want to think badly of their clergy that some of our colleagues feel they have license to violate boundaries or believe they won't face any consequences. Often, the offenders even believe their own hype enough to convince themselves they have not done anything wrong.

It is precisely at those moments that community leaders, rabbinic associations and others should be able to provide guidance and correction, allow for the possibility of tshuvah, and, above all, remove offenders from positions where they can cause harm.

For me, the mystery is not why clergy violate boundaries – we are human, after all, and we sometimes make terrible mistakes. The question is why these behaviours are tolerated, and even covered up. Precisely because of this, I think we have a responsibility to speak from the pulpit about these issues, however uncomfortable it may be – not to be judge and jury, but to make clear that we will not be silent.

Rabbi Korobkin: Rabbis are human, yes. But I think in the eyes of many of our congregants, we represent Judaism, the Torah and even, to a certain extent, God. How, they ask, can a man or woman of God behave this way? Is this what Judaism espouses? And if their behaviour isn't in line with Judaism, doesn't that make them hypocrites when they preach about being a good Jew?

This is the chillul HaShem within every rabbinic scandal large or small, for which all of us must mourn and try our best to take corrective measures.

I've said the following publicly on a number of occasions when introducing something "preachy" from the pulpit: "What I'm about to say, I say first and foremost to myself, since my own failings require me to hear the message most."

At least this way, my congregants can realize that if they do see me fail on occasion, it's because their rabbi is imperfect, reaching and trying to grow just like the rest of us.

Rabbi Grushcow: I think you say this beautifully. It's true that it can be very hard to say "preachy" things in a non-preachy way.

It's one thing for you and I, and the vast majority of our colleagues, to constantly work on self-improvement, growth, and increased sensitivity and understanding. We know that for us, as for every human being, having a good name is of the utmost importance. The recent scandals have reminded me, for instance, to have a door with a window installed in my study, not because I'm worried I will do something wrong, but because it helps to remove any possible concerns about wrongdoing.

At the same time, there are colleagues who clearly are crossing lines and causing harm. For them, it is not about an occasional failing or imperfection. It is a fundamental betrayal of trust. In those cases, we as a rabbinic community – and as a Jewish community – bear the responsibility of action. If we don't, we, too, are guilty of chillul HaShem.

The Torah tells us not to stand idly by the blood of our neighbours. We need to take boundary violations as seriously as the physical shedding of blood. ■

Every winter, we like to go down south. Who needs the cold at our age? Last year, we signed up for the Benjamin's Funeral Service Listings email. It gives us peace of mind to know that if someone in our community dies, we won't miss the chance to send our condolences. Benjamin's updates us every day – a free service that helps us stay in touch.

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Tel: 416.636.5984 | Fax: 416.636.7717
Email: info@tanenbaumchat.org

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From the Archives
Mining for gold

Bert Levinson, the boy standing second from right, poses with a group of miners standing on the front porch and several people in the second floor windows of the Palace Hotel on Golden Avenue in South Porcupine, Ont., in 1912. The photograph was taken after a fire damaged the hotel.

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE

SeeJN | Kenney in Poland

Canada's Minister for National Defence and Minister for Multiculturalism Jason Kenney placed a wreath at the Monument to the Ghetto Heroes in Warsaw at the start of his official visit to Poland on June 8. He also toured the POLIN Museum of the History of Polish Jews.

From Yoni's Desk

Good news and bad news in fight against anti-Semitism

According to the League for Human Rights of B'nai Brith Canada, this country saw a record number of anti-Semitic episodes last year. The organization's annual Audit of Anti-Semitic Incidents, released last week, counts 1,627 acts of vandalism, violence and harassment aimed at Canadian Jews in 2014. That's an almost 30 per cent increase over 2013.

As B'nai Brith CEO Michael Mostyn tells reporter Paul Lungen in this week's *CJN*, the uptick in anti-Semitic incidents is at least partially attributable to last summer's Gaza war, during which, Mostyn says, "a landscape emerged which has helped legitimize anti-Semitism, via anti-Zionism, as a legitimate form of political protest" (see page 24 for more).

"Criticism of Israeli policies soon became a condemnation of the Jewish People as a whole," Mostyn added.

From Victoria, B.C., to Sackville, N.B., there were 1,370 incidents of harassment, 230 acts of vandalism and 19 cases of violence against Jews in 2014. As you might expect, Toronto, with 109 cases, and Montreal, with 88, were home to the highest number of anti-Semitic events. But the hatred was truly spread across the country. Calgary had 33 incidents, many of which occurred around a July pro-Palestinian rally that turned violent. Winnipeg saw 25 cases, including one in April 2014 at a local school, where students "taunt[ed], and harass[ed] a fellow student for being Jewish," said "Heil Hitler!" and made the Nazi salute. Ottawa, meanwhile, had 39 incidents.

Many of the cases cited in the audit appear somewhat trivial – the classic anti-Semitic graffiti emblazoned on rural road signs, a Nazi-themed Lego set for sale on eBay, a man who "walked into a store and started yelling complaints about the 'Jewish products' being sold there" and "called the store owner a 'Jew lover.'" These sorts of events are so minor that often law enforcement never even gets involved. Even so, there are enough examples of Jewish Canadians being threatened, endangered and even seriously injured to make the audit essential reading for every community member, whether you have personally experienced an act of anti-Semitism, or not.

B'nai Brith has been auditing anti-Semitic incidents in Canada since 1982. In all those years, the number of cases has never been as high as in 2014. But at least the Jewish community can feel some degree of satisfaction after last week's announcement that the annual Al-Quds Day rally in Toronto would not be welcomed at Queen's Park this year (for more, see page 12). The local version of the Iranian-backed event has a sordid history of harbouring and inciting anti-Zionists and anti-Semitism. At last year's Toronto rally, speakers described Jews and Zionists as "inhuman," "sadistic" and "criminal."

The Al-Quds Day rally will most likely still go on, but at least this year it won't be on the grounds of the provincial legislature. A number of Jewish community organizations – including B'nai Brith – were involved in the effort to have this hateful event removed from government grounds, and the result is a step in the right direction toward effectively combating anti-Semitism and anti-Zionism in Canada. That's encouraging news, because, as the Audit of Anti-Semitic Incidents suggests, the effort required is significant – perhaps more now than ever before. ■ — YONI

ANALYSIS

The war before the Six Day War

Israel's top generals and politicians clashed on how to address the Arab threat

Mitch Ginsburg

Two days before Israel would embark on the Six Day War, army brass and top politicians held a tumultuous meeting in which a group of Israeli-born generals, watching the build-up of Egyptian forces in the Sinai desert, seemed to be accusing prime minister Levi Eshkol of suffering from a perilous, Diaspora-related hesitancy that could have existential repercussions for the state.

The details of the June 3, 1967 meeting between the IDF general staff and the government of Israel were released earlier this month by the Israeli army and Defence Ministry archive, revealing the width of the gap separating the political and military leadership at the time.

"I think we may find ourselves in a military situation whereby we lose many of our advantages and could reach a situation — which I don't want to describe in sharp words — but there would be a serious danger to the existence of Israel," IDF chief of the general staff, Lt.-Gen. Yitzhak Rabin, said two days before the start of the Six Day War.

He described an immense build-up of Egyptian forces in the Sinai desert. The longer Israel waited to launch a pre-emptive strike, the future prime minister said, the greater the chances that Jordan, Iraq, and Syria would join the Arab offensive.

"I, at least, feel, or more than feel, that a military and diplomatic noose is being cinched around us, and I don't believe anyone else is going to loosen it," he said.

The meeting took place roughly two weeks after Egyptian president Gamal Abdel Nasser ousted the UN forces from Sinai and shut the Straits of Tiran to Israeli maritime traffic. Israel had long asserted that shutting the straits was equivalent to a declaration of war. It summoned its reserves troops, but Eshkol, seeking either a green light from U.S. president Lyndon B Johnson or U.S. action to open the straits, did not instruct the army to act.

As the days ticked by, with diplomatic messages traveling to and from Israel, Egypt amassed over 1,000 tanks in the Sinai desert. The public endured perhaps the most harrowing weeks in the history of the state.

The head of military intelligence, Maj.-Gen. Araleh Yariv, who described Israel and Egypt as "pawns" in the larger game, told the cabinet ministers that "the president will be annoyed and we will be condemned," but if Israel takes fast and immediate action, the U.S. will not be "a major obstacle to our actions."

Rabin assured Eshkol that the Russians would not join in the fray.

Others were more forceful. Maj.-Gen. Ariel Sharon declared immediately that the army's goal was "nothing short of the full destruction of the Egyptian forces." The IDF was fully capable of that, he said, but "on account of the hesitancy and time-wasting we have lost the main point of deterrence we had, which is the fear the Arab states had of us."

Acting in tandem with a foreign power, as Israel had done in 1956, was a mistake, he said, and a sign of weakness. "There is a point that will determine if we are to exist here over time or not, and that is our [ability to] stand up for our rights. Running around, and I won't use the word 'pandering,' among powers and asking to be saved is not part of standing up for your rights. If we want to last here over time, we must stand up for our rights."

Prime Minister Levi Eshkol consults with his generals at the outbreak of the Six Day War.

Delaying a strike, he said, would be "a mistake of the first order." He guaranteed the resounding defeat of the Egyptian army, saying "I promise you it will be done in the best possible way" so long as the government gives the order to act.

Maj.-Gen. Moshe Peled said that Nasser delivered his army to the borders of Israel in an unready state. "The only thing working in his favour is that the government of Israel is unwilling to strike it."

He called the government's caution "a lack of faith" in the army and said that while soldiers were manning the front lines, the home front was in a process of collapse. "It is unclear to me whether the government has the accurate picture of what is happening internally….if you knew, you would be asking why we do not act more swiftly. The enemy is fortifying and growing in strength, the economy is increasingly weak, and all this for a goal that no one explains to us."

After roughly two hours of discussion, Eshkol spoke. "[Sharon] spoke of pandering and I turned up my nose at the expression. Now he speaks of running around. I say: everything we have in material might for our army – comes from that running around. Let us not forget that and not see ourselves as Goliath-like. With unarmed and ill-equipped fists – we have no strength."

The Soviet Union, he said, may or may not get involved. And the IDF may prevail, as it says it will, but even if Israel broke the back of the enemy today, he said, it would still need to re-arm. "Even if we start to build our own planes – engines we shall not build so fast on our own. And if every 10 years we are forced to fight – we need to think, is there an ally who will help us or do we talk to an ally today and tomorrow say: we honk at you [an expression of contempt]."

Without a doubt there is room for the line of thought that says "don't wait for the goyim to help you," he said, but the army needs to understand "that the matter is not being done" not because the government does not want to but because there is still time that needs to be ticked off the diplomatic clock.

"We need a few more days in order to not lose the sympathy and assistance – monetary and materiel – that will be necessary, from someone. And that," he said at the close of the meeting, "the Soviet Union will surely not grant us."

The Six Day War, in which Israel won the Golan Heights from Syria, the Sinai from Egypt and the West Bank and the Old City of Jerusalem from Jordan, began with a pre-emptive Israeli strike two days later. ■

Mitch Ginsburg is the Times of Israel's military correspondent.

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Are Jewish neighbourhoods too expensive for families?

Living in areas near established community infrastructure is a top priority, but soaring costs mean many are getting priced out

SHERI SHEFA
sshefa@thecjn.ca

Chani, like many young Jews in the Greater Toronto Area, is desperate to move out of her three-bedroom starter home to accommodate her growing family.

But in today's record-breaking real estate market, unless you're in the top one per cent of earners, buying into an established Jewish community in the GTA can seem impossible.

Four years ago, Chani, 32, and her husband bought a three-bedroom home on Esther Crescent in Thornhill in order to be in an established Jewish neighbourhood with other young Jewish families, one with an eruv and near synagogues.

"It took us four years to find a home... it was such slim pickings," she said.

As difficult as it was then to buy a starter home, Chani said that now that she has four children and would love to upgrade to a four-bedroom home in the same area, it seems impossible.

"Sure we could sell this house and make a profit on it, but where would we go?"

Jacob Berkenblit, a real estate agent at Right at Home Realty, said many people looking to buy homes in Jewish areas with established Jewish infrastructure are getting "priced out."

"They have a set budget in mind and look in a certain area, and the way housing is going now... the longer you wait, it's not going to get cheaper," he said, adding that demand for certain areas drives up prices.

Berkenblit said 2,000- to 3,000-square-foot, four-bedroom homes in the Thornhill area of Bathurst and Centre streets are selling for around $920,000.

He said while some of his Jewish clients are looking to buy in established Jewish areas such as Thornhill and Bathurst Manor, others are being forced to consider other up and coming areas of the city.

"A lot of clients are looking in... the Wilson [Avenue] and Bathurst area, or just north of there. They're looking in the St. Clair and Oakwood [avenues] area, Bathurst and St. Clair – that's the hot spot right now," Berkenblit said.

Oakwood Village is a neighbourhood in Toronto's west end between Eglinton and St. Clair that's close to a number of synagogues and Jewish centres, including the Village Shul, Beth Sholom Synagogue and Beth Torah Congregation.

Unless you're in the top one per cent, buying into a Jewish community can be difficult.

He said that for Orthodox families, buying a home in a Jewish area is a top priority.

"You're not buying a house, you're buying into a community... The factor of community, for religious Jews, is first and foremost," Berkenblit said. "They want to buy into an area where their parents are, where their Jewish friends are."

But even those who are willing to move further away from the city in the hope of finding more reasonably priced homes are still struggling to break into the market.

A three-bedroom townhouse near Bathurst and Highway 7 was listed recently above $778,000, while another three-bedroom condo/townhouse near Bathurst and Centre was listed for $840,000.

In Oakwood, which is considered more affordable, a couple of three-bedroom homes were recently listed for $699,000 and $749,000, respectively.

And because starter homes in the GTA are in such high demand, they often elicit bidding wars, which drives up the price even further.

"The constant joke in our house is, we could move to Detroit... we joke about it, because we could get so much more bang for our buck," Chani said.

Sandi Pelly, UJA Federation of Greater Toronto's director of capacity building for the social services, said the housing market seems to have affected where young Jews are settling.

"At federation in Toronto, we sort of have a conversation about how far the boundaries go, because we know that there are young families moving to the north, east and west of the city," Pelly said.

"There are families moving into Thornhill Woods and farther north, because they can't afford to live in the city, and then there are the families who are moving to Barrie and Ajax and Oakville."

She said that based on the 2011 census, there are 188,000 Jews in Toronto – only a four per cent increase from 2001, when there were 180,000 Jews.

"But we're not counting some of the Jews who are moving to Ajax or Barrie or Oakville," she said.

In Barrie, the Jewish population more than doubled – from 715 to 1,445 – in 10 years. Oshawa's Jewish population grew by 84 per cent from 2001 to 2011 – from 905 to 1,670.

In 2001, there were 34,435 Jews in Vaughan. Ten years later, the census determined the Jewish population in Vaughan had jumped to 47,135. The area surrounding Joseph and Wolf Lebovic Jewish Community Campus, on Bathurst north of Rutherford Road, experienced the largest increase of any Jewish community in York Region in the last decade, growing by more than 11,600 people.

Jason Leizer, 45, said he and his wife decided to move with their three children to Ancaster, Ont., (a suburb of Hamilton) about five years ago after getting priced out of the Toronto real estate market.

He said when his third child was born, they looked to upgrade from a semi-detached three-bedroom house in the St. Clair and Oakwood area to a four-bedroom house in Toronto.

"Even Thornhill, which we didn't want to move to anyway, it didn't matter – the GTA wasn't affordable," Leizer said.

They sold their three-bedroom home for $750,000 and bought a four-bedroom house that is double the size for $610,000.

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Allan Newman,
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and Senior Wealth Advisor
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The elegant Aboriginal Peoples

Avrum Rosensweig

Edwin Metatawabin was seven and ill when forced by nuns to eat his own vomit in his porridge at the St Anne residential school in Fort Albany, Ont.

This sickening piece of Canadian history was uncovered at the Truth and Reconciliation Commission (TRC) and documented in its report found at TRC.ca.

Edwin's testimonial also stated he was strapped to an electric chair in the school by clergy for a punishment and their entertainment. He was a little guy so his legs dangled in front of him. He said he heard the priests laughing as the electricity surged through him. I believe this is defined as torture, and their behaviour as psychosis.

Most Jews, most Canadians I have spoken to say they did not know about the 130 government-sponsored residential schools that ran from the mid-1800s until 1996 or the 150,000 First Nations and Métis students who went through them, nor that they were administered by Catholic, Presbyterian, United and Anglican church "educators."

Rarely a word was uttered by our community or others calling for a halt to this attempt at cultural genocide levied at the Aboriginal Peoples. We, the Jewish people, did not draw upon our expertise to uncover the brutality the indigenous people of this country were exposed to. They were "drunken Indians" and we were the people fighting for acceptance. Yet something didn't seem right and we remained quiet. I was no different.

But now, as of June 2, we do know and we can no longer remain silent!

In black and white, the TRC report, overseen by Judge Murray Sinclair, reflects the memories of 7,000 survivors of the brutal beatings they incurred and the unmarked graves where dead bodies of fractured, unprotected children lie, murdered by Canadians who were supposed to protect them.

Fellow Jews, fellow Canadians, we can no longer hide from the documented reality that nutrition research and human biomedical experimentation was done in residential schools between 1942 and 1952 – something that smells putridly similar to the work of Dr. Josef Mengele.

We must now accept that Prime Minister John A. Macdonald was a savage man, a racist, who, together with leaders then and now, sought to "kill the Indian in the child." How else should we describe men and women who stole children from their mothers' arms, cut their sacred hair, sexually abused them, incarcerated them in spooky basements for speaking their language and humiliated them by forcing them to wear soiled underwear on their heads while marching through the dining halls of these sub-human places?

There is no excuse for behaviour that left a people hopeless. There is no argument to be made that bashing the skull of children against school walls, as the clergy often did, was a thing of the time. This has always been called thuggery. We've always known it was wrong.

Each one of us, Jew and non-Jew, should read the report at TRC.ca, digest its content and teach it to our children through the filter of "*v'ahavta l'recha kamocha*" (love thy neighbour). We should apologize for what Canadians did to the original people of this land. For if we are to be a complete people, we must embrace the beauty and successes of this nation and accept our ugliness as well.

Reconciliation has begun. The spilled blood of native children, the tears of their parents, are ours to own. This is our legacy. We must do tshuvah – seek healing for our brokenness – for the Native community, ourselves and Canada.

And it is now time for Canadians to see the gift of the very elegant indigenous peoples who want and deserve their portion of this land, seek to share their rich stories of Turtle Island and desire the opportunity to listen to our narrative in a circle of equality, acceptance and compassion.

Edwin, we are deeply sorry. Please forgive us. ■

Something hateful this way comes

Bernie Farber

Recently anti-Semitism made an unwelcome and sadly familiar reappearance in the Beaches area of Toronto. The Toronto Police hate crimes unit is now investigating whether *Your Ward News*, a previously wacky and now racist publication, may be violating Canada's hate laws.

Indeed, a read of the current edition may stun some readers. My friend Warren Kinsella, author of the seminal book *Web of Hate*, certainly thinks the newsletter falls into the hate category and has neatly listed the violations on his website warrenkinsella.com.

- Editorials railing against Jewish postal workers, "ZioMarxists," "parasites," and what the paper's editor calls "the illegitimate Zionist apartheid state of Israel that holocausts Palestinians."
- Advertisements promoting something called the "New Constitution Party," whose membership cards feature Nazi salutes and references to "88" – neo-Nazi code for "HH," or "Heil Hitler."
- Articles promoting Holocaust deniers Ernst Zundel, David Irving and Fred Leuchter, and articles promoting Shoah denial written by Gary Schipper, former voice of the neo-Nazi Heritage Front, who now goes by the false name "Johnny Jensen."
- A lengthy anti-Israel polemic describing the need for "Israeli Niggers to go home," how the Jewish state "murders thousands" every year, that Zionists are "ZioFascists" and racists, that Israel forcibly sterilizes non-white immigrant women and practises Nazi-style eugenics – and repeats the old canard that Jews are not "true biblical Jews," a theory favoured by neo-Nazis.
- Articles promoting "white nationalism," skinheads and the defunct neo-Nazi Heritage Front, in which the author – who describes herself as a "white woman" who favours "white pride" – talks openly about how "white people reserve the right to protest the rape and disfiguration of our country" by non-whites and calls the New Constitution Party a vehicle for opposing "Racial Marxism."
- A letters column mocking Ontario Premier Kathleen Wynne for her sexual orientation, and attacking "homos" and "queens" – and a related editorial calling Pride "a freak show on parade floats."
- An ad decrying "lies that the ZioMarxist-controlled mainstream media is feeding you about Adolf Hitler" and calling for Jews to be "deprogrammed from anti-German propaganda."

Reminiscent of the late 1980s and early '90s, when racist groups produced hateful phone messages, the language used by *Your Ward News* surely seems to meet the test to consider laying charges under Section 319 of the Criminal Code, Canada's anti-hate law. Similar to virtually every democratic country in the world, including Israel (with the United States the only holdout), Canada's anti-hate laws were designed to protect us from the vilest expressions of hatred.

Some say anti-hate laws grossly curtail free speech. However, in my view, the law has been carefully crafted and even more carefully interpreted, twice, by the Supreme Court of Canada as both needed and constitutional. A recent decision on a hate prosecution was unanimously upheld.

Wrote Justice Marshall Rotstein: "Hate speech is an effort to marginalize individuals based on their membership in a group. Using expression that exposes the group to hatred, hate speech seeks to delegitimize group members in the eyes of the majority, reducing their social standing and acceptance within society. Hate speech, therefore, rises beyond causing distress to individual group members. It can have a societal impact."

By these words alone, *Your Ward News* seems to have clearly crossed the line from merely offensive speech to shameful hatred. And judging by the fact former stalwarts of the once defunct neo-Nazi Heritage Front are among its stable of writers can it be any wonder?

Your Ward News is distributed free of charge, courtesy of Canada Post, to (allegedly) 50,000 households in east Toronto. And the good news for the Jewish community is that many neighbours have complained bitterly in an area that is hardly Jewish. Good for them. Now we await action from the authorities. ■

Israelis in search of God

Rabbi Dow Marmur

Commenting on a verse in the Book of Jeremiah (16:11) about the ancestors who've forsaken God, the midrash makes God say: "Would that they had forsaken Me but kept My Torah."

I thought of it last Shavuot night in Jerusalem where, like everywhere else in Israel, a large number of people, many young and neither observant nor believers, flocked to hundreds of study sessions to celebrate the Festival of the Giving of the Torah. Jerusalem even published a map to guide people to the many places where Torah was being taught that night.

Donniel Hartman, the president of the Shalom Hartman Institute in Jerusalem, wrote about the phenomenon in *The CJN* last month. I see this hunger for study and the desire to learn what our tradition has to teach as a sign of a genuine search to create an indigenous Israeli form of Judaism that goes beyond ritual observance, political expediency and denominational tribalism.

Until now, virtually all forms of religious Judaism in Israel have been Diaspora imports. Sephardi Orthodoxy has its roots in the Middle East and North Africa. Ashkenazi Orthodoxy hails from eastern Europe. The way in which its ardent adherents (haredim) live and dress reflects a very different era and a very different climate: they may live *in* Israel but they aren't *of* Israel. Many don't even recognize the legitimacy of the Jewish state.

What's normally described as modern Orthodoxy could have become more authentically Israeli had it not been mired in political ideology that disguises power as piety and patriotism. Even the Chief Rabbinate owes more to the British mandatory regime that created it and the expedient agreements with successive Israeli governments that have indulged it, than to authentic Judaism.

Reform and Conservative Judaism are largely American and European. A Reform congregation to which I belong conducts all its services in Hebrew, but the moment the prayers are over, only English is heard.

Though some Reform rabbis imaginatively seek to make common cause with Israeli secular culture, most of those to whom they reach out find liberal Judaism no less alien than its orthodox counterparts.

One of the study sessions I attended on Shavuot looked at rabbinic sources, in an effort to shed light on the tensions between the reality of Israel today and the aspirations of Jewish tradition through the ages.

Despite the lecturer's valiant efforts to point to today's need for solidarity and compromise, the cited texts came into being in societies where Jews had no power. It's different in the sovereign State of Israel. Here, the challenge is to find formulas that affirm Jewish teachings, yet face the realities of military prowess and political clout. For that, more than solidarity and compromise are needed.

What we've had so far is mainly tribalism. Even the religious movements are organized along tribal lines: Sephardim, Ashkenazim, new immigrants, Europeans, Americans, middle class liberals, working class conservatives and many more.

Rachel Azariah spoke about it. She's a new star in the Israeli political firmament: a young mother of four, a former deputy mayor of Jerusalem and now a member of Knesset. Though she was stronger on analysis than solutions, the fact that, together with many others, she's in search of answers reflects the growing determination in many quarters to formulate an Israeli Judaism that neither negates its sources nor denies its history, but seeks to go beyond present divisions.

Azariah reminded us that throughout Israel's relatively brief history, its citizens had to work against seemingly overwhelming odds. Yet they succeeded beyond expectations: immigrants have been absorbed, the borders have been made secure, a political culture has been established and a sound economy has become a reality. The next challenge may be to shape an indigenous form of Israeli Judaism.

As the continuation of the midrash cited above has it: by occupying themselves with Torah, Jews will find their way back to God. The fervour on Shavuot night bodes well for the future. ■

In defence of the Senate

Sheryl Saperia

The Senate has faced vociferous attack in recent weeks. Accusations abound that an appointed Senate has no right to dissent from Conservative MP Michael Chong's Reform Act, which was approved by a majority of members of Parliament in the elected House of Commons. The Mike Duffy trial continues, and at the time of writing, the Upper Chamber was bracing for fallout from the auditor general's report on senators' expenses.

If spending rules have been vague, they should be clarified and enforced. Better oversight is surely necessary, too. But the attacks launched against the Senate as a whole and the calls to abolish the institution itself as a result of improper expenditures by a handful of individuals or because of a delay in passing Chong's bill are wrongheaded.

The Senate produces high-quality and cost-effective studies and reports that often inform government positions. It reviews legislation passed by the House to ensure that no errors have been made and no considerations have been overlooked. The Senate can also serve as a place from which legislation can originate when the House of Commons is unable or unwilling to act first.

Through my own experience shepherding legislation through Parliament, I found the Senate to be more collegial and less partisan than the House of Commons. As a witness testifying before Senate committees, I was faced with thoughtful, substantive questions from senators of both parties. There was a real sense that senators wanted to glean as much information as possible to ensure the best version of a bill was put forward. In the House of Commons, outside experts were pigeonholed as either government witnesses or opposition witnesses before they even delivered their opening remarks. It was not uncommon for partisanship to affect the nature of the questioning and exploration of the issues.

Abolishing the Senate is not the answer. Neither is an elected Senate. While Senate appointments on the advice of the prime minister are far from a perfect option – and surely that process can be improved – senators are free to focus on the work at hand rather than getting re-elected. Why remake the Senate in the image of a House of Commons so lacking in efficiency and harmony? In the United States, the Senate and the House of Representatives are often deadlocked as both compete for the same type of elected political space. Having both chambers of Canada's Parliament elected and hyper-partisan will create more problems than it solves.

As for the Senate's handling of Chong's bill, coverage has been decidedly one-sided. How can an appointed Senate, the media charges, not immediately assent to legislation that has passed through a democratically elected House, especially when the law relates to internal workings of the House?

For one, the subject is a matter of interest to all Canadians and certainly for political parties as a whole, of which senators are a part.

More importantly, though, the Senate's foundational purpose is to be a chamber of second sober thought, not to rubber stamp bills. In Sir John A. Macdonald's words, "There would be no use of an upper house if it did not exercise, when it thought proper, the right of opposing or amending or postponing the legislation of the lower house. It would be of no value whatever were it a mere chamber for registering the decrees of the lower house."

Would protests be so loud if the Senate were delaying the passage of Bill C-51, a counterterrorism law that has drawn the ire of many academics? It seems that the Senate is being criticized for moving forward with a bill the media dislikes, and criticized again for deliberating on a bill the media admires for its attempt to curtail a powerful prime minister.

Problems in the upper chamber must be aired and resolved. But altering our constitutional framework by abolishing or even electing the Senate is a mistake that requires some sober second thought. ■

Sheryl Saperia is director of policy for Canada at the Foundation for Defense of Democracies.

News

Queen's Park nixes Al-Quds rally on legislature grounds

PAUL LUNGEN
plungen@thecjn.ca

In 2013, at the annual Al-Quds Day rally in Toronto, Elias Hazineh, a former head of Palestine House, stood in the city park behind the Ontario legislature and threatened Israelis with death if they did not leave Jerusalem and Palestine.

Last year, Syed Mohammad Zaki Baqri, from the Council for Islamic Guidance, called "Yehudi, [Jews]" Israelis and Zionism "inhuman" while pro-Palestinian activist Eva Bartlett said Sderot residents were "sadistic and criminal Zionists."

Hazineh's inflammatory remarks prompted a police investigation and calls by Jewish groups and others for the Queen's Park sergeant-at-arms to deny permission for future rallies on the grounds of the legislature.

This year it appears they got their wish. According to a news release from B'nai Brith Canada, the Jewish organization said it has received word that a permit would not be issued to rally organizers.

And Eglinton-Lawrence MPP Mike Colle confirmed he had received a letter from the sergeant-at-arms saying no permit would be issued for the Al-Quds rally. However, the sergeant-at-arms cited the Pan Am Games and Parapan Games as the reasons.

Colle said concern that police resources would be stretched too thin during the Games likely prompted the decision, however constant advocacy by opponents of the rally likely turned the sergeant-at-arms' attention to the rally and the possibility of violence resulting from a rally organized by terrorist supporters.

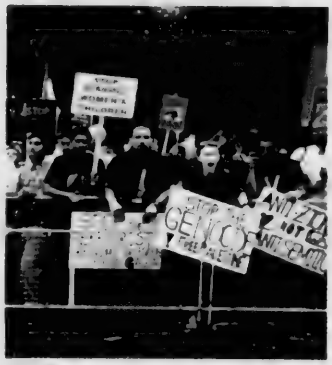
"Having spoken to and worked with members of provincial parliament, human rights groups from all backgrounds – including the Persian-Canadian community – and hundreds of concerned Canadians across the province, we have learned that no permit will be issued for the annual 'Al-Quds Day' hate-rally this year on the grounds of the Ontario legislature," said Michael Mostyn, CEO of B'nai Brith Canada.

"Thousands came together to sign our petition and reach out to the sergeant-at-arms and their local MPP to demand that Queen's Park not be used to promote hate."

Mostyn said the B'nai Brith petition garnered nearly 3,000 signatures against "this shameful display of bigotry, celebrating the legacy of the late Ayatollah Khomeini [the leader of the Iranian Revolution], who was responsible for the persecution and death of thousands of his own people based on their gender, race, political ideology, religion and sexual orientation."

The Al-Quds Day rally was established in 1979 by the government of Iran to express solidarity with the Palestinian people and to oppose Israel's existence as well as its control of Jerusalem. Al-Quds is the Arabic name for Jerusalem.

The Al-Quds Day rally in Toronto has had a checkered past. At the 2011 rally, participants waved Syrian flags while that country engaged in a murderous rampage against its own citizens, which at the time had already claimed 100,000 lives. Also present were flags of Hezbollah, a banned terrorist organization.



Protesters at the 2014 rally FILE PHOTO

Also in 2011, Maulana Asad Jafri, described as a Khomeinist student from Qoms, Iran, said "whenever you see injustice happen, there is a one per cent, two per cent, 100 per cent involvement by the Zionist regime, the same Zionist regime that sucks the resources, the blood and everything that belongs to the people all across the world."

Another speaker referred to Israel as a spreading cancer that either dies, taking the host body with it, or is itself killed.

In subsequent years, the Centre for Israel and Jewish Affairs (CIJA) and the Friends of the Simon Wiesenthal Center called on the sergeant-at-arms to deny a permit for rally organizers.

Mostyn urged the sergeant-at-arms to "go further and take this opportunity to declare that permits for divisive hate-rallies will no longer be issued in the future. The people of this province demand no less. Those who wish to use the grounds of our legislature to promote the hateful propaganda of the Ayatollah, which can only serve to radicalize impressionable Canadian youth to violence, must understand that there is no room for targeting minority groups for hatred in the province of Ontario."

Colle said the sergeant-at-arms acted correctly in denying permission for the "pro-terrorist demonstration" from going ahead, but "I would like the prohibition to be permanent.

"We have to continue to stand up and say this is not acceptable and should not be allowed," he said.

Len Rudner, CIJA's director of community relations, also praised the decision to deny the permit.

"We are gratified that the organizers of Al-Quds Day will not receive a permit to conduct their hateful protest. Indeed, a CIJA staff member filmed the protest in 2011 – when it was virtually nowhere on the public's radar – and released the footage to the media in order to draw attention to this shameful event," he said.

"For the last four years CIJA, has worked with MPPs from all parties and engaged the Speaker and sergeant-at-arms on this issue. This year, in late April, we spoke with key staff of MPPs to inform them once again that Al-Quds Day was on the horizon. While we value free speech, our provincial legislature should never be abused as a backdrop to promote hateful ideologies." ■

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BRINGING THE LIGHT OF TORAH AND WARMTH OF MITZVOT TO JEWS EVERYWHERE

T.O. event marks 50 years of Israeli-German relations

JODIE SHUPAC
jshupac@thecjn.ca

Holocaust remembrance wouldn't have been the proper focus for the celebration of 50 years of diplomatic relations between Israel and Germany, Israel's consul general in Toronto, DJ Schneeweiss, told *The CJN*.

"It was the wrong thing to do for this occasion," he said, explaining why the Israeli and German consulates decided to commemorate the anniversary with an event that highlighted certain shared cultural roots between the two countries.

Held June 9 at the downtown club Lula Lounge and attended by about 150 people from both Toronto's Jewish and German communities, the evening kicked off with a VIP reception followed by short addresses from Schneeweiss and the consul general of Germany, Walter Stechel, as well as a talk given by Dan Deutsch, an Israeli PhD student studying music theory and Jewish studies at the University of Toronto.

Following the speeches, the band Di Meschugeles, a klezmer group based in Berlin whose members hail from a range of countries, including Israel and Ukraine, played a concert that was open to the public.

Schneeweiss declared that Israel and Germany share a unique history that "binds us together as much as it [once] tore us so much apart."

It's a relationship built on a great trust that "you couldn't imagine could exist today, but does."

He added: "Could you imagine a world today where Israel doesn't have a strong relationship with Germany? That wouldn't be a good world for Israel or for Germany."

He referenced the countries' shared affinities and values, exemplified in arenas such as culture, science, diplomacy and defence collaboration, as well as their shared commitment to remembering the atrocities of the past.

While initially in Israel there was understandable opposition to formalizing contacts and establishing relations with Germany, Schneeweiss said "the role of leaders is not just to reflect the emotions of their societies but to understand the interests of those societies and try to meet them."

Marking 50 years of diplomatic relations is important, he noted, because it reaffirms the significance of applying the lessons of what happened to Jewish people in Germany to the present.

Stechel acknowledged that for both countries, it wasn't, at first, an easy decision to engage in diplomatic relations, and that for Germany, "standing up to German responsibility and guilt and starting to atone for it has required constant attention and nurturing."

DJ Schneeweiss, left, and Walter Stechel
GERMAN CONSULATE PHOTO

Deutsch's talk emphasized the fluidity of cultural, historical and political boundaries and the intermingling of certain elements of Jewish culture with the world of German music.

The unique connection between Israel and Germany can be manifested in the seldom-mentioned impact of 19th-century German composer Richard Wagner on the man known as the father of political Zionism, Theodor Herzl, he said.

He cited Herzl's accounts of a period when he was writing his famous essay *Der Judenstaat* (The Jewish State), in which he envisioned the founding of an independent Jewish state during the 20th century.

Deutsch quoted Herzl saying that going to hear Wagner's operas during this time in his life became his sole recreation.

He noted the irony of this, since Wagner was a well-known anti-Semite.

He also mentioned that, according to several scholars, Wagner's notion of the "truth of the irrational *Volkisch*, which best translates to 'nation,' influenced Herzl's shift from liberalism to mystical politics and to having a mission to make a dream a reality."

While the point of his talk, Deutsch stressed, was not to overly focus on Wagner or defend the notorious anti-Semite, the spirit of Wagner's ideas very much influenced both musical and political trends in the late 19th century, including the formation of the modern Zionist movement.

"Boundaries are fluid. We cannot just dismiss Wagner as an anti-Semite because, apparently, he brought things that changed the face of things for the Jewish People." ■

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JNF cancels Mike Huckabee's Ottawa Negev Dinner speech

JODIE SHUPAC
jshupac@thecjn.ca

The Jewish National Fund of Canada (JNF) has cancelled former Arkansas governor and Republican U.S. presidential hopeful Mike Huckabee's keynote address at JNF Ottawa's annual Negev Dinner next fall.

The June 10 announcement followed objections from people in the Canadian Jewish and LGBTQ communities, as well as the release of an online petition on change.org calling for Huckabee to be pulled from the Oct. 15 event.

The petition was posted by Kingston resident Bruce Bursey, an LGBTQ advocate who isn't Jewish but learned of the issue from petition co-writer Michael Gennis, an Ottawa real estate agent who's active in Ottawa's Jewish and LGBTQ communities.

The petition asked JNF Ottawa leaders to cancel Huckabee's speech, which was announced last winter, because they said his recent comments "spread degrading hatefulness towards and about transgender people," and he publicly supported Josh Duggar, a member of the family featured in the TLC reality show *19 Kids and Counting*, who allegedly molested some of his underage sisters and a family friend.

Mike Huckabee

In a speech Huckabee gave at the National Religious Broadcasters' convention last month, he referred to transgenderism as a "social experiment" and joked he would have pretended to be trans in high school if he'd known it would allow him to shower with girls during gym.

Josh Cooper, JNF's CEO, told *The CJN* the petition, which had 30 signatories on June 11, "had absolutely no impact whatsoever" on the decision to remove Huckabee as a speaker at the 58th JNF Ottawa Negev dinner, an annual event that honours influential community members and raises money for charitable causes.

This year's dinner will support autism research in Israel.

In an email statement, Cooper said Huckabee was initially selected because "he is a staunch supporter of the State of Israel" and "has never wavered from this position," but the decision was reversed because "the media spotlight has recently focused on Mr. Huckabee's comments about issues that bear no relevance to JNF or autism."

A new guest speaker will be announced in the coming weeks, he said.

Prior to the recent media backlash, the former governor also spoke out against marriage equality for same-sex couples.

Gennis said he first learned of Huckabee being named JNF's dinner speaker months ago, and although he generally supports JNF, he objects to the way its choice of speaker disenfranchises community members like him who are appalled by Huckabee's "horribly offensive transgender comments."

He also thought it was "a typical knee-jerk reaction from a Jewish organization bringing a speaker that supports Israel... without doing a lot of research about what people like [Huckabee] stand for."

He said he posted about the issue on Facebook and wrote protest letters to leaders of JNF Canada and the Ottawa regional office, but received no response, so he decided, along with Bursey and several other friends, to craft the petition.

After JNF cancelled Huckabee's talk, Mira Sucharov, a political science professor at Carleton University and a *CJN* columnist, posted the news on Facebook.

She told *The CJN* she objected to Huckabee because JNF Ottawa's Negev dinner is the city's highest-profile Jewish event and said JNF has the responsibility to choose "a speaker that's appropriate."

Further, Israel aside, Huckabee's views on many issues "are not in step with the Canadian Jewish community's, and the optics of it make it look like the Jewish community has moved to the far-right fringes of social discourse," she said.

She said groups such as JNF and "the Jewish establishment at large" are increasingly willing to "overlook unconscionable policies or public statements made by an individual if that individual holds far-right views on Israel." She added that "sidling up to the far-right evangelicals in the United States" causes a "dangerous precedent."

Sucharov said she objected to Huckabee's anti-trans comments, but didn't sign the petition because it partly dealt with Duggar, and Huckabee condemned Duggar's actions and urged that he be forgiven.

Huckabee's office could not be reached for comment. ■

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Kimels give $5M to Mount Sinai for medical imaging

SHERI SHEFA
sshefa@thecjn.ca

Members of the Kimel family have invested another $5 million to improve the Sinai Health System's medical imaging equipment and facilities at Mount Sinai Hospital.

This most recent donation, made earlier this month by Warren and Debbie Kimel, and Ron and Vanessa Kimel and their families, brings the total donation to $24 million over the past 10 years.

The Kimel Family Centre for Advanced Medical Imaging at Sinai Health System is part of the Joint Department of Medical Imaging (JDMI), which includes other Toronto hospitals and is "the largest imaging cluster in Canada" with seven divisions, 73 radiologists and 700 employees.

"For over a decade, the Kimel family has been our lead supporter of imaging advances in technology. This is their third major gift to the area of imaging, and as you know they are extraordinary supporters of this hospital, and this gift is just a continuation of their endorsement of Mount Sinai Hospital," said Kevin Goldthorp, president of Mount Sinai Hospital Foundation.

The donation to Sinai Health System – the result of an amalgamation earlier this year between Mount Sinai and Bridgepoint Active Healthcare – will allow the hospital to buy the latest in technology, Goldthorp said.

"It will allow us to acquire… things like interventional radiology, things like fluoroscopy [an imaging technique that uses X-rays to obtain real-time internal moving images], technology called nuclear magnetic imaging, so really, their investment is in an area where technology evolves every year," he said.

"There is fundamental ability to improve and make it better, faster, more accurate imaging of a patient. Ninety-five per cent of patients coming through this hospital need to have some form of imaging, so the big leap forward is around trying to transition from diagnosis to actual treatment."

Medical imaging is crucial to patient care, and nearly 200,000 medical imaging procedures – including X-rays, MRIs, CT scans and SPECT scans (single-photon emission computerized tomography scans that provides images of internal organs) – are conducted annually at Mount Sinai.

Goldthorp said that because of the Kimels' continued support, Mount Sinai patients have access to newer and better imaging equipment, and are getting better care as a result.

A CT scanner at the Kimel Family Centre for Advanced Medical Imaging at Mount Sinai Hospital SID TABAK PHOTO

The hospital performs up to 15 interventional radiology procedures a day, which requires the use of imaging equipment to guide instruments such as needles, catheters and wires to target and treat tumours, bleeding, infections and blockages.

Risks and complications associated with these procedures are minimized compared to surgery, and they also cut healthcare costs.

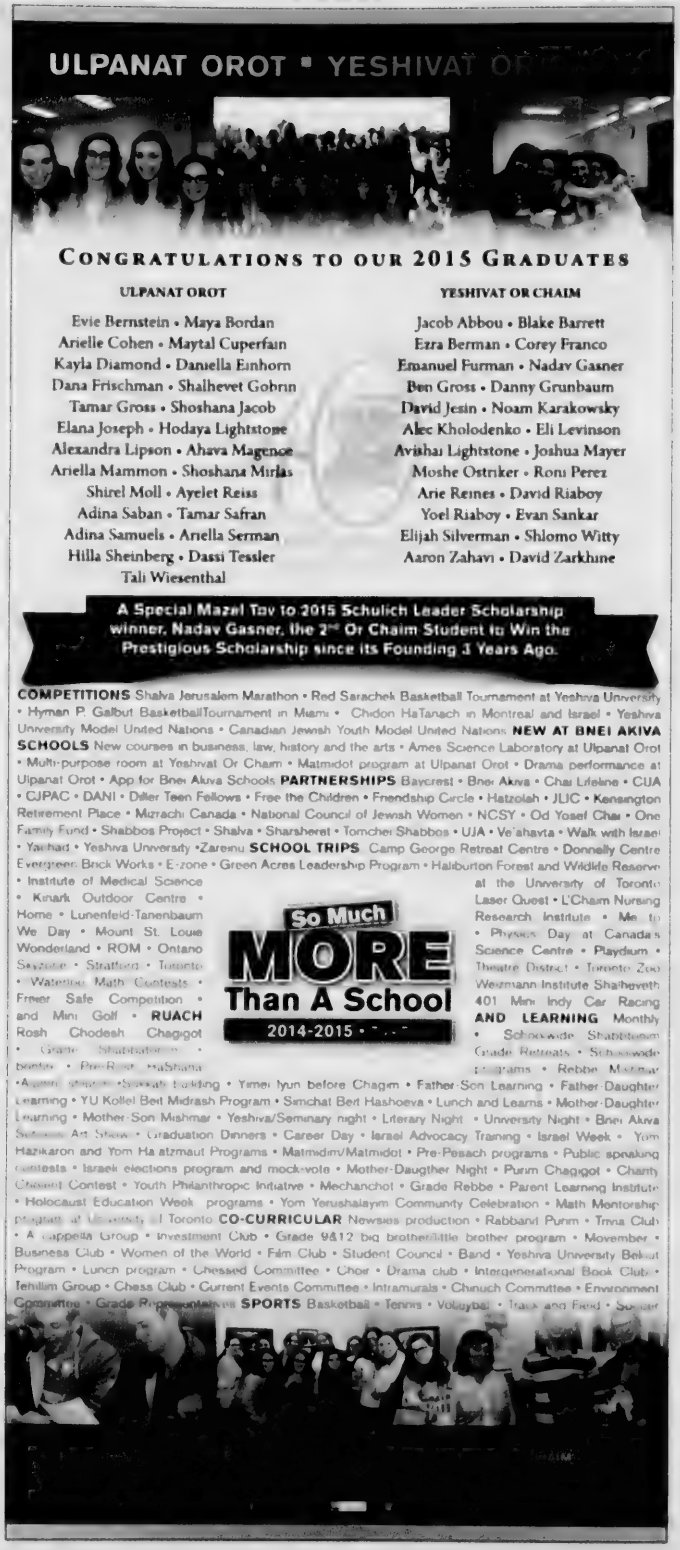
"Imaging has been fundamental to both diagnosis and increasingly, the treatment of patients, so this is a very exciting gift, because it represents their continuing endorsement of how we've used their past support," Goldthorp said.

In a statement, the Kimels said that, "on behalf of our entire family, it gives us great pleasure to offer our gratitude for the exceptional care being offered at Mount Sinai. We continue to be inspired by the advances in medical imaging that are making previously unimagined treatments possible for so many patients."

Joseph Mapa, president and CEO of Sinai Health System, praised the Kimels as exceptional philanthropic leaders.

"As a board member of the newly formed Sinai Health System, Debbie Kimel continues to inspire our community, and provide leadership as we meet the needs of our changing patient population. On behalf of our patients, I offer my thanks to Warren and Debbie and Ron and Vanessa for this exceptional gift," Mapa said.

The gift is part of Sinai Health System's Campaign to Renew Sinai, which aims to transform the facilities and delivery of care. ■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UJA Federation plans smaller Sherman Campus

PAUL LUNGEN
plungen@thecjn.ca

The artist's rendering is attractive – a modern building all glass, concrete and cubic shapes. The plans are drawn up, and there's even a showroom to give people a look at what the proposed new Sherman Campus will look like.

But as of yet, there are no shovels in the ground. That won't happen for another two years.

When it does, it will mark 10 years since UJA Federation of Greater Toronto announced plans to tear down the old Bathurst Jewish Community Centre (BJCC), located between Sheppard and Finch avenues, and replace it with a more up-to-date facility. It will also mark eight years since the BJCC was actually torn down.

As well, it will begin construction of a much less ambitious facility. Back in 2007, before the 2008 recession hit the pocketbooks of potential donors, the replacement building was forecast to cost around $100 million. The edifice on the drawing board today will cost $65 million and be 30,000 square feet smaller than the earlier proposed community centre, said Carol Seidman, director of UJA Federation of Greater Toronto.

In addition to the smaller scale, the new building won't have underground parking and won't house the Koffler Centre for the Arts, which used to be part of the old BJCC campus. The centre has already found a new home, in a downtown location on Shaw Street, she noted.

What the new building will have is 90,000 square feet of space. It "will include a full-service, state-of-the-art Prosserman JCC, including a sports complex with a gymnasium, a fitness centre, an indoor running track, indoor and outdoor aquatic centres featuring salt-water pools, as well as the vision of a new Sarah and Chaim Neuberger Holocaust Education Centre," Seidman and Morris Zbar, CEO of UJA Federation of Greater Toronto, said in an email response to *CJN* questions.

"A 21st-century Leah Posluns Theatre will be built and embedded in the new community centre. It will be a multi-functional space," she added.

Zbar expressed confidence that federation will be able to raise the money needed to build the new facility.

"UJA Federation's Tomorrow Campaign has raised $17 million for Sherman Campus Phase 2 and needs to raise another $48 million to complete Phase 2. We have what we strongly believe are attainable fundraising objectives," he said.

In 2007, when the federation announced plans to tear down the BJCC and put up the Sherman Campus, it was felt the old building had to be replaced.

> *The original BJCC was tired, unsafe and no longer able to accommodate today's interests*

"The original structure was tired, unsafe and no longer able to accommodate today's interests. A major renovation would have cost more than to tear it down," Seidman said.

But around the time the old BJCC was demolished, the global economy thwarted fundraising plans. "The decision to demolish the old BJCC was made right before the global economic downturn. It took a number of years to get the market to recoup, and we are confident that we can now move ahead with our fundraising efforts," Seidman said.

Over the years, the federation announced plans to begin building. It even set start and end dates for construction, but those deadlines came and went.

According to Seidman, "UJA Federation's Tomorrow Campaign agenda was overly ambitious and focused on three developments at the same time. There was an urgency to focus on Lebovic Campus and the completion of the Tanenbaum CHAT Kimel Family Education Centre [in Vaughan]. Then there was some softening in the economic market. We are now 100 per cent focused on completing Phase 2 of Sherman Campus."

Phase 1 included upgrades to the Lipa Green Centre for Jewish Community Services, which houses UJA Federation headquarters, offices of many of its constituent agencies, the Ontario Jewish Archives Blankenstein Family Heritage Centre and the Neuberger Holocaust Education Centre.

Phase 1 also included construction of the Donald Gales Family Pavilion, which houses offices and programs of the Prosserman JCC, as well as a fitness centre, aerobics studios and a daycare.

Zbar believes that despite the passage of time from the BJCC's demolition to the forecast opening of the rebuilt centre, the community will flock to the new facility. "There are 65,000 Jews living in the Sherman Campus catchment area. This number represents 20 per cent of the entire Jewish population of Canada," he said.

"This future community centre will attract past members who are waiting to reconnect with the JCC they once knew and loved, as well as younger members would be proud to belong to a state-of-the-art facility that will offer so much," Seidman said. ■

Trade minister heading to Israel

PAUL LUNGEN
plungen@thecjn.ca

Ed Fast

International Trade Minister Ed Fast will lead a trade mission to Israel July 21 to 24 that will focus on improving business ties and updating the Canada-Israel Free Trade Agreement.

"We are committed to modernizing the Canada-Israel Free Trade Agreement (CIFTA), and these negotiations will feature prominently in my discussions on the trip," Fast said in a statement last week. "Our economic partnership is a key aspect of our abiding bilateral friendship, and we remain fully committed to expanding trade ties with Israel."

The announcement was praised by Israeli Ambassador Rafael Barak. "The Fast visit is very important to further develop the good economic ties between Israel and Canada," Barak said, adding that the visit builds on other initiatives that bring together firms from both countries.

Canada-Israel business connections continue to grow, he said, noting the recent acquisition of two Israeli start-ups by Canadian industry leaders, BlackBerry, which acquired WatchDox, and Intuit, which purchased Porticor.

"We hope and anticipate that the free trade agreement between the countries is upgraded and updated," Barak said. "I hope that during this visit this agreement will be signed."

The July trade mission is meant to build on momentum created by Prime Minister Stephen Harper's visit to Israel in January 2014. Since then, there have been several announcements of projects to bring together Canadian and Israeli firms.

Ottawa has pledged a total of $50 million over five years in financial assistance to Canadian small and medium enterprises for market research and participation in trade missions, as part of Canada's 2015 Economic Action Plan. It's expected this funding will help between 500 and 1,000 Canadian entrepreneurs per year reach their full export potential.

CIFTA came into effect in January 1997. It eliminated tariffs on industrial products and some agricultural and fisheries products. Since its inception, Canada-Israel bilateral merchandise trade has more than doubled.

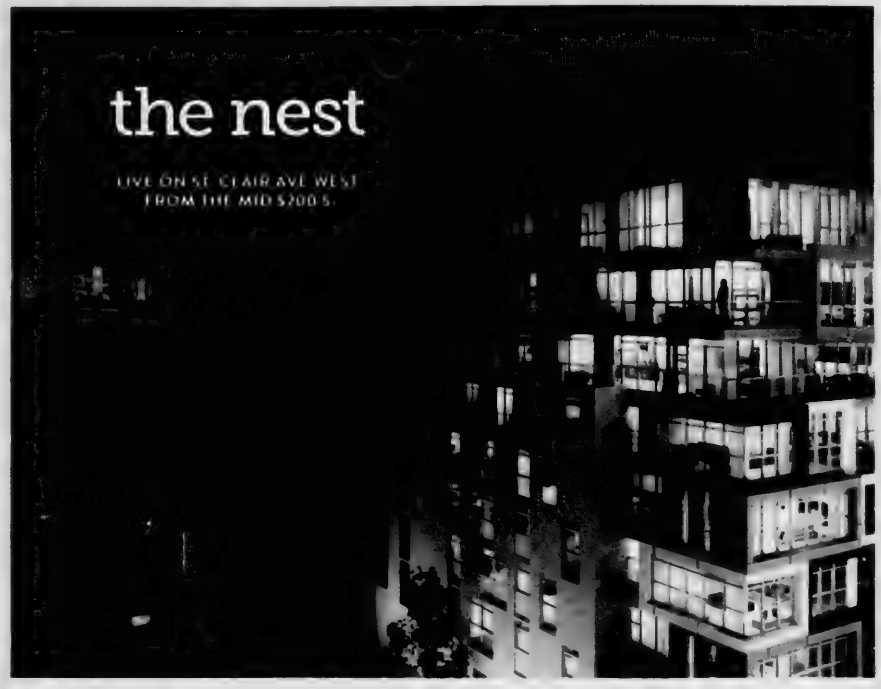
Bilateral merchandise trade between the two countries reached nearly $1.6 billion in 2014, an increase of 8.2 per cent over the previous year. Bilateral trade in services was $401 million in 2013, a nearly 10 per cent increase over 2012.

"This trade mission will provide on-the-ground support to Canadian companies, especially small-and medium-sized enterprises, as they take advantage of opportunities in one of the most dynamic economies in the Middle East," Fast said. "One of my main roles on the trade mission will be that of Canada's chief trade commissioner – helping to sell Canada's world-class products in the Israeli market."

Max Moncaster, Fast's press secretary, said among the sectors targeted for growth by Canada are agriculture and agri-tech, as well as defence and security.

Last week, Fast was in Toronto to meet with representatives of the Centre for Israel and Jewish Affairs (CIJA) and stakeholders who do business in Israel. The roundtable aimed to gather advice on what works best in Israel and what possible business ties could be exploited, Moncaster said.

Israel is a priority market under Canada's Global Markets Action Plan (GMAP), Fast said. "Our economic partnership is a key aspect of our abiding bilateral friendship, and we remain fully committed to expanding trade ties with Israel." ■



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THE CANADIAN JEWISH NEWS
JUNE 18, 2015

Halifax rabbi is leaving the only shul he's ever served

JOEL JACOBSON
ATLANTIC CORRESPNDENT

Ari Isenberg was only 19 years old, a Concordia University student and a young man from Montreal enthralled with cantorial and secular Jewish music, when he heard of a High Holiday cantorial position at Halifax's Conservative Shaar Shalom Synagogue and took the job.

Fourteen years later, he's leaving Shaar Shalom, "saying the hardest 'yes' I've ever said" after being offered a new position. "I'm leaving a cherished, beloved community, an adopted family more so than congregants."

Late this summer, Rabbi Isenberg, 33, will become associate rabbi at Temple Israel Centre in White Plains, N.Y., moving from basically being a one-man operation to being part of team of 20, and from a congregation of about 200 families to one four times that size.

He will teach adult classes, work with small children on occasion, engage with teenagers and "start a great adventure. It's the perfect next step for me," says Rabbi Isenberg, adding, when asked how far beyond this appointment he has looked, "Man plans and God laughs."

Rabbi Isenberg was High Holidays cantor for three years when Shaar Shalom lost its rabbi. He moved to Halifax in order to fill some rabbinical functions as spiritual leader of the congregation.

Seven years ago, he discovered a passion for the rabbinate.

"There were too many 'aha' moments to mention that triggered the desire," he says. "Some were joyful, as families relied on me to help make a simchah unique and meaningful. There was grief, loss and pain, which showed me just being there was so necessary. I realized how important what I was doing could be."

The Shaar Shalom members and board were very supportive when he asked to attend the Jewish Theological Seminary in New York on a full-time basis, planning to spend as much time as possible continuing in his role as spiritual leader in Halifax. He returned as many as 20 times a year during his studies, particularly for major holidays. He was learning the theory of the rabbinate and putting that learning to use in the pulpit.

Murray Schwartz was president when Rabbi Isenberg first arrived.

Rabbi Ari Isenberg

"He was a young man, very amiable, great voice, got along well with everyone," Schwartz recalls. "When we were looking for a rabbi, he said he could do the job, with some exceptions. We had had some contentiousness in the pulpit, and he brought calm as spiritual leader."

It's been a pleasure to see Rabbi Isenberg grow, Schwartz added. "He earned the respect of the people, which was probably difficult for a very young man."

Mark Rosen, a member of the shul's current executive committee, noted how Rabbi Isenberg brought a new style to the pulpit. "He ran an enjoyable service with new melodies and connected so well with all generations."

Rosen said the rabbi has been a major influence on the wider community, working on interfaith initiatives and often representing the community in the media and taking part in public events. He has guest lectured at universities as well as participated as a vocal artist at the Atlantic Jazz Festival in Halifax, and he is an aficionado of salsa dancing.

While a search committee has been struck, Rosen said the shul "can't look for a replacement, because no one can replace Rabbi Ari. He's a special person. We were truly blessed to have a rabbi and a cantor in one."

At a farewell function, Rosen – who attended many Halifax Moosehead (Quebec Major Junior Hockey League) games with the rabbi and shared with him a love of the Montreal Canadiens – gave the rabbi a Moosehead scarf "to keep him warm" and his own personal Habs yarmulke.

"I've also started a process to have his U.S. visa denied," Rosen joked. ■

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GUEST VOICE

I am an intermarried rabbi

Rabbi Denise Handlarski

Recently in the pages of *The CJN*, there has been debate over the rabbinic ordination of intermarried Jews. The question reminds me of the whole debate over intermarriage in general: it is too late. Just as intermarriage is an unstoppable force in our free and open society, intermarried rabbis are a natural consequence of both Jewish inclusion in the broader society and increasing openness in our own communities. How can either trend be a bad thing? There are already intermarried rabbis. I am one of them.

In my movement, Humanistic Judaism, we have always been welcoming and celebratory of intermarriage for many reasons, one being that we care about Jewish continuity. This may seem paradoxical, because most of us grew up hearing that intermarriage is the greatest threat to Jewish continuity. But it is time to stop debating what might happen as a result of intermarriage and start assessing what is happening. More and more Jews who are intermarrying are choosing to participate in Jewish life and raise children with a Jewish identity. However, the more barriers these families face, the more likely they are to withdraw.

We have a self-perpetuating problem where there are too few intermarried rabbis, and so rabbis continue to make decisions that negatively impact intermarried families. The debate over ordination of intermarried Jews underscores this. There is so much angst and concern over the kinds of decisions intermarried rabbis might make and how they would affect Judaism. So, again, rather than wondering, why not look at what does happen when rabbis intermarry?

I love and am fully committed to both my husband and my Judaism. I chose to be a rabbi for the same reasons that many rabbis choose this path: I am excited about Jewish life, I care about the Jewish community, and I want my work to be meaningful and of service to others. While my spouse is not Jewish, we share many of the same values. He is equally committed to the ideals of tikkun olam and tzedakah as I am (although he would use different language for those concepts), he cares about community and tradition, and he is committed to raising our daughter as a Jew, because he cares about me and knows it matters to me. Not only am I able to serve my community as a rabbi who lives a full and rich Jewish life, but I am able to serve as a model to our congregation's many intermarried families. When I say that we are not only tolerant of, but celebratory of, intermarried families (for who wants to be merely tolerated?), people know they can take me seriously.

I officiate at many interfaith/ intercultural weddings. I work with couples to determine what aspects of Jewish culture and identity they wish to explore and, hopefully, make central to their lives. I know that people will choose to be and "do" Jewish if I can explain the value and significance of Judaism. My goal is both leading by example and by meeting these families where they're at. There are no rules. The result is a much more open and dynamic engagement with Judaism and identity than a conversion of convenience would produce. What I offer is guidance about the challenges and joys of intermarried life. What I offer is knowledge, experience and leadership. That is what a rabbi does.

In my movement we have several intermarried rabbis. All of us live Jewishly at home. All of us have raised Jewish children. All of us advocate for being and doing Jewish in our own congregations and in the broader Jewish community. And all of us provide communal Jewish homes for families who have felt the sting of exclusion elsewhere. What might happen if more rabbis intermarry? We might create a Jewish community that is more inclusive, more dynamic and rich and, ultimately, more likely to survive and thrive. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.

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THE CANADIAN JEWISH NEWS
JUNE 18, 2015

Gatineau renames streets honouring Nazi sympathizers

JANICE ARNOLD
jarnold@thecjn.ca

Gatineau, Que., is renaming two streets, Alexis Carrel and Philipp Lenard, after a resident pointed out that the two Nobel Prize-winners had Nazi sympathies.

The council for the city, across the river from Ottawa, voted June 9 to rename them after two other Nobel winners: Alexis Carrel will become Albert Einstein Street and Philipp Lenard will become Marie Curie Street.

The change follows an almost two-year quest by resident Benoit Beaulieu to drop the names because of the link to Nazism.

Last month, the Centre for Israel and Jewish Affairs (CIJA) also urged Gatineau to get rid of the names. CIJA is continuing to urge other Quebec municipalities, including Montreal, to change the names of streets and other public places named for Carrel, a French doctor, who, like Lenard, was an early 20th-century Nobel laureate.

Alexis Carrel

Gatineau included Alexis Carrel and Philipp Lenard streets in the neighbourhood near Gatineau Hospital where other streets bear the names of Nobel winners.

The motion, which passed 14-5, was presented by the district's councillor, Gilles Carpentier. The darker sides of their backgrounds apparently went unnoticed until Beaulieu pushed to change the names.

The Commission de toponymie du Québec website lists an Alexis Carrel Avenue in Montreal's Rivière des Prairies district, and there is park of that name there, too. Alexis Carrel streets can also be found in Chateauguay and Boisbriand. Quebec City had one, but it was changed to Maurice Bellemare Street. There are no other Philipp Lenard place names.

In a letter, CIJA Quebec vice-president Luciano Del Negro told Gatineau Mayor Maxime Pedneaud-Jobin the continued existence of the streets is "dishonourable" to the memory of the victims of Nazism, as well as the sacrifices of Canadian soldiers to rid Europe of Nazism. He wrote that it's "inconceivable that a city in a liberal democracy such as Quebec can continue, in full knowledge of the cause, to give homage to a National Socialist Party member and an exalter of Nazi eugenics."

Carrel (1873-1944) developed new techniques in vascular surgery. He was a eugenics proponent and near the end of his life was investigated for alleged collaboration with the Vichy regime, but died before trial.

Lenard's Nazi and anti-Semitic sentiments are not in doubt. The German physicist (1862-1947), who was a pioneer in cathode rays, was an active proponent of Nazism and an early supporter of Hitler. ■

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Project includes small Cape Breton Jewish community

SHERI SHEFA
sshefa@thecjn.ca

PhD candidate Ely Rosenblum is looking for former Cape Breton Jews to interview as part of a research project called Diversity Cape Breton.

The 26-year-old University of Cambridge student is assisting Cape Breton University professor Marcia Ostashewski with a research project that investigates ethnocultural communities, including the Jewish community.

Rosenblum explained that while his PhD focuses on cultural musicology, he has a background in folklore and ethnographic study. He met Ostashewski, the Nova Scotia university's Canada Research Chair in communities and cultures, and became involved in her research project about three years ago when he worked for a non-profit organization she was directing, called Friends of the Ukrainian Village Society.

"When I met Marcia and started working with her on a different project and she discovered that my family is from Cape Breton, she got very excited and we started working on this project together," Rosenblum said.

"I have family members who are from Cape Breton. My dad is from Cape Breton, and the entire Rosenblum side of the family is from Glace Bay, N.S."

Rosenblum said he has been meeting with members of the Jewish community from Cape Breton and collecting oral histories on and off for the past three years.

"I'm collecting oral histories and... talking about their experiences and their family histories, how they arrived in Canada in the first place, why they moved to Nova Scotia, their experiences on Cape Breton Island, both as a Jewish community and how they interacted with other communities and celebrating some of the multiculturalism on Cape Breton Island that people don't really know about."

Last year, Ostashewski and Rosenblum held an event at York University about Jewish life in Cape Breton and in small towns in Canada, and put archival photos on display.

"We had a roundtable panel discussion... [about] what immigration patterns look like and what it has meant for these Jewish communities," he said.

"So many of them, especially from Cape Breton, so many people have moved to Toronto, Montreal, Ottawa – bigger cities where their kids have moved. It's certainly a pattern, but it's an indicator of the kinds of lives that Jewish parents wanted for their kids."

An archival photo of Congregation Sons of Israel, in Glace Bay, N.S. PHOTO COURTESY OF BEATON INSTITUTE, CAPE BRETON UNIVERSITY

He said that today, there isn't much of a Jewish community in Cape Breton. According to the Atlantic Jewish Council, Cape Breton's Jewish community peaked in 1941, when it boasted a population of 939 Jews.

"The few who live there, they have trouble making a minyan... it's incredibly challenging. Sometimes people go from city to city so they can have a minyan, but there really aren't more than 10 Jews on the Island still. I believe there is one Jewish child, but that can't be entirely verified," he said.

Rosenblum said that for him, this research project is "deeply personal.

"It's a part of my family history, but I also think, for Jewish communities to have a strong sense of what kind of national identity they have, how they fit in to the idea of Canada as a multicultural country, as a place where you're free to be whoever you are, [is important]," he said.

"I think the stronger the sense of where our parents came from and the kinds of experiences they had in these small towns, the better we can mobilize communities in these larger cities."

Rosenblum said he hopes to find more Jewish Cape Breton natives who are willing to share their stories, photos and video or audio recordings, so that they can be archived.

"The most important part for me, the most exciting part, is seeing these amazing collections that families have, these incredible photos and memories that I'm hoping they can preserve."

Diversity Cape Breton, a web portal launched this month, is available to anyone who wants to learn more about the history of the Jewish community and other communities in Cape Breton. ■

Visit diversitycapebreton.ca

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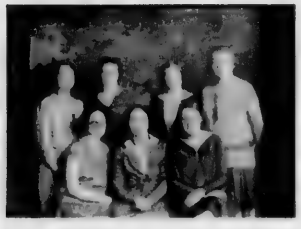

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'Honour', shame linked to abuse: speaker

Aruna Papp MARA SWARTZ PHOTO

FRANCES KRAFT
SPECIAL TO THE CJN

Growing up in India as the daughter of a charismatic Seventh Day Adventist pastor, Aruna Papp learned that feminism was bad and Jews were "not nice people."

As an adult, she heard feminist ideas about equality from York University professors – mainly Jewish women – and realized they made sense. The realization caused "unbelievable" conflict in her mind, but also served as a spark for her long career reaching out to and advocating for abused women.

An abuse survivor herself, Papp, 64, spoke at Pride of Israel Synagogue June 10 at an event sponsored by the shul's sisterhood. Penny Krowitz, executive director of Act to End Violence Against Women (formerly Jewish Women International), provided a Jewish perspective on abuse. Her organization started the first Jewish shelter for women in 1989 in Toronto and also offers legal information, education and outreach.

Papp, who immigrated here in 1972 with her husband and two young daughters, had learned in the church of her youth that women had to be submissive, and were the "property" of their husbands and communities. She arrived in Canada with the equivalent of a Grade 3 education, following an arranged marriage at 17.

As a new immigrant, she was working two jobs at York when the late Elspeth Heyworth, who was working in community liaison at the university, took an interest in her background. Heyworth had seen Papp crying in the locker room where she worked handing out towels, and eventually offered her a job reaching out to potentially abused South Asian immigrant women. She encouraged her to further her education. Papp went on to earn two master's degrees, and is the author of *Unworthy Creature: a Punjabi Daughter's Memoir of Honour, Shame and Love*, which she co-wrote with *National Post* columnist Barbara Kay. Papp was a Canadian delegate to the United Nations in 2013.

She left her marriage when her then-teenage daughters pointed out the discrepancy between her work and home life. Papp, who has a happy second marriage, divorced her first husband despite pressure and threats of violence. "That kind of dishonour could not be allowed," she said.

"Honour-based violence is different from domestic violence as experienced in the white Anglo-Saxon community," Papp said. "The majority of victims are of child-bearing age, and the violence is related to family honour and shame." Honour killings are premeditated, and the community is involved.

In Canada, from 1950 to 1970, white Anglo-Saxon girls were institutionalized because they were unwed mothers, Papp said, drawing parallels between them and women in her own community. "They dishonoured the families, so they were put away."

But laws were changed, she said.

More recently, Papp urged Jason Kenney, Canada's multiculturalism minister, to "tell everybody that culturally barbaric practices will not be tolerated in Canada." Kenney has been involved in the debate over Bill S-7, Zero Tolerance for Barbaric Cultural Practices Act, which passed recently.

Papp said there's a difference between a culture and some of its practices, and affirmed her pride in her heritage.

Like South Asian women, Jewish women are also programmed at a young age, Krowitz said. The ideal of shalom bayit (peace in the home) is "the ultimate value we all aspire to." But that also makes it "one of those things that prevents women from recognizing, disclosing, or admitting to themselves or to their community that they don't have shalom bayit."

Domestic violence can be found across the Jewish denominational spectrum, and regardless of economic and educational background, Krowitz said. "It can happen to anyone."

One-in-four women will be abused in her lifetime, she added.

"We have a lot of our own cultural stuff," Krowitz said. "We don't call it honour. We call it shame, shandeh."

Educating the community is important, Krowitz said, because abuse can be subtle, and many women don't name it.

Pride of Israel's Rabbi Sean Gorman thanked Papp and addressed his daughter, telling her she could pick her own husband, but that if she decided she didn't like him, to come home. "There will be a safe bed, and a full refrigerator for you." ■

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'It's not going to get cheaper'

CONTINUED FROM PAGE 8

Leizer said that although they did trade a faster-paced life in Toronto for a slower pace in Ancaster, they didn't have to compromise their desire to be part of a Jewish community. As a volunteer with the Hashomer Hatzair Zionist youth movement and members of the Conservative Beth Jacob Synagogue in nearby Hamilton, and with his two youngest children enrolled in Hamilton's Kehila Jewish Community Day School, Leizer said being involved in the Jewish community is easy.

"If you want to be involved, you're involved... I feel like I'm more involved now than I have ever been in the Jewish community. We have a stronger connection than we would have otherwise... in Toronto."

Anita Benabou Rozenblat and Brittney Rozenblat of the Rozenblat Realty Group said that although the real estate market in Montreal is not as inflated as in Toronto, people who want to live in established Jewish areas also must pay a premium.

"When families who are Jewish want to live in Côte St. Luc or Hampstead, the price is different... In Côte St. Luc, if you're talking about an average size [starter home], that can cost you about $500,000 and up... The same identical home can be found [elsewhere] on the island of Montreal for as low as $250,000," said Benabou Rozenblat.

Rozenblat, a 25-year-old newlywed, said she recently moved into Côte St. Luc and had to pay a premium on her house and taxes "through the tuches... but for me it's worth it, because I'm near my friends, near my family, near my synagogue. It's a little less favourable, because I'd want to live in a bigger house, but this is what we're starting off with."

She said that it doesn't seem like there are any new Jewish neighbourhoods forming, but many Jews are continuing to settle in Dollard-des-Ormeaux, a suburb about 25 minutes outside of Montreal. "There, the homes are much more affordable, within the $250,000, $300,000 price range."

Lesli Green, Federation CJA's chief communications officer, said that while there haven't been any major changes in Montreal regarding where Jews are choosing to settle over the last several decades, the Jewish population in the West Island, a residential suburb, has grown steadily.

"What we're finding is that, where Dollard-des-Ormeaux was a concentration, now some people are moving to other parts of the West Island as well. It's widening a bit," Green said.

Buyers looking for a home in Jewish neighbourhoods in Montreal pay a premium.

She said Côte St. Luc, the area with Montreal's largest Jewish population, is home to about 20,000 Jews. The West Island has the city's second-largest Jewish community, but Hampstead has the highest concentration of Jews, with about three-quarters of its residents identifying as Jewish.

Benabou Rozenblat said that in Côte St. Luc, there is a new development of about 50 townhomes that are meant to be affordable options for young families, but with price tags of $400,000 to $500,000, people are still finding them unaffordable.

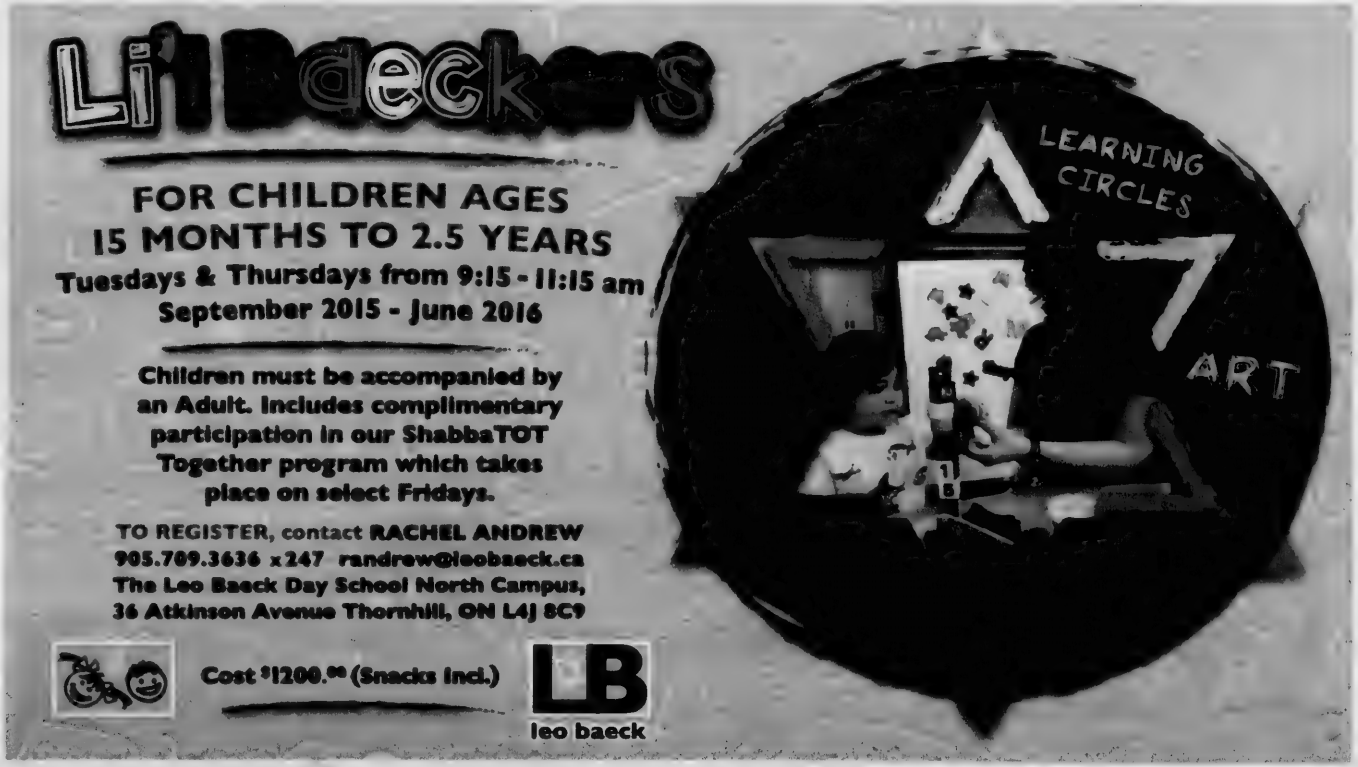
Rachel, 29, who is married with two kids, said she is currently searching for a home in Côte St. Luc, because she wants a home close to her children's Jewish day school.

"Even the new construction that is supposed to be affordable for young families is not really affordable. We have to go into an area of Côte St. Luc that is a little bit deeper and further away from the school, but at least you can stay in the community and you're around other Jewish people," she said.

"But I have friends who have condos in Côte St. Luc and are looking to buy houses, but because the prices are so high, they're waiting to have more children because they don't have the space for them."

She said despite the fact that homes in the Jewish community are much more expensive than other parts of the city, she hasn't given up on her desire to live there.

"I think it's important for us, mostly, that the kids are close to the school. I would rather give up my car and have one less payment to make for a car and put that toward my mortgage because it would be better for my kids." ■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THE CANADIAN JEWISH NEWS
JUNE 18, 2015

Anti-Semitic incidents hit record high in 2014: B'nai Brith

But new report from Statistics Canada reveals drop in incidents in 2013 from previous year

PAUL LUNGEN
plungen@thecjn.ca

A bus shelter in that was vandalized in July 2014 in Thornhill, Ont. FILE PHOTO

B'nai Brith Canada has been tracking incidents of anti-Semitism for more than 30 years and according to its *Audit of Anti-semitic Incidents*, released June 11, 2014 was a record year.

B'nai Brith reported 1,627 incidents in 2014, a 28 per cent increase over 2013.

"This is consistent with data gathered by other human rights organizations around the world, such as the Anti-Defamation League, [which] reported a 21 per cent increase over the previous year," B'nai Brith said in a statement.

Michael Mostyn, CEO of B'nai Brith, attributed the jump in numbers to a reaction to last summer's Israel-Hamas conflict. "A landscape emerged which has help legitimize anti-Semitism, via anti-Zionism, as a legitimate form of political protest," he said.

"Criticism of Israeli policies soon became a condemnation of the Jewish People as a whole, reigniting interest in misguided boycott movements. In many cases around the globe, attempts were made to justify anti-Semitic attacks as support for anti-Israel ideology, despite the fact that Jewish people, and not the Israeli government, were the target."

According to the audit, 238 incidents of vandalism were reported to B'nai Brith in 2014, along with 1,370 incidents of harassment and 19 instances of violence.

The jump in incidents was consistent with findings reported by the Toronto Police Services' *Hate/Bias Crime Statistical Report*, released in March.

Toronto police reported that hate crimes went up by 11 per cent in 2014 over 2013, and that Jews were the single most targeted group, followed by blacks and members of the lesbian, gay, bisexual, transgender and queer (LGBTQ) community. Jews were the victims of 44 incidents out of a total of 146, or 30 per cent.

Meanwhile, only days before B'nai Brith released its findings, Statistics Canada published its *Police-reported hate crime in Canada* report for 2013.

Citing data collected by police forces across the country that serve 86 per cent of the population, StatsCan noted that hate crimes in Canada dropped by 17 per cent in 2013, compared to 2012. However, among those categorized as victims of religiously motivated hate crimes, Jews were the single most targeted group, with 181 crimes.

Altogether, police in 2013 reported 1,167 criminal hate incidents across the country, down by 247 from the year before. Blacks, Jews and people identified by their sexual orientation were the most frequently targeted victim groups.

In addition to covering different years, the discrepancy in the B'nai Brith and police findings has in past years been attributed to different standards.

Police report incidents that rise to the level of criminality. Events recorded by B'nai Brith often fall short of that.

In one incident in B'nai Brith's audit, which took place in Montreal, a woman writing school entrance exams was refused accommodation for a test that fell on Yom Kippur.

More serious – though much more rare – were incidents of violence reported by B'nai Brith: in June, an arson attack took place in Montreal, and in July, "multiple assaults [took] place at pro-Palestinian or pro-Israel rallies [in Winnipeg and Calgary]. In some cases, victims are hospitalized."

B'nai Brith categorized incidents as either mischief, involving property, violence or harassment.

"Harassment is the most prevalent form of anti-Semitism, manifesting in a multitude of ways, from the posting of online images to the shouting of threats and slurs in the streets," the audit stated.

According to StatsCan, 84 per cent of the incidents affecting Jews from 2010 to 2013 were non-violent.

"Three-quarters of hate crimes targeting Jewish populations were mischief: seven per cent were mischief motivated by hate in relation to religious property, and 68 per cent were other mischief motivated by hate," StatsCan found.

"Violent offences accounted for 16 per cent of hate crimes targeting Jewish populations over this four-year period. The most common violent offence was uttering threats, accounting for 37 per cent of violent incidents (six per cent of all Jewish hate crimes). Assaults (of all types) comprised 20 per cent of violent Jewish hate crimes, or 3 per cent of all Jewish hate crimes."

StatsCan reported, however, that 67 per cent of incidents involving people's sexual orientation were assaults and 83 per cent of the victims were males.

Among hate crimes related to race or ethnicity, black populations were the most frequently targeted (22 per cent of all hate crimes) in 2013. For religion-motivated hate crimes, those targeting Jewish populations were the most common (16 per cent of all types).

Altogether, 181 hate-motivated crimes targeted Jews, a rate of 54.9 incidents for every 100,000 Jews in Canada, or 0.0549 per cent.

Len Rudner, director of community relations and outreach for the Centre for Israel and Jewish Affairs (CIJA), said the StatsCan report "is a good news, bad news kind of thing.

"The bad news is that we have hate crimes, with more than 1,100 incidents in 2013. The good news is that the number the year before was more."

"The 181 incidents involving Jews is the lowest we have seen since 2008, when the number was 165. That's good news," he added. "On the other hand, we have to recognize that Jews, who represent one per cent of the population, are targeted at a rate beyond its proportion of the population."

Rudner urged people who have been victims of hate to contact police.

"That will improve the likelihood that the individuals who engage in this activity will be apprehended and face the consequences of their actions," he said. ■

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Adath Israel's Rabbi Schild celebrates two key milestones

SHERI SHEFA
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He's been celebrated for his service to Adath Israel Congregation, which he's been a part of since 1947. He's been praised for the books he's written, one a memoir about surviving the Dachau concentration camp and his achievements in the years following the Holocaust.

But late last month, about 600 Adath Israel congregants, dignitaries, family and friends gathered to celebrate Rabbi Erwin Schild's 95th birthday as well as his 70 years of marriage to his wife, Laura.

Rabbi Schild, who served as Adath Israel's spiritual leader from 1947 until 1989 and has been rabbi emeritus since then, told *The CJN* that the fact so many people made the time to be a part of the event in his honour "illustrates the very close personal relationship I've had with the synagogue and the membership."

"We've had a pretty unique relationship from the very beginning," Rabbi Schild said.

"When I started, it was a small parochial congregation. It was called the Roumainishe Shul. [Officially, it was the First Roumanian Hebrew Congregation Adath Israel.] It was a membership that consisted almost entirely of Jewish immigrants from Romania and perhaps a few people that married into that community... There was a strong bond between myself and a large number of the congregation, and that has characterized and carried over into the celebration that we had."

Alan Applebaum, a past president of Adath Israel and chair of the event, said this celebration was "literally a once-in-a-lifetime opportunity to share in that longevity of marriage and longevity of age that he could share with his congregational family and members of the greater community with whom he's had a relationship over the years."

Applebaum said the members of his family, who have been with the shul for 50 years, have a very special relationship with Rabbi Schild.

"Rabbi Schild actually officiated at my bar mitzvah... but he also officiated at two of my children's weddings, and he buried both my parents. He was a very good friend of my parents. In fact, my father's eulogy is in one of his books," Applebaum said.

"However, he's done that with dozens of people, which is why there was such an outpouring of warmth."

He said among some of tributes at the May 31 event were speeches by Rabbi Schild's son, his eldest granddaughter, and a niece from Montreal.

Rabbi Schild, a native of Germany who was awarded Germany's Officer's Cross of the Order of Merit, was also addressed by Walter Stechel, Germany's consul general in Toronto.

Applebaum said a handmade chupah, donated by the Kepecs family, was presented to the shul in honour of the Schilds' 70th wedding anniversary last December.

Rabbi Schild said the event itself and the amazing turnout by congregants vindicated a decision he faced early in his career.

"In 1950, I was already a rabbi of the Roumainishe Shul, and I also had a small position at the University of Toronto. In 1950, I had an offer from the university to get a more permanent position, but the condition was that I give up the rabbinate," he recalled.

"I had to make a decision about whether I wanted to be a rabbi or whether I wanted to be an academic. [At the tribute event], my choice was vindicated, because I felt from the very beginning that I wanted to influence people. I don't only want to acquire and promote knowledge, but I want to influence people. While you do influence students, it is a very transient population, whereas in a synagogue, you can have a more permanent population, and so if I ever had any doubts about whether I did the right thing, they were alleviated last [month]."

Rabbi Erwin Schild

> *I had to make a choice about whether I wanted to be a rabbi or whether I wanted to be an academic*

Speaking about the success of his seven-decades-long marriage, he gave all the credit to his wife, Laura.

"She was forbearing, accommodating, unselfish and realized the importance of my work with the congregation. And it relieved me of many domestic obligations that I would have as a husband and father. But I don't have a prescription for a long marriage. Jocularly, I say, you just have to keep on going. That's all. Naturally, it's mazal, it's luck that my health has endured, and my wife's health as well, so that we have been able to see [three] children, [12] grandchildren and [45] great-grandchildren. With any bit of luck, we may even have great-great grandchildren," he said, adding that his oldest great-granddaughter is 17.

Rabbi Erwin and Laura Schild at their wedding

Applebaum said that although the celebration was meant to honour Rabbi Schild and his wife, the congregants also benefited.

"Everyone walked away feeling good that they had an opportunity to share in that kind of simchah, which is such an unusual one to share." ■

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The Sarah and Chaim Neuberger Holocaust Education Centre, UJA Federation of Greater Toronto, and Canadian Jewish Holocaust Survivors & Descendents extend sincerest condolences to the Friedman family on the passing of Arnold z"l, a Holocaust survivor speaker and long time volunteer who was recognized for his work in Holocaust education.

May his memory be a blessing.

Sarah and Chaim Neuberger Holocaust Education Centre | Canadian Jewish Holocaust

Manitoba students learn about Israeli legal system

MYRON LOVE
PRAIRIES CORRESPONDENT

Bryan Schwartz

It was three weeks of non-stop highlights for the 40 mostly University of Manitoba law students who took part this spring in the fifth annual Mishpatim program, an academic partnership between U of M's law school and Hebrew University of Jerusalem.

"I found myself on the edge of my seat throughout our lectures," said law student Alex Robertson. "Prior to attending this trip, I had never been to Israel, and I had a very cursory knowledge of the history and issues Israelis face. I have come away with a far greater understanding and appreciation for the history, along with the challenges and amazing accomplishments, of the Israeli people and the State of Israel."

The Mishpatim program focuses on the nature of the Israeli legal system and how Israel applies its constitutional and regulatory framework to its social and economic challenges, then compares them with the Canadian experience.

Areas of study include Israel as a "start-up nation" and its rise as a world leader in high-tech innovation, as well as its challenges integrating into the mainstream economy groups such as ultra-Orthodox Jews and various Arab minorities, in addition to newcomers from Ethiopia, refugees from Darfur and guest workers.

Robertson's fellow law student Sara McGregor said she was "truly impressed with the quality of instruction that my fellow participants and I received during our time at Hebrew University. In addition to our daily lectures, the guest speakers and field trips that were arranged for our benefit were truly eye-opening."

She said she particularly enjoyed the visits to the Knesset and Israel's Supreme Court, as well as a stop at Yad Vashem near the end of their time in Israel.

"I learned so much about Israel, its history and people, as well as the country's hopes for the future in a way that I never could have from here in Canada," she said.

U of M law student Sherry Brown said the program far exceeded her expectations. "Seeing the country of Israel was simply breathtaking," she said. "The course was interesting and thought-provoking. The topics that were covered helped to provide context to the whole experience."

She particularly enjoyed learning about start-up businesses. "Concepts like business incubators were new to me and exciting," Brown said. "The information we received in class and then having the opportunity to meet with start-up companies in Tel Aviv sparked a new area of interest for me. Since coming back to Canada, I have been taking note which law firms work with start-up companies and what that might entail."

Mishpatim was conceived by U of M law professor Bryan Schwartz, in conjunction with the Winnipeg chapter of the Canadian Friends of Hebrew University (CFHU). Schwartz has been with U of M's law faculty since 1981. In 1999, he became the inaugural Asper Professor of International Business and Trade Law. He's also the founding and general editor of the *Asper Review of International Business and Trade Law* and has been a board member of the Winnipeg chapter of the CFHU for many years.

"Israel has had to face many of the challenges – often at an especially intensive and complicated level – that Canada has had in respecting individual and minority rights in general, and in the particular context of addressing security threats, including terrorism," Schwartz said.

"We are hoping that the lessons learned will give Canadian students much to think about in terms of lessons to be emulated or avoided in addressing some of the comparable problems in Canada - itself a society with traditional peoples, such as First Nations citizens, many newcomers from all over the world, and interested in developing a culture of risk taking and innovation."

The program's inaugural year consisted of about 20 U of M law students. This year, the 40-person group, which left for Israel May 3, also included two U of M business students and three law students from the University of Saskatchewan.

Schwartz's goal is for Mishpatim to become a national program for both law and business students from across Canada. "We are also hoping to open the program up to practising lawyers and businessmen," he added. ■

Auschwitz-born woman confronts SS guard at trial

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Angela Orosz-Richt WJC PHOTO

In an electrifying testimony, a Montreal woman who was born in Auschwitz told former SS guard Oskar Groening at his trial in Germany that she can never forgive him.

Angela Orosz-Richt, whose Hungarian mother gave birth to her on Dec. 21 or 22, 1944, in the death camp, was a witness for the prosecution of Groening, 93, who is charged with 300,000 counts of accessory to murder.

"In memory of my father, who I never knew, and in memory of my mother, who had given birth to me in those indescribable conditions, beaten by SS men, surviving on less than 400 calories a day, for that and for everyone you helped murder, I cannot forgive you, Herr Groening," she said.

Orosz-Richt weighed just one kilogram at birth and barely survived.

The trial, which opened in April, is being held in Lueneburg state court. Groening, who was an SS sergeant, has been dubbed the "accountant of Auschwitz" because his job was to make an inventory of the belongings confiscated from prisoners.

He has declared his "moral guilt" in being part of the functioning of the camp, but says he had no part in the killing.

Orosz-Richt, who returned to Auschwitz for the first time for the 70th anniversary of its liberation on Jan. 27, testified that she was at first reluctant to appear at the trial.

But she changed her mind in order to speak about the suffering of her family and the hundreds of thousands of Hungarian Jews deported to Auschwitz, where more than 90 per cent of them were murdered.

She testified June 2, her father's birthday.

"I have a mission... To stand and point an accusing finger at those responsible for the inhumanity into which I was born. Those who helped, watched and profited from the terror. Those like you, Herr Groening."

Her mother, Vera, was from an educated and sophisticated Budapest family. Her father was a prominent architect. Vera married Tibor, a lawyer, in March 1942, and was happy until the Nazi invasion in April 1944. They were deported to Auschwitz in May. Her pregnant mother never got over the trauma of their arrival, being herded and beaten amid machine-gun-toting guards and barking dogs.

"Perhaps you remember her, Herr Groening. She was a light brown-haired beauty with greenish grey eyes," Orosz-Richt said to the defendant. "Perhaps you saw her standing in that line to be judged by the angel of death, Dr. Josef Mengele. I know you saw others join that line."

She said Groening knew what happened when prisoners were sent to the "showers," that they were actually gassed and died a horrible death "foaming [from the] mouth and bleeding from various body parts."

Her parents were allowed to live, but they never saw each other again, and her father was "murdered by exhaustion – forced to work until his dying breath."

Her mother worked in a warehouse sorting prisoners' belongings. "Those were the valuables you kept account of, Herr Groening, the bookkeeper of Auschwitz."

Five months pregnant, her mother was forced to perform heavy labour. Later, she was assigned to the kitchen, which Orosz-Richt believes is the only reason she, her unborn child, survived to birth.

Seven months pregnant, her mother was made "a human guinea pig" by Mengele's team, she said. They tried sterilization experiments, injecting "caustic chemicals" into her cervix, which reached the fetus that became Orosz-Richt. "Those experiments are the reason I do not have any brothers or sisters," she said.

At eight months, an abortion was suggested by one of Mengele's doctors, a sympathetic Hungarian woman. "When you give birth, you don't know how Mengele will react. If he is in a good mood, only your child will die. But if Mengele is in a bad mood, both of you are going to the gas chamber," Orosz-Richt's mother was told.

Her mother dreamed that night of her own mother begging her not to abort. She gave birth in a bunk helped only by a fellow prisoner. The fact the baby was so small and couldn't cry "was the only reason I survived," Orosz-Richt said. Orosz-Richt believes she and Gyorgy Faludi, who was born the day of liberation, are the only two people born in Auschwitz who survived to that day.

Orosz-Richt was very sickly in her first year, weighing only three kilograms at 11 months, and there was little hope she would recover fully. "The legacy of Auschwitz, of my mother's starvation and abuse, never disappeared completely," she said. "I stand less than five feet tall today."

She regrets there's no grave where she can visit her father, who died at 32. Her mother died in Toronto at 71, plagued by nightmares about Auschwitz on her deathbed. ■

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Assisted death forbidden, rabbi tells ethics conference

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

If physician-assisted suicide becomes legal, at least 13,500 Canadians will die that way each year, a Montreal rabbi argued at a Jewish medical ethics symposium on end-of-life care.

Rabbi Raphael Afilalo, director of pastoral services at the Jewish General Hospital (JGH), said the figure is his "conservative projection" based on statistics in the Netherlands where it has been legal for doctors to provide lethal drugs for several years.

Rabbi Afilalo estimates more than 2.4 million people globally will die this way annually, and he's taking into account only the 50 most populous countries. (His calculation is based on the ratio of .038 per cent of the total population, or 6,386 annual deaths, out of the Netherlands' population of 16.8 million.)

Rabbi Afilalo, who convened the conference, warned that he believes the trend toward acceptance of what he calls "active euthanasia" is growing worldwide, even in Israel, where it's been raised in the Knesset.

In Quebec, it will soon be a fact. Bill 52, An Act Respecting End-of-Life Care, passed in June 2014, is due to come into force at the end of this year. It provides for "medical aid in dying," that is, a physician may administer to a consenting adult patient, whose condition is considerable hopeless and is suffering, drugs that result in death.

Rabbi Afilalo fears Quebec could follow the Netherlands and Belgium where, he said, depression, for example, can be cause for assisted suicide and some patients have been killed without their explicit consent.

The Supreme Court's decision in February that the Criminal Code section that outlaws assisted suicide is unconstitutional likely means that there will be no court challenge of Quebec's law based on the Criminal Code. The court has invited Parliament to draft new legislation.

Rabbi Afilalo was unequivocal that Judaism proscribes taking another life under any circumstances except self-defence.

He finds Bill 52 vague in defining an "incurable" condition and "suffering," particularly when it's psychological.

"Without clear parameters, a Pandora's box is opened," he warned.

He made clear that he was not speaking for the JGH, under whose the auspices the daylong conference was held, primarily for health-care and social services professionals and lawyers, as well as interested members of the public.

Besides the ethical aspect, it was clear from panellists that many practical questions from a medical and legal standpoint remain to be answered about the new law.

Lawyer Gordon Kugler, left, and Rabbi Raphael Afilalo JANICE ARNOLD PHOTO

The JGH, like other hospitals in the province, is required under Bill 52 to formulate a policy on this issue, which it has not yet made known.

Speaker Dr. Eli Segal, a JGH emergency department physician, said that on moral and religious grounds, he does not support euthanasia – the term he also favours.

"I find [the law] a bit frightening as a physician. As a health practitioner it goes against our primary instinct to heal. To kill is very scary," he said.

He believes better use of pain control and psychiatric support, and especially more accessible palliative care in Quebec are better recourses.

But it's now the law, and polls show a majority of Canadians, the largest in Quebec, do want the option of physician-assisted suicide, he said, so the medical profession has to establish an approach.

Bill 52 does not force any doctor to assist with dying, which is a great relief to Segal, as an observant Jew. However, if he refuses, it means he may be "dumping it on a colleague… Will someone become the hatchet man for the hospital?" Segal wondered.

Surveys show a wide discrepancy among doctors, Segal said. Only about 20 per cent in Canada said in 2013 they would assist with dying, while two-thirds of those in Quebec said they favoured that option.

Segal said he fears the law could lead families to pressure patients to choose that option, because they don't want the burden or are after an inheritance. If doctors can deliberately take lives, it could also lead to a mistrust of the medical profession, he said.

He's also concerned the law could eventually be extended to include those with dementia or youths with incurable diseases.

Audience member Dr. Paul Saba, a leader among physicians opposing the law, said 70 per cent of Quebecers don't have access to adequate palliative care. With the government cutting budgets, he worries euthanasia will become a cheaper alternative.

Rabbi Afilalo said he tried hard to find a doctor in favour of assisted dying to speak, but could not. "One said yes, but backed out at the last minute. I understand why they are uncomfortable." ■

Alternative day school downsizes due to funding woes

ABIGAIL CUKIER
SPECIAL TO THE CJN, HAMILTON

All four of David Shore's daughters have attended Kehila Jewish Community Day School in Hamilton. His youngest, though, won't be able to graduate from the school.

This spring, Kehila's board of directors made the difficult decision to close the kindergarten-to-Grade 5 school due to lack of funding and low enrolment.

But there is hope. A group of parents of current kindergarten and Grade 1 students has decided to keep the school open for next year with between 11 and 15 students. A new board has been formed and the goal is to grow the school up to Grade 5 again.

"It was my great hope that my youngest daughter would graduate from Kehila like her three older sisters," said Shore, the past chair of the school's board. "But we felt we needed to make the decision to close the school because we would not be able to raise the necessary funds to operate in our current form."

Kehila was opened in 1999 by a small group of parents seeking an alternative to the Hamilton Hebrew Academy. They wanted a school that was pluralistic and egalitarian. Kehila prides itself on integrating secular studies with Jewish customs and religion, as well as on an "arts-enhanced curriculum" that lets students "explore subject areas through music, drama, visual arts and dance."

Kehila Jewish Community Day School is an egalitarian alternative to Hamilton Hebrew Academy.

The school, which is housed in Temple Anshe Sholom, opened with five children and peaked at 41. It had 26 students enrolled this year.

"The Hamilton Hebrew Academy community is very welcoming and very warm, but it is not what some families are looking for. The priorities and teaching style are that of an Orthodox school," Shore said.

Since its founding, Kehila has insisted that every student who desires a Jewish education should receive one. With between 40 and 80 per cent of students receiving tuition subsidies over that time, Kehila has always relied heavily on donations and annual fundraising efforts.

Ryan Lobb, who has three children at Kehila, is the new chair of the board.

"I feel it is important to give a choice to the Hamilton Jewish community for an egalitarian and pluralistic school which supports both Beth Jacob and Temple Anshe Sholom synagogues," he said.

While there's still a funding shortfall for next year, the need is not as great with fewer grades. For 2015-16, the funding gap stood at $65,000. Lobb said $20,000 has already been pledged, leaving $45,000 still to be raised. To run the school with the upper grades (2 to 5) would have required closer to $80,000.

Kehila receives funds and support from the Hamilton Jewish Federation, and the amount is based each year on the number of students beyond junior kindergarten. Shore said he did not ask the federation to bail out the school and is hopeful funds can be raised privately.

"Kehila contributes to the rich diversity that exists in Jewish Hamilton and provides choice for families in Hamilton who want their children to receive a non-Orthodox Jewish education," said federation CEO Barb Babij. "Federation is funding Kehila again this year. If Kehila were to close, we would lose that choice in Hamilton and would lose something precious, probably for good."

Neither Shore nor Babij would reveal the precise amount of money the school receives from federation, and Babij did not answer when asked if the federation would consider providing the school with extra funding to keep it open.

Lobb said the school needs to increase enrolment, fundraise for bursaries and find donors to fund its special-needs program. Kehila employs one part-time and one full-time educational assistant.

Shore believes in the need for an alternative for Hamilton families.

"This year, of the 26 students, almost none of them would go to Hamilton Hebrew Academy if Kehila didn't exist. Maybe one or two and the rest would have gone to public school. I think that would be a shame," he said. "Having the alternative meant 26 kids this year received a high-quality Jewish education who otherwise wouldn't have." ■

Parent seeks spot in first Bialik board election since 2005

SHERI SHEFA
sshefa@thecjn.ca

For the first time in 10 years, Bialik Hebrew Day School parents will have a say in who is elected to the school's board of directors.

After attempting for two years to become a member of Bialik's board of directors, Joel Levitt, a parent at the school, forced an election. It was scheduled to be held June 17 prior to Bialik's annual general meeting.

Levitt explained that every two years, a nominations committee recruits and accepts recommendations for candidates to be acclaimed to the board. The committee nominates a slate of 10 people, and typically, they are all acclaimed, unless a parent who wants to be considered for the board solicits five signatures to force an election.

Bialik's 23 directors are made up of parent and community members, Na'amat and Labour Zionist Alliance appointees, a PTA chair, the past president of the board and life members. Board members other than life members serve for a two-year term.

"My oldest daughter is in Grade 8 this year. She's graduating, so the entire span of her school life, there have not been any elections," said Levitt, a Toronto-based lawyer.

Levitt said when he inquired two years ago about putting his name forward to be elected to the board, he was told he didn't have enough related experience.

"I was told… I didn't have the experience that was necessary, because I hadn't sat on any committees, and I thought that was fair enough, because the truth is, I had not," he said. "I sat on one committee… but I wasn't able to gain the experience they indicated I needed, and came to the process again this year and decided I would put my name forward again, and I was not recommended."

Determined, Levitt gathered the required number of parent sponsorships to be considered a nominee and force an election.

"If five people sign off on your nomination… that triggers the election process. I decided that I was interested in a little more transparency as to the process, and I thought it would be good for there to be a voice from the parents as to who is elected to the board, rather than it being confined to the nominations committee. Not that I think they don't try to do the best they can, but I think in any process, open elections are a fantastic thing."

> *I decided I was interested in a little more transparency*

He said he also succeeded in putting a proxy system in place, which would allow parents to appoint someone to vote for them if they couldn't make it to the June 17 election. "This was something that is actually required by legislation, but which Bialik had not previously had in place," he said.

"So to me, those are both big accomplishments. They open up the process, they give the parents the ability to speak and there has been a general feeling at Bialik, or at least, a perception, that the board is a closed community. This gives them the opportunity to come forward if they want to have their voice heard. To me, that is very important. I'm all about transparency, about people understanding and having knowledge about what's going on. I think it would be great for the school, and it is great for any institutional process."

Levitt said he wants to be on the board because he's concerned about the future of Jewish education and wants to offer ideas on how to solve the problems associated with lower enrolment in Jewish day schools.

He said he's heard from people who support his decision to run for election.

"People tend to let things go because they are busy with other things and so people say, 'It's great that this is happening and we're thrilled that we have the opportunity to have our voices heard.'"

Requests to interview Bialik board members went unanswered, and the school's spokesperson offered no comment. ■

INTERNATIONAL

Refuge is a false promise for asylum seekers in Israel

TALIA J. MEDINA
TEL AVIV

It's 2 p.m. on a Sunday in Tel Aviv. The sun is shining on the cerulean sea while an ocean breeze is gently kissing beachgoers. Not too distant from the heart of Tel Aviv's lavish lifestyle sits the Central Bus Station, a hub through which to bounce from one city to the next for those lucky enough to hold Israeli citizenship or a traveller's visa. For those lacking this luxury, the Central Bus Station becomes a destination: a place where the unfortunate are dumped and left to wander the streets of south Tel Aviv in fear and uncertainty.

Many of these people have travelled treacherous lengths, spending days or weeks crossing the desolate Sahara Desert motivated by the hope of protection and refuge when they reach the Jewish state. If successful in crossing Israel's border and seeking asylum, most of them, primarily from Eritrea or Sudan, will quickly discover that they are no less unwanted here than they were in their native lands. In Israel, these 47,000 asylum seekers are known as infiltrators.

The office of the Hotline for Refugees and Migrant Workers is bustling on this afternoon, as Sundays are the start to the workweek in Israel. These refugees know their time is limited.

"I have a B/1 Visa which only gives me the chance to work," Ghebvehiwot told *The Media Line*. Ghebvehiwot came to Israel in 2007 via Ethiopia after leaving his home in Eritrea. "I have to renew my visa every two months, and I don't know what will happen after the two months. I have to live with fear."

Ghebvehiwot is one of the lucky ones given the right to work, and he uses it serving as an activist, community co-ordinator and translator at the Hotline. But he says less than 1,000 refugees are given this visa. The majority receive a Conditional Release Visa which protects them from deportation but does not give them permission to work or grant them social benefits. This visa also gives the government permission to detain them at any time, for any reason, indefinitely. There are some though, who are not given any documentation at all, regardless of how many times they have filed for it.

Though the government explicitly denies them the right to work – a detrimental decision not only for the people but the surrounding community – many seek employment opportunities regardless. Astute asylum seekers have found a loophole to work via a middle man.

African asylum seekers protest their conditions in 2014. FILE PHOTO

"There are companies that know the system well and know the government cannot punish them even if they employ these people," Ghebvehiwot said. "There was a decision from the court to not punish, but it's not a legal announcement or an official announcement. Just an internal decision."

Ghebvehiwot says a middle man can help refugees find employers willing to hire them for basic jobs Israelis don't want, like dish washers or construction workers, but working within a private business sector is difficult as some employers are still afraid of the repercussions if the government finds out they're hiring illegal workers. Most businesses in Tel Aviv are aware they can hire asylum seekers with little fear of consequence, but not many establishments outside the city know about the lack of enforcement. This prevents refugees from dispersing and seeking employment in other cities like Jerusalem or beyond.

Another factor confining them to Tel Aviv is the visa renewal. Up until last year, those seeking visa renewal could go to nearly 20 offices around Israel in almost any branch of the Ministry of Interior. There are now only three and only one just outside of Tel Aviv is open every day during the workweek, causing excessive lines which results in not everyone being taken care of.

"People sometimes have to wait for eight hours a day and then they still don't manage to get into the centre," Anat Ovadia, spokesperson for the Hotline for Refugees and Migrant Workers, said. "So they have to go home but they don't have any paper that says they started the procedure. So now they are in danger of being arrested, they are in danger of being fired because the employee will say 'OK, well you missed the whole day so I'm firing you' and also maybe their landlord will kick them out because now they don't have a visa. Everything is so fragile."

These asylum seekers have this pressure hanging over them every two months, preventing them from planning their lives beyond that time-frame. If their visa is not renewed, they are summoned to Holot, a detention centre surrounded by nothing but the Negev desert near Egypt's border.

Holot opened in December 2013 as a solution to detain those with negative or neglected asylum requests. The facility is under the responsibility of the Israel Prison Service. A three-metre razor-wire fence encapsulates the 1,900 refugees who are currently living there, forced into this "open facility." Though they are not prisoners, they are treated as such with constant body searches, nightly roll calls, interrogations and not much else to look forward to.

"Most people don't wake up until 11 or something because we have nothing to do," Teshume said. Originally from Eritrea, the 54-year-old has been detained since Feb. 17, 2014. "We just walk around if it's a sunny day and wait for lunch. Very few people study English. But we teach each other. There's nothing to do. At dinner we'll go around Holot just to move around. Some people will walk a few kilometres away but then they must come back for roll call."

The bleak meals they look forward to are usually just rice but, according to Teshume, on one of the rare good days they also get eggs. Often times, detainees try and smuggle in tomatoes or onions.

"The food here is bad so you have to provide for yourself," Teshume explained. "People will buy white flour and they'll hide it outside Holot. Then you only need hot water and you can make porridge."

The government is also threatening to send asylum seekers to an actual prison if they don't "volunteer" to return to Africa. With "voluntary return," the Israeli government sends these refugees to a third country like Rwanda or Uganda along with a sum of money equivalent to about $3,500 (US).

The African Refugee Development Centre's operational manager Naomi Caplan told *The Media Line*, "they've always encouraged 'voluntary return' since we can't deport these people because either we don't have relations with those countries or it's a UN humanitarian issue."

Caplan says the Israeli government has started pushing for "voluntary return," threatening to send people to prison if they don't comply. She noted she's unsure if they'll follow through with it or if it's merely a scare tactic.

After multiple attempts at reaching various Knesset members and representatives from the Ministry of Interior, no one was available to comment on these claims.

A major problem with the "voluntary return" approach is that there is no legal documentation that proves these refugees will be safe. According to numerous reports from those who have left on "voluntary return," once they arrive in Rwanda, their money and legal documents are taken, forcing them to illegally cross the border to Uganda.

This process forces these asylum seekers to continue on a seemingly never-ending dangerous quest for safety. They are left in a fearful limbo. ■

The Media Line
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OPINION

'In distress you called, and I rescued you'

Sagi Melamed

Dedicated to my son Guy and his fellow graduates of the Special Forces Airborne Rescue and Evacuation Unit 669 training course, May 2015

Thousands aspired. Hundreds qualified. Scores started. And you few, completed the rigorous training and received your "cat" wings.

Some 18 months ago, during the first week of your basic training, Team Commander L came into your room late at night, turned on a stick-light, announced, "To be a warrior in this unit you have to work very hard," and then left. And hard you worked indeed.

After several months in the army, Guy shared his first insights into military service. "Abba, now I know you leave the army with three things: experiences, injuries and friends." Experiences you had and will have galore. Your list of injuries is too long and painful to detail. As for friends, how much closer can you be than to a teammate you have spooned with so as not to freeze on a cold winter's night, stinking from a week without showering, crammed into a goat cave during a week of survival training in the wilderness?

Gradually you were exposed to the abilities and the missions of the unit. Well into the course, Guy said: "I suddenly realized that if, God forbid, a pilot had to abandon his fighter jet somewhere in enemy territory, the whole country would rally to save him. Generals would issue orders, squadrons would be scrambled, units sent in, forces moved. But ultimately it would be down to us, the ones they call 'cats,' hanging from helicopter cables. We would be the ones responsible for rescuing him and bringing him home safely. This realization made me understand our responsibility and why and for what we are being trained."

At the graduation ceremony, I looked at the emotion-filled faces of the families. I tried to understand the source and significance of the tears that sparkled in the eyes of so many of us, fathers and mothers, grandfathers and grandmothers, siblings and girlfriends. Tears of pride – naturally. Concern for the safety of our sons – of course. But there was something more: amazement, and the realization that this was it. Understanding that the boy we had walked to Grade 1 not so long ago, to whom we had read bedtime stories, whose bar mitzvah we had celebrated – from today, that boy will be hanging from the end of the country's helicopter cable. The shoulders that so recently bore a schoolbag will now bear the responsibility to rescue any comrade – brother, sister, father – at any time, at any place, in any way.

> *The shoulders that so recently bore a schoolbag will now bear the responsibility to rescue any comrade, at any time, at any place, in any way*

Tears of pride mingled with sadness mixed with amazement. In my own eyes welled other tears, also from that typically Jewish blend of joy and sadness: the ceremony took place on the 20th anniversary of the passing of my mother Zahava, of blessed memory. You, Guy, were her first grandchild, and on her 20th yahrzeit, your grandmother also gives you a great big, proud hug.

During your comprehensive training, you learned to shoot, parachute, glide, dive and climb. You practised guerrilla warfare, survival, emergency medicine and much more. I don't know any other army in the world that invests so much in training and operating a rescue force like yours. It's one of the secrets of the IDF's strength. Without this commitment and ability, our army would be less strong and less determined.

The motto of the unit in which you serve as fighter-rescuers reflects its mission: "In distress you called, and I rescued you" (Psalms 81:9). Every IDF soldier, male and female, knows that if they get into dire straits while fulfilling their duty – in the air, at sea, on land or underground, within the country's borders or outside them – you will come, like cat angels, to bring them home.

Finally, I have a personal request: while you're rescuing others, please remember to also take care of yourselves. ■

KID FIGHTS AND LAWYERS

Family Matters

by

John Syrtash

B. A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 33 years

Question: My ex-wife keeps saying that my nine-year-old daughter doesn't want to see me even though we have a scheduled parenting plan. I haven't seen her in months. She keeps ignoring my emails I don't owe her a lot of money. I would like to go to court to enforce our agreement. However, I'm not sure I want to hire a lawyer. I have a job, but lawyers are expensive. Legal Aid won't help me because I work. I have some assets and a modest income.

What do I do?

Answer: Borrow the money, if necessary, but get an experienced family law lawyer. People have no hesitation financing a car. Right now, the Ontario courts are grossly overburdened by litigants attempting to represent themselves. Judges often complain that they continually have to explain the law and procedure rather than administer justice. "Duty counsel" court appointed lawyers in each Ontario Family Court have very limited responsibilities and only give initial advice to such self-represented parents and court appearances. That are not permitted so represent a parent. Usually, parents who represent themselves have little idea how the law works, what their rights are and how best to avoid the procedural mistakes that can cost them serious money in costs awards, nor do they know the best strategies to follow. Most importantly going to court may be the worst option of all. Good counsel can often avoid a courtroom confrontation altogether. They have all sorts of tools at their disposal that may avoid confrontation: Mediation, arbitration, custody/access assessments, conciliation, and four way meetings. And when things go wrong, and cases do go wrong, that hardly damns the success of good counsel in most situations where the money is invested wisely. Sadly, some children no longer see their absentee parents because the "other" Dad or Mom would not turn whatever resources may be necessary to get the job done. Years later, it is often impossible to seek access when the child is older.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, with experience in family law for 33 years. Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit

www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Obama's wooing of U.S. Jews not working, poll shows

RON KAMPEAS
JTA, WASHINGTON

It's early days for the White House's latest charm offensive among American Jews, but a new poll suggests that the wooing effort is having little effect.

The poll, published June 10 by J Street, a liberal pro-Israel group that generally backs U.S. President Barack Obama's Middle East policies, shows Obama stuck at the same mid-50s approval ratings he was registering in April, when U.S.-Israel tensions were prominently in the news.

Jim Gerstein, whose GBA Strategies conducted the poll, suggested that Obama and his supporters face an environment among Jews that has been shaped largely by the president's critics.

"The balance of criticism against the president on issues related to Israel has far outweighed the statements of support for the president, certainly among the organizations that have the largest reach," Gerstein told reporters.

The 56 per cent approval rating among Jews that Obama scored in the GBA poll is still about 10 points higher than the national average. It's also not the first time he has scored in the 50s among Jews. Obama's numbers among voting-age Jewish Americans have fluctuated throughout his seven years in office.

This poll, however, follows a high profile and intensive effort by the administration to reassure American Jews that he has the best interests of Israel and Jews worldwide at heart.

The White House launched the outreach in April after weeks of public tensions with Israeli Prime Minister Benjamin Netanyahu over the emerging Iran nuclear deal. Netanyahu's decision to accept an invitation from the Republican leadership to address Congress in March, and remarks by the Israeli leader during his re-election campaign that appeared to reject a two-state solution and denigrate Arab-Israeli voters, further irked the White House.

Last week's poll, conducted between May 31 and June 3 among 1,000 Jewish adults, showed just a gain of just two points – well within the 3.1 per cent margin of error – over an April 10 Gallup poll that showed Obama with a 54 per cent approval rating among American Jews.

The latest numbers come after Obama gave interviews to two prominent Jewish journalists — the *New York Times*' Thomas Friedman and *The Atlantic's* Jeffrey Goldberg – in which he discussed his closeness to Israel, and another with a leading Israeli television journalist, Ilana Dayan. He marked Jewish American Heritage Month with an impassioned speech on May 22 at the Adas Israel Congregation, a Conservative synagogue in Washington, D.C.

U.S. President Barack Obama

The theme of Obama's messaging is that he sees Israel as a key strategic ally, and also has an emotional attachment to the country and the Jewish people.

"To a young man like me, grappling with his own identity, recognizing the scars of race here in this nation, inspired by the civil rights struggle, the idea that you could be grounded in your history, as Israel was, but not be trapped by it, to be able to repair the world – that idea was liberating," Obama said in the speech at the synagogue.

"The example of Israel and its values was inspiring," he said. "So when I hear some people say that disagreements over policy belie a general lack of support of Israel, I must object, and I object forcefully."

Obama bristles when he is told he is not reaching Israelis and Jews on the gut level.

Over the years, the White House has pushed back against perceptions that Obama is cool on Israel, noting that the levels of defence assistance and co-operation between the countries are unprecedented and casting disagreements over Israeli-Palestinian peacemaking and the Iran nuclear talks as tactical, not strategic.

Still, the president's critics in the right-wing pro-Israel community have found traction with a narrative built on real and perceived gaps in the relationship.

Some of the criticisms have been grounded in fact, including the Obama administration's decision to keep details of the emerging Iran deal from Israel, in part because it believed that the Israelis were leaking the details to media.

But others are more fable, such as the claim that in 2010, Obama thanked six nations assisting Haiti following the earthquake there but did not mention Israel.

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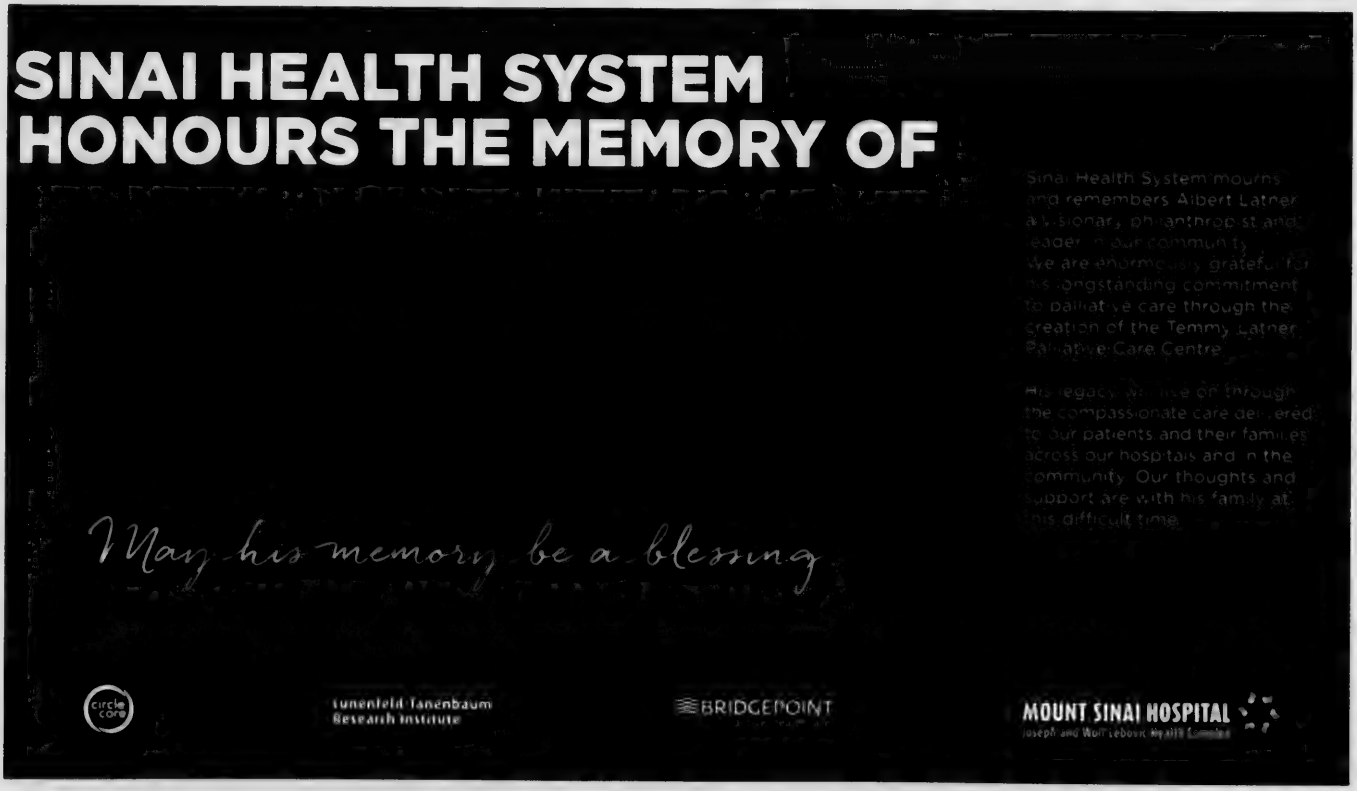

Some criticism is grounded in fact

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Obama incurred the wrath of groups like the Zionist Organization of America over Haiti, even though the president's statement in that case was made before Israeli relief crews landed in the country. Nevertheless, the idea that Obama deliberately snubbed Israel's Haiti relief has persisted, and reportedly is making an appearance in former Israeli ambassador Michael Oren's forthcoming account of the U.S.-Israel relationship.

The narrative of Obama's ill intent has appeared to help shape perceptions among Jewish-Americans.

While 57 per cent of respondents in the J Street poll agreed that Obama "has repeatedly demonstrated his support for the state and the people of Israel" and he has "led unprecedented military and security co-operation between the United States and Israel," a substantial 43 per cent agreed that he "unfairly undermines Israel's interests and does not sufficiently support the Jewish state" and "has gone too far in his criticism of Netanyahu and his criticism sends the wrong message to Israel's enemies." ■

Gaza operation justified under international law: report

JTA
JERUSALEM

Israel was "justified under international law" for launching its operation in Gaza last summer, according to a report issued by Israel.

The 277-page report released on June 14 said the escalation of attacks on Israel by Hamas and other terrorist organizations in the Gaza Strip justified its broader military operation. Several government bodies have been working to prepare the report since the end of the 50-day operation known as Protective Edge.

Israel has refused to co-operate with the United Nations Commission of Inquiry on the conflict, which was expected to release its findings this week, arguing that its charge made it automatically biased against Israel and that its head, Canadian William Schabas, came in biased against Israel. Schabas quit in February; the investigation was concluded by a former New York judge, Mary McGowan Davis.

The Israeli report presents the background to the operation, including the escalation of cross-border attacks by Gaza terror groups. It also examines Israel's efforts at self-defence, steps taken to minimize civilian Palestinian casualties and Israel's ongoing investigation since the end of the conflict into violations of the laws of war by its soldiers.

Israeli Prime Minister Benjamin Netanyahu, upon receiving the report, said that it "presents the true picture" of Protective Edge.

"The report proves unequivocally that the actions carried out by the IDF and the security forces during the operation were in accordance with international law," Netanyahu said. "They were done out of the need to defend the citizens of the state from a murderous terrorist organization that perpetrated a double war crime. It deliberately fired at civilians while intentionally hiding behind civilians.

"Whoever wants to automatically – and without foundation – blame Israel, let them waste their time with the UN Human Rights Council report. For our part, we will continue to defend our soldiers and they will continue to defend us."

According to the report, Israel considered 936 of the 2,125 Palestinians killed – 44 per cent – during the operation to have been members of terrorist organizations. Some 761 – or 36 per cent – of the Palestinians killed were considered "uninvolved civilians," including 369 children. Another 20 per cent were not identified.

On June 12, another report, submitted by a multinational military group comprised of former chiefs of staff, generals and politicians to the United Nations, indicated that Israel went to great lengths to adhere to the laws of war and to protect Palestinian civilians during last summer's 50-day war with Hamas in and around the Gaza Strip.

The report was submitted to the official UN probe into Operation Protective Edge, the UN Human Rights Council's Commission of Inquiry.

The High-Level International Military Group on the Gaza Conflict in 2014 held a fact-finding mission to Israel between May 18-22. It was sponsored by a pro-Israel group, was reportedly given unprecedented access to senior officials, and investigated allegations of war crimes and disproportionality.

The group found that "Israel not only met a reasonable international standard of observance of the laws of armed conflict, but in many cases significantly exceeded that standard." ■

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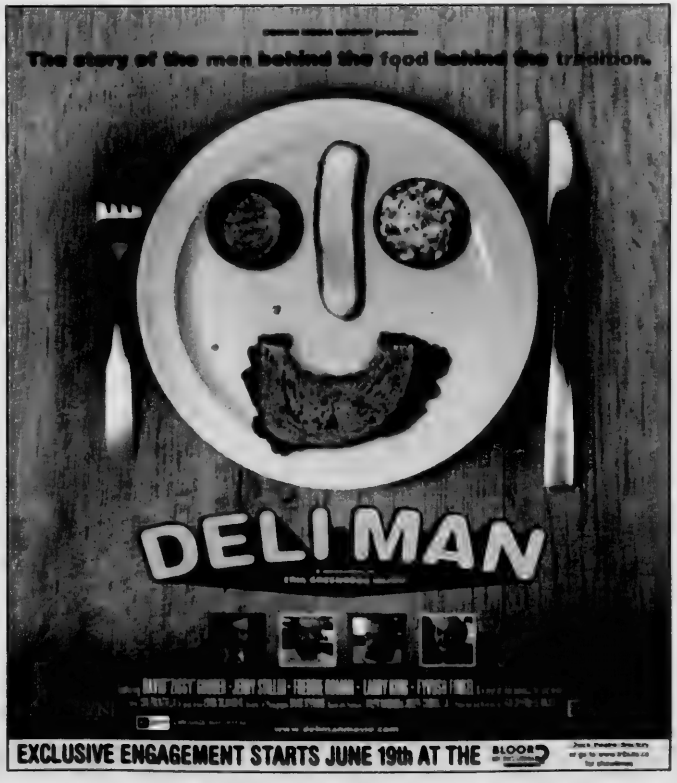
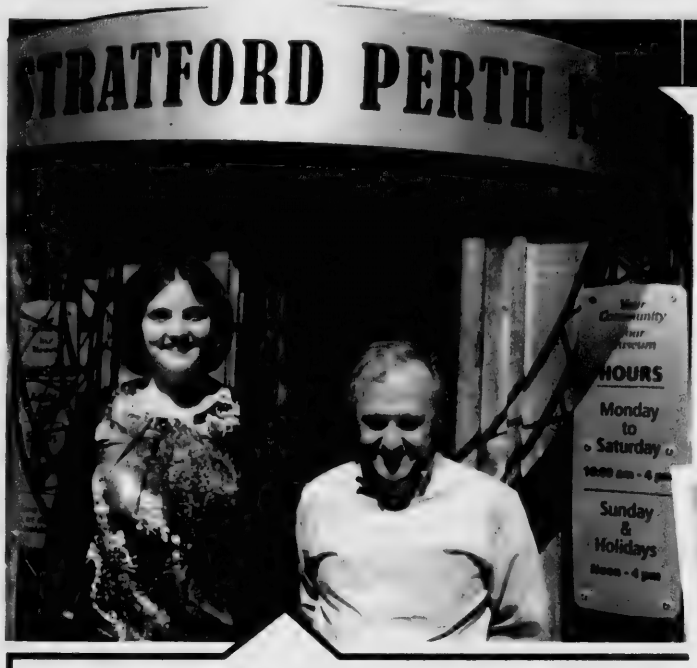


Jewish Life



Stratford's Anne Frank exhibit is a compelling introduction to the Holocaust

Top left, Julie Couture outside the Stratford Perth Museum with museum general manager John Kastner. TOBY SALTZMAN PHOTO
EXHIBIT PHOTOS COURTESY OF THE ANNE FRANK STICHTING (AMSTERDAM) COLLECTION

TOBY SALTZMAN
SPECIAL TO THE CJN

After 70 years, Anne Frank's story still resonates with the same – if not greater – international relevance than when Otto Frank returned from Auschwitz to his former Amsterdam office building, his family's hiding place during the dark days of the war, found her diary, published it, and ultimately turned the structure into the iconic stage for exposing and teaching the Holocaust.

When Julie Couture, Amsterdam-based co-ordinator of Canadian Projects for Anne Frank House Amsterdam considered importing and curating the exhibit *Anne Frank: A History for Today* to run in tandem with Stratford Festival's production of *The Diary of Anne Frank*, she was smitten by the Stratford Perth Museum, the circa 1870 two-storey farmhouse. Walking through its main floor 1930's-era kitchen, and climbing its narrow wooden staircase, Couture visualized the second floor rooms evoking Frank's secret hideaway, and students feeling compelled to tiptoe in silence, imagining that creaky floorboards would radiate Anne's hushed fear of alerting the Nazis.

Coincidentally, Couture found the location of Stratford Perth Museum (SPM) appealing for its cultural and military links with the Netherlands during World War II.

"This is the first exhibit to include a panel showcasing Canadian soldiers' roles in liberating Holland and participating in global World War II battles. Beyond the Frank family's Holocaust scenarios and sacrifices, it portrays discrimination experienced by women, Chinese-Canadians, First Nations, Metis and Inuit people," Couture said.

In 1945 the Stratford-based Perth Regiment served as part of the Allied forces that went across the North Sea to liberate Belgium and much of Holland. When the soldiers swept through Amsterdam to round up hiding Nazis, a Perth county local named Fred Scott, now 92, is credited among those who inspected Frank's building.

Postwar, the regiment remained as a stabilizing force in Sneek, Holland until January 1946. At the end of the war, 100 Free Dutch troops were stationed in Stratford. To commemorate the Canadians' service and hospitality, Juliana, Queen of the Netherlands, visited the area and donated a monument at Lion's Pool.

Today, Perth County's 77,000 population includes 8,000 who claim Dutch origin and 1,000 who list Dutch as their mother tongue.

The exhibit frames Anne Frank's story with powerful focus and historical context using a series of canvas panels that are chronologically illustrated with images, commentaries and maps. Details of Europe's flailing post-World War I economies, world events and Hitler's rise to power spawning increased anti-Semitism are creatively juxtaposed with quotes from the teenager's diary, projecting a vivacious aura of teenage hopes and dreams versus a palpable dread of burgeoning brutality, and a timeline that culminates in a crescendo of horrors.

Designed to guide viewers on a blunt, educational trip through a history that deserves to be retold to every generation, this exhibit is an excellent complement to the Festival's play and the book.

CONTINUED ON PAGE 37

Socalled is adamant he hasn't left his roots behind

AMY GRIEF
SPECIAL TO THE CJN

Socalled doesn't like dichotomizing music by genre. That's why his latest album *Peoplewatching* can't be easily categorized.

"I love styles and I'm not part of a style," he says. "This world we live in, it's like people aren't stuck in styles anymore or they don't have to be."

However, as a musician and producer, Socalled – the moniker of Montreal-based Josh Dolgin – is best known for fusing hip-hop with klezmer. With its decidedly more diverse sound, many are calling *Peoplewatching* a departure from his earlier work.

Dolgin is adamant that he hasn't left his roots behind. "Basically, every song has sounds sampled from klezmer," he says. But unlike on previous albums such as the *Socalled Seder: A Hip-Hop Haggadah*, these influences aren't quite as obvious. "I'm not talking about a bar mitzvah, I'm not talking about gefilte fish."

He describes the track *Boyfriend Material* as almost a "Britney Spears pop tune."

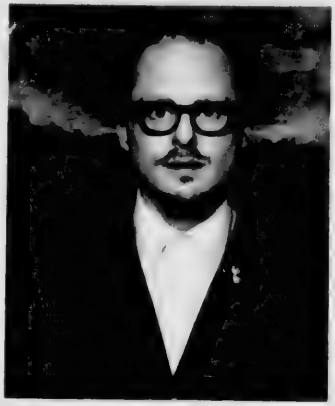
If you listen closely, you'll hear it also includes sounds from Romanian folk music. But "I don't broadcast it," he says. "There's no clarinet that comes out and plays the tune on top of it. I didn't sample *Fiddler on the Roof* into it. It's just there."

Peoplewatching showcases musical heavyweights including Canadian jazz legend Oliver Jones, as well as frequent collaborators Fred Wesley, a renowned funk trombonist, and vocalist Katie Moore. Punjabi singer Kamal Chamkila provides vocals on the eponymous track *Peoplewatching* – she also works at a restaurant near Dolgin's home in Montreal.

These collaborations are a staple for Dolgin. "I just run into cool people who make music and I think, how can I use these people and how can I work with them?"

Along with the obvious titles of musician and producer, Dolgin is a magician, filmmaker, cartoonist, puppetmaker and journalist. He was also the subject of a 2010 NFB documentary, *The Socalled Movie*.

Ever the virtuoso, Dolgin performed with his Yiddish barbershop quartet Julius at Toronto's Jewish Music Week in May. Ashkenaz Festival originally commissioned the project for its 2006 biennial event. This year, Dolgin brought in new singers including San Francisco's Anthony Russell, David Wall and Toronto local Mitch Smolkin for a sold-out show at Temple Sinai.



Socalled returns to Toronto June 24.
RICHARD LAM PHOTO

"It's a *mechayeh*," says Dolgin describing his newfangled quartet. And the performance was a success. "We made people cry, we made people dance. So I have high hopes for it."

Despite making a career out of manipulating Jewish tunes, Dolgin doesn't consider himself particularly religious. Yiddish and klezmer music help him connect to his culture.

As Dolgin explores the world's various musical styles, Yiddish is always close to home. Although many consider it a dying language, Dolgin hears it every day living in the Outremont neighbourhood.

"When I walk down the street, I literally hear Yiddish all the time, which is crazy," he says.

He's realistic about its future, however. "We're not going to bring it back, it's not going to be what it was," he says. "But that doesn't mean we can't explore it and try to learn from it. There's lots to learn."

Much of the Yiddish and klezmer repertoire is forgotten, its records languishing in dusty boxes, bins and basements. Dolgin continues to find it and gives it new life. ■

Socalled returns to Toronto for the Luminato Festival with a free concert on June 24, 8:30 p.m. at David Pecault Square.

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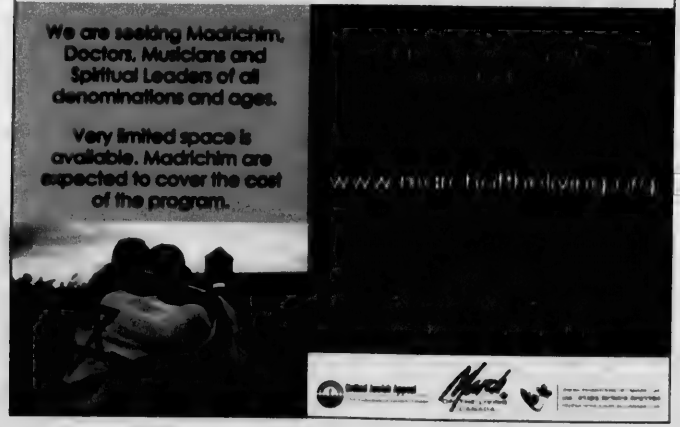

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THE CANADIAN JEWISH NEWS
JUNE 18, 2015

Hitler's Olympics were more than just games

NORMAN RAVVIN
SPECIAL TO THE CJN

I boycotted the 2014 Sochi Olympic games, none too effectively, from my Montreal vantage point, refusing to view them on television or read about them in the press, even ignoring my understandably enthusiastic kids when they followed the progress of Canadian ski jumpers or speed skaters. The idea of a Russian Olympics under Vladimir Putin struck me as grotesque.

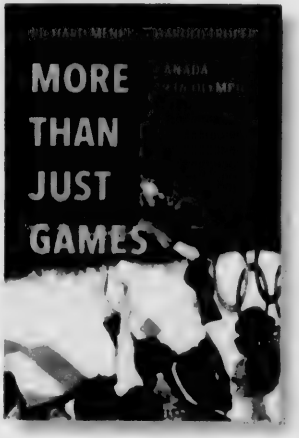
One related video I did watch was the horse-whipping by latter-day Cossacks of the activist punk band Pussy Riot. This took place on the outskirts of the Olympic grounds, with few spectators, but in the era of viral video it made its way to lone boycotters like me halfway around the world.

Richard Menkis and Harold Troper present a related scenario with verve and careful research, associated with Canada's role in the lead-up to and the competitions of the 1936 Berlin Summer Olympics. Based upon their popular museum exhibit, which was mounted during the 2012 Vancouver Winter Games, *More Than Just Games: Canada and the 1936 Olympics* depicts the failure of boycott efforts following the rise of the Nazi Party in Germany.

The Winter Olympics of 1935, and the much more influential Summer Games the following year, resulted in an international propaganda coup for the Nazi Reich, just as the regime was expanding its concentration camp system as well as its use of extra-legal terror to attack perceived enemies.

Among its many revelations, *More Than Just Games* conveys how seat-of-the-pants Canada's Olympic efforts were at the time. The federal Liberal government contributed the grand sum of $10,000 – in two instalments – to organizing committees' budgets. Many athletes paid their own way or raised funds independently in order to cover the cost of travel.

Although Canada chose not to send contributions to a number of cultural side-events organized by the Germans, we did send a group of dancers under the tutelage of Toronto-based choreographer Boris Volkoff. With the mistaken impression that they were to participate in an "amateur dance competition," Volkoff's youthful troupe discovered upon arrival in Berlin "that the dance event was neither amateur nor competitive. . . . the Canadians were the only amateur troupe among the 14 national dance groups."



More Than Just Games: Canada and the 1936 Olympics
By Richard Menkis and Harold Troper
University of Toronto Press

Though Menkis and Troper are game when aspects of their tale turn farcical, the bulk of what they have to tell calls for a tone of studied amazement. They make it readily clear how well-reported were the Nazi attacks on Jews, Gypsies, social democrats and Catholics. The newspapers of record that deserve honourable mention for such work include the *Toronto Daily Star* and the *Calgary Daily Herald*. Headlines abounded, describing the "social death" of German Jews during the lead-up to and proclamation of the Nuremberg Laws in September, 1935.

A moving presence in the historical narrative is Matthew Halton, a young reporter for the *Toronto Daily Star*, who wrote early about parades of German children shouting "The Jews must be destroyed." He warned of Hitler's desire for a "disastrous foreign war" and he criticized the notion that the German Olympic organization could be seen as independent of Nazi moves to co-ordinate "all aspects of society."

An early effort of Halton's was an interview with Toronto Reform Rabbi Maurice Eisendrath, who visited Germany in the '30s. A major player in efforts to mount a Canadian boycott of both Winter and Summer Olympics, Rabbi Eisendrath told Halton that in Germany Jews were "rapidly being reduced to the condition of 'pariah dogs,' and how he saw teachers separating Jewish children from their classmates."

Eisendrath was seemingly a lone figure among Jewish community and political leaders willing to work with players on all fronts in an effort to convince the Canadian Olympic Committee to boycott the German games. When this failed he worked with the Canadian Jewish Congress as well as with labour groups to convince the federal government to cease funding Olympic plans.

None of these efforts succeeded. In July of 1936 "approximately 120 athletes, coaches, judges, Olympic officials, and their luggage boarded Canadian Pacific's Duchess of Bedford" ocean liner for Europe.

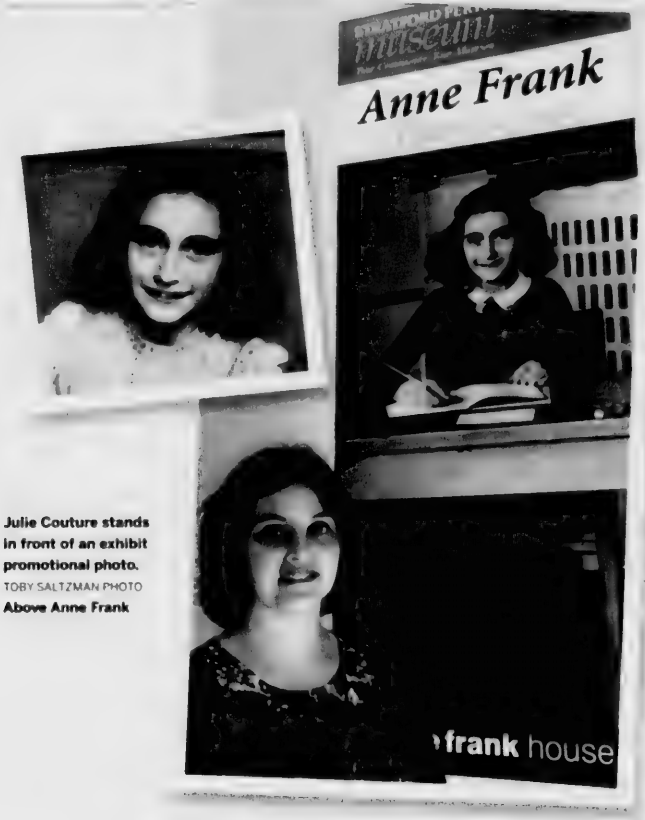
The Canadian medal showing was poor, with highlights including a gold in canoeing, a newly established Olympic sport. A silver was won in hurdles, as well as a silver for the Windsor-based V-8s basketball team (for those driving a vehicle with a Windsor-built V-8 under the hood, this lends new meaning to the next tune-up).

Troubling stories haunt these outcomes, though the explanation for certain darker turns are lost in the mists of time. At the last moment two Jewish-American relay runners were benched without explanation. The Canadian hockey team, which had won every gold medal since the inception of the modern Olympics, was bested by Great Britain in a set of circumstances too complicated to detail here. In a bleakly absurd footnote to this outcome, Hitler's Air Force commander and early architect of concentration camps, Hermann Goering, found his way to the Canadian dressing room to "profess his belief that the Canadians were the 'real world champions.'"

This sort of juxtaposition – the mundane alongside the horrible – lurks throughout *More Than Just Games*. Its authors convey the dark heart of their story – the full social catastrophe meeting central European Jews, while the pageantry and organizational skill applied by the Germans to the Olympics won over popular opinion.

Without scolding or high-handed moralizing, Menkis and Troper tell the story of figures like Eisendrath and Halton who recognized the bleak picture; at the same time, the majority of Canadian athletic, political and journalistic players focused on the success of the German spectacle. This failure of judgment influenced Canadian political and trade policy after the Olympics were over. In 1937 prime minister Mackenzie King spent time with Hitler at the Hindenburg Palace. In his diary the prime minister wrote, "My sizing up of the man as I sat and talked with him was that he is really one who truly loves his fellowmen, and his country, and would make a sacrifice for their good."■

Norman Ravvin is a writer and teacher in Montreal.



Julie Couture stands in front of an exhibit promotional photo.
TOBY SALTZMAN PHOTO
Above Anne Frank

Exhibit aims to attract school groups from across the province

CONTINUED FROM PAGE 34

Anne tells viewers the family fled persecution in Frankfurt and settled in Amsterdam "because we're Jewish." When the Franks' hopes for freedom disintegrate as they are found and sent on the last train ever to reach Auschwitz, viewers are steered to the grim reality of the "Final Solution." Visitors learn that Anne and her older sister Margot were ultimately transferred to Bergen-Belsen where they succumbed to typhus in March 1945, barely a few weeks before British soldiers liberated the camp.

Couture explains the exhibit is aiming to attract school groups from across Ontario. "We all identify with Anne Frank's feelings. We see she didn't reach 16 because of hatred and discrimination. We hope, through education, students will recognize their own actions of hatred and discrimination; learn that 'your little act can change the world' and question 'who are more terrible: Nazis or thousands of bystanders?' We want students to recognize characters in Anne Frank's story as victims, helpers, bystanders or perpetrators."

Ultimately, "visitors of all ages can reflect on themes that are relevant to Canada today, work together for equal rights and democracy."

Museum general manager John Kastner adds that the exhibit cultivates people to stand up to racism, intolerance and discrimination.

Magnifying the exhibit's impact are artifacts from the Montreal Holocaust Memorial Centre including a yellow Star of David badge, an Auschwitz prisoner's uniform and identity cards. ■

The Stratford Perth Museum is located at Stratford Perth Museum, 4275 Huron Road, RR 5 Stratford, Ont. www.stratfordperthmseum.ca Tickets: stratfordfestival.ca; 1-800-567-1600; or at the Stratford Perth Museum. Take the Stratford Direct Bus: $20. Return to Toronto.

SeeJN | Ancient finding

Annette Nagar from the Israel Antiquities Authority shows an oil lamp tool as she stands in a ancient Byzantine church dating from 1,500 years ago, discovered during an archeological rescue excavation near Jerusalem on June 10.

YONATAN SINDEL/FLASH90 PHOTO

Melvyn Paul Rubinoff, Q.C.
May 2,1932 - June 4, 2015

fogler rubinoff

It is with extreme sadness that we announce the passing of Melvyn Paul Rubinoff, Q.C. – Mel to his family, members of the firm, clients and friends. Mel practiced law for 58 years following his graduation from Osgoode Hall Law School in 1957, initially with his father, Samuel Rubinoff, at Rubinoff & Rubinoff, following which he and Lloyd S. D. Fogler, Q.C., one of the founders of Siegal, Fogler, merged their firms in 1982 to create Fogler, Rubinoff.

Mel was a well respected lawyer and staunch advocate for his clients, and was a mentor and role model in the legal community. With his creative business mind and strategic approach, Mel sought practical, efficient solutions to the most complex of legal and business challenges, and was a trusted business partner and confidante of his clients. The history of Rubinoff lawyers in Toronto dates back to Samuel in 1928 and will continue to be carried on by Mel's oldest son, Howard, a senior partner at Fogler, Rubinoff LLP and Fred, a partner at Goodmans LLP. Mel's youngest son, Gary, who is also a lawyer, has been involved for many years in venture capital investments.

In honour and memory of Mel, Fogler, Rubinoff LLP will establish the Melvyn P. Rubinoff Q.C. Memorial Award at Osgoode Hall Law School.

Toronto lawyer sings 'pop jazz' at night

RUTH SCHWEITZER
SPECIAL TO THE CJN

A lawyer by day, Jordana Talsky moonlights as a jazz singer in Toronto clubs and at music festivals throughout Ontario. She's a budding songwriter who was a finalist in the 2014 John Lennon Songwriting Competition and she's a trained classical singer.

Her repertoire includes pop music as well as jazz standards, and she describes her style as a jazzy take on pop songs and a "poppier" take on jazz songs. She adds elements of funk, R&B and vocal percussion to her interpretations.

"I call it 'pop jazz,'" she said. As a jazz vocalist, Talsky has been working hard to develop her own style, which she says is evolving. "The thing about being an artist is developing your own sound, not just singing songs," she said.

Talsky's voice, now rich and strong, was discovered by her Grade 1 teacher at Associated Hebrew Schools of Toronto, at a Shacharit service where Talsky sang a solo. After that, she was enrolled in piano lessons, Talsky said. "Not to get voice training, just to learn how to read music and to start off my music education."

When Talsky's mother, Helene, took her for singing lessons, the teacher recommended that Talsky join a choir instead. "She said that kids don't need singing lessons. What they need to learn, they can learn in choir," Talsky said.

> *I really wanted to be doing something beside law school courses.*

She joined the Canadian Children's Opera Chorus and sang in Canadian Opera Company productions with the chorus for seven years. Talsky got her introduction to jazz as a member of a vocal jazz ensemble at Toronto's Earl Haig Secondary School, where she was enrolled in the Claude Watson Arts Program.

At Montreal's McGill University, majoring in English for her BA, Talsky's extracurricular activities included training with opera instructors and singing with a jazz-funk group, an a cappella group and a Gilbert and Sullivan theatre company.

While she attended law school at the University of Western Ontario in London, Ont. – Talsky is now a will and estate lawyer – she performed regularly at Maggie's Supper and Jazz Club there.

"I really wanted to be doing something beside law school courses," she said.

Intrigued by the complexity of jazz, she started to get serious about the music at that point. "Jazz is a natural progression of classical," she said. "It moves me as music in ways that others don't."

Jordana Talsky will perform this month as part of the TD Toronto Jazz Festival.

Her critically acclaimed release *Standard Deviation* includes jazz standards and pop tunes, plus two original songs. One of them is *Pantas Niuvas*, for which she was named a finalist in the John Lennon Songwriting Competition. Talsky wrote *Pantas Niuvas* while she was in Nepal in 2006, after she finished her BA. The lyrics reflect her year there, volunteering and staying with the Pantas family, and the title means "Memories of the Pantas Family." Also included on the CD is the jazz standard *Devil May Care*, in which Talsky demonstrates her vocal percussion skills.

"The material is there and you try to make it your own," she said. One of the pop songs on *Standard Deviation*, *Love Me (Lovefool)*, a hit in the 1990s for the Swedish band, the Cardigans, shows how Talsky can take a pop song and turn it into jazz. She's working on a followup to *Standard Deviation*, which will include more original material.

Talsky will be performing a mix of jazz standards and tunes by Stephen Sondheim and Burt Bacharach on June 21 at 9 p.m. with pianist Adrian Farrugia and drummer Pat Collins at Mezzetta Restaurant and Tapas Bar as part of the TD Toronto Jazz Festival. Also part of the jazz festival is Talsky's gig on June 22 at 8 p.m. at May Café, where she and guitarist Eric St-Laurent will focus on funky material and pop music. ■

For more information visit torontojazz.com and jordanatalsky.com.

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Eye on Arts

by Bill Gladstone

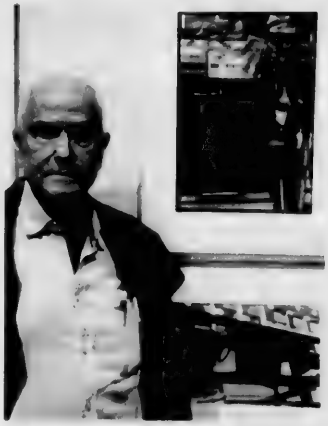
OBIT: NIR BAREKET, TORONTO PHOTOGRAPHER (1939-2015)

Toronto-based photographer **Nir Bareket**, who died on May 12, had "a keen ability to draw our eyes towards people and places that we look away from," according to **Dara Solomon**, director of the Ontario Jewish Archives, which holds many of his photographs.

Born in pre-state Israel in 1939, Bareket worked as a Madison Avenue commercial photographer in the 1960s and served as chief photographer of the Israel Museum in Jerusalem for three years before moving to Toronto in 1975.

His work was diverse: he photographed homeless people, scenes from the Toronto theatre world, views of Toronto and Amsterdam and other cities, the Don Jail, Ellis Island before it was renovated, and scenes of Canadian students participating in the March of the Living in Poland and Israel.

His images conveyed a sense of bleak despair, yet also light and hope. The images in his Don Jail series were the first photographs by a living contemporary photographer acquired by the City of Toronto Archives.



Nir Bareket died on May 12. SUSAN MINUK PHOTO

"Nir Bareket's photos catch the essence of the mood of the jail: sombre, severe, inhuman, without a soft edge," former Toronto mayor **John Sewell** told *The CJN* last year, adding that a copy of Bareket's photo of the jail's main entrance hangs in his own home.

Bareket had numerous solo exhibitions, including the 50-year retrospective, *Nir Bareket: My Eyes Have Seen*, that was on view for several months last year at the St. Lawrence Centre's Market Gallery.

"During the last couple of decades, searching for meaning became my main focus," he said at the time. "Now, after my first 50 years as a photographer, the search continues. Photography is not a sprint, it is a marathon."

• • •

Smile At Us: After earning rave reviews for its sold-out 2014 run of *Eugene Onegin* in London, New York and Toronto, the Vakhtangov State Academic Theatre of Russia returns with *Smile At Us, Oh Lord*, an inspiring universal parable about the basic good in every human being, based on a novel by Lithuanian-Israeli writer **Grigory Kanovich**. Performed in Russian with English surtitles, $55 to $155. Elgin Theatre, 189 Yonge St. Closing performance is Wednesday June 17, 8 p.m. ShowOneProductions.ca

• • •

Arts in Brief

• The Israeli crime comedy *Hunting Elephants* focuses on three nursing-home residents and the grandson of one of them who seek vengeance for the death of the boy's father. Opens at Carlton Cinema and Rainbow Cinemas Elgin Mills on Friday June 12.

• The TIFF Bell Lightbox screens *Porch Stories*, **Sarah Goodman's** first narrative film, with lead cast members or the director present on the opening weekend. 350 King St. W. June 19 to June 25, 6:45 p.m tiff.net

• Critic **Adam Nayman** continues his series on **The Coen Brothers**, focusing on the films *The Ladykillers* and *True Grit* for the next session. Miles Nadal JCC, Monday June 22, 7 to 9 p.m. Drop-in $12, students $6.

• Toronto IsReal Dance Festival offers a weekend of Israeli folk dancing with top international choreographers. Miles Nadal JCC, June 26 to 28. www.israelidancetoronto.com

• • •

At the Galleries: Almost 2,000 years ago, the Mount Vesuvius volcano in southern Italy erupted with tremendous force and little warning. Within a day, the nearby Roman city of Pompeii was buried under a rain of hot ash and falling debris, lying undiscovered for more than 1,600 years. *Pompeii – In the Shadow of the Volcano*, a newly opened show at the Royal Ontario Museum, presents some 200 remarkably preserved objects suspended in time, including fabulous mosaics, jewelry, house furnishings, sculptures and, most eerily, casts of people frozen in their final death throes. Remains on view to January 3, 2016. rom.on.ca ■

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THE CANADIAN JEWISH NEWS
JUNE 18, 2015

Music competition raises funds to send kids to camp

KORTNEY L. SHAPIRO
SPECIAL TO THE CJN

More than 300 music lovers attended Toronto's Opera House on June 4 for Face the Music, a fundraising event that combined the ethos of the *Dragons' Den* arena and the energy and musical elements of *The Voice*.

The event was organized by Community Connect, a young adult engagement arm of the United Jewish Appeal of Greater Toronto. Finalists were given the opportunity to perform in front of a live audience and a panel of judges from the music industry.

Among the finalists were London, Ont.-based band Kid Royal, along with Toronto singer Lauren Mandel, who performed her original song *Trouble*, which was hard, if not impossible not to sing along to. Joining her in the competition was fellow Torontonian, Tali Kouch, 19, who performed a soulful ballad for the crowd as well as Zach Salsberg, who as a young boy underwent six months of chemotherapy at Toronto's Hospital for Sick Children after receiving a diagnosis of a rare form of non-Hodgkin lymphoma.

Both his passion for music and unwavering perseverance paid off, as he took home the overall winning prize awarded by a crowd vote during the show's finale. The prize was for the chance to play a 30-minute spot at Toronto's legendary Horseshoe Tavern in October.

When asked about what they were most looking forward to at Face the Music, Kid Royal band member Kevin Valkenier said, "Playing at the Opera House!"

Several of the contestants on stage at Toronto's Opera House. LIORA KOGAN PHOTO

He continued, "This is a place [that] most bands in Toronto [have played] who have influenced me since I was 14 years old and I dreamt about playing at a place like this!"

Face the Music raised $30,000 which was directed through UJA's annual campaign to help fund summer camp scholarships for children in need in the Greater Toronto community. Kid Royal's guitarist Cormac Elmes said, "It's a great cause; [it is] important to send kids to camp." Kid Royal performed a Sam Smith cover and energized the room with their original track, *Skydive* which was met with praise from both the crowd and the judges.

The judges included Mike Turner, one of the founding members of Canadian band Our Lady Peace and Justin Bieber's musical director and lead guitarist, Dan Kanter. Each judge offered prizes to the finalists of their choice, including studio recording time, promotional and marketing advice, vocal lessons, and equipment.

> *It's a great cause; [It is] really important send kids to camp.*
>
> **Cormac Elmes, Kid Royal**

For instance, Jeff Wolpert, of Desert Fish Studios, offered 10 hours of recording time, while agent and talent manager Joel Baskin of The Feldman Agency presented his choice with a consulting session with the agency.

Sam Moyal, manager of community development at Community Connect said they weren't aiming for a "Battle of the Bands."

"[As] a singer-songwriter, I am passionate about performing and I wanted to do something for other musicians," Moyal said. "We had this eureka moment to do this musical *Dragons' Den*-type event and as we continued working on it and getting the judges on board, it really came together and it was something that has not been done before. I am really proud of the way it turned out."

When interviewing contenders for the event, Moyal said that they "wanted a connection to the cause, so we asked applicants if they had ever been to camp before as part of the application. We ended up with a really interesting group of people!"

He said every finalist ended up teaming with at least one judge. "They got to partner up with one of the judges to be able to move their career forward. That is what we were aiming to do. " ■

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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New and renewed hotels beckon travellers

STEVE K. WALZ
SPECIAL TO THE CJN

Israeli hotel owners are feeling a bit more optimistic these days. Inspired by extensive renovations at many popular facilities which accentuate a sense of renewal, as well as the introduction of several dazzling new hotels into the mix, Israel hotel executives are hoping to replicate the alluring atmosphere that spurred record-breaking numbers of foreign tourists to flock to the Jewish State last summer, before Hamas missiles from Gaza started falling across the country.

"We have used this time (between last summer and the forthcoming season) to improve our product by analyzing our strengths and weaknesses so we would have a far better facility to offer to our guests this summer and beyond. This is an industry-wide trend at other major Israeli hotels, with each general manager deciding which range of services needed upgrading," said Alex Herman, the vice-president of sales and marketing at the Inbal Jerusalem Hotel.

"With new online and mobile technologies available to customers, reservations, which used to be made months in advance by couples and families etc., rarely exist anymore except for the major holidays such as Pesach and Sukkot. The trend is more towards last minute reservations, so the hotel always has to be at its best when it comes to rooms, food, facilities and services. We have a responsibility to make sure our loyal clients will return, while looking for new customers, groups, organizations. There is renewed interest amongst American travelers to come to Israel. Business will pick up again, as long as things stay quiet."

As the Inbal is a unique entity competing against local and international chain brands in Jerusalem, the hotel, has undergone a top-to-bottom transformation, "while preserving its Jerusalem character," Herman said. By mid-July, all of the hotel's rooms will have been completely renovated, highlighted by new bathrooms, state of the art LED televisions with streaming capability from handheld devices and free high-speed Internet. The culinary offerings have also been upgraded to reflect gastronomic trends. The hotel's Italian-themed Sofia restaurant features a new menu prepared by chef Nir Elkayam, while the Inbal Grill in the hotel's courtyard of the hotel offers a Brazilian steakhouse experience with a selection of Israeli prime cuts of steak, chicken and kebabs.

Dan Eilat

Across town, the popular Ramada Jerusalem Hotel just completed a $2-million renovation project, which included the entire ground floor and all of the guest floor hallways. The internationally renowned interior designer, Galit Avinoam, created a new modern look in the lobby, which now appears larger, brighter and more inviting.

CONTINUED ON NEXT PAGE

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RIMONIM

Fattal Herods Herzliya

Fattal Hotels chain is in midst of rapid expansion

CONTINUED FROM PREVIOUS PAGE

Two of Israel's largest chains, the Dan Hotels and Fattal Hotels, have also invested substantial sums of money in both upgrading existing hotels, as well as opening new facilities, catering to different clientele. The Dan Chain has also introduced a program aimed at "culinary tourists."

According to Rafi Baeri, the Dan Hotels' vice-president of marketing and sales, "the chain, as it always has, believes in investing and upgrading, spending approximately $20 -30 million a year in renovating and updating its properties. Hotels that are in the midst of upgrading include the Dan Eilat and Dan Caesarea, which stands next to Israel's only 18-hole golf course, and will take about 12 months to complete. The swimming pool area at the Dan Caesarea has already been renovated and features three different pools, one for kids, another half Olympic size and a third area where guests can enjoy sitting on deck chairs while dangling their feet in the water."

During the past year, many of the chains' other hotels, which attract significant numbers of North American tourists have been spruced up. "At the King David in Jerusalem, the fifth and sixth floors have been renovated, resulting in even more luxury accommodation. At the Dan Panorama Jerusalem, we have introduced a new category of deluxe rooms providing guests with an additional dimension of style and comfort," Baeri added.

Starting this summer, Dan Gourmet is offering palate-pleasing tours around the country connecting food, wine and herbs based on regions that are visited by participants in the culinary trek.

Tours to the Galilee, Golan and the Northern valleys identify the strong links between the flavours of the Mediterranean and olive oil and how it has become such an intrinsic part of Israel's diverse culture. Other tours explore Israel's wine route in the Galilee, where tourists visit some of the country's leading wineries, which provide insights into the wine production process.

All of the tours are offered in small groups and many include end of day meals in the Dan hotel where tourists are staying.

Fattal Hotels, Israel's largest locally-owned chain (34 and counting), is in the midst of unprecedented expansion, which by the end of 2015 will have included the opening of at least four new facilities, at a cost reportedly exceeding $125 million.

"We don't buy hotels, we open new ones," boasted Moshe Elazar, Fattal's, director of sales for North America. "In Herzliya Pituach, we have opened the brand new Herod's Herzliya, which is a premium vacation getaway resort, located on a peninsula adjacent to the marina and surrounded by water. With 250 rooms, many of them suites, we believe we can offer both business tourists and sophisticated travellers a unique experience. And a little further north, we recently opened the Leonardo Plaza Hotel along the beachfront promenade in Netanya. The city has unlimited potential for tourism both from North America and especially from France and England and we can offer cheaper rates than a beachfront hotel in Tel Aviv, while offering the same quality services."

CONTINUED ON NEXT PAGE

Hotels for every taste and budget

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Within Tel Aviv itself, Fattal is poised to open two upscale facilities, Leonardo Midtown and Rothschild 22. "Visitors who come to Tel Aviv, whether they are business people or sophisticated travellers, expect a high standard of service. The Midtown will be aimed at business people as it is located in the heart of the city's commercial district and high-tech hubs," said Elazar.

"Rothschild 22 will be a high-end hotel aimed at what one would call a 'yuppie' crowd. Rothschild Boulevard in Tel Aviv is attracting tremendous interest in the hotel industry because it's the place to be 'seen', and it's booming with posh restaurants and pubs. So Rothschild 22 will reflect the trendy atmosphere of the area and feature a range of beautiful rooms and top quality services."

The Rimonim hotel chain has recognized the growing potential amongst North American tourists who wish to explore mystical Safed (Tzfat) and the nearby lush Derech Hayayin (wine route) Galilee and Golan Heights regions. During the past few months, they have transformed their Ruth Rimonim facility into a "story hotel."

"This is the first 'story hotel' in Israel, where we are re-telling the story of Safed within the context of the hotel's own history," said Keren Amir, Rimonim's director of incoming sales.

"There are six historical corners in the hotel, dating back from the 17th century, which has been renewed. When guests check-in, they get a map of the hotel with stories about each and every corner, so they can see and feel the history of this unique facility. We also offer a romantic picnic basket for couples to purchase, as well as a thrice weekly free tour of the city for guests with an English-speaking professional guide." The hotel is ideally located near the town's renowned art galleries and ancient synagogues and highlights its own wine cellar, where guests can sample some of the finest locally made wines. ■

Rimonim Tzfat

> *It's the place to be seen, and it's booming with posh restaurants and pubs.*
>
> **Moshe Elazar, Fattal's, director of sales for North America**

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What's New

JUNE 18 - JUNE 25

by Lila Sarick

Thursday, June 18

JEWISH THINKERS
Rabbi Michael Stroh discusses Jewish thinkers, **Hermann Cohen** and **Lev Shestov**, 7:45 p.m., Temple Har Zion.

THE VINYL CHORUS
Beth Tzedec Congregation's own Vinyl Chorus, led by **Cantor Simon Spiro**, performs at 7:30 p.m. Free.

Friday, June 19

GAY PRIDE KABBALAT SHABBAT
Danforth Jewish Circle holds a Shabbat service and potluck dinner in honour of Gay Pride, 7 p.m., Eastminster Church, 310 Danforth Ave.
RSVP to info@djctoronto.com.

Sunday, June 21

SINGLES IN THE PARK
Singles in the Park (for single Jewish men and women over 50) is going on a scenic walk of Toogood Pond and historic Unionville, 11 a.m. Meeting place, Crosby Memorial Community Centre parking lot, Carlton and Main streets, Unionville. RSVP to debbygo@rogers.com or 416-631-0005. Free.

Monday, June 22

SUSHI AND STUDY
Join **Rabbi Micah Streiffer** for a study session at Sano Sushi, 8143 Yonge St., noon. RSVP appreciated to rabbistreiffer@kolami.ca.

Wednesday, June 24

PALLIATIVE CARE
"Palliative Care: Is love enough?" is the topic for caregivers, sponsored by Family Caregiver Connections and North York Seniors Centre, 10 a.m.-3 p.m., North York Seniors Centre, 21 Hendon Ave. Register by June 19 at 416-733-4111, ext. 302.

Deadline reminders:
The deadline for the issue of July 2 is June 22 at noon. Please note: there will be no issue July 16. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Bowling for Reena

Reena welcomed 29 teams and raised over $135,000 at its bowling fundraiser last month. In fours years, the annual event has raised $380,000 for Reena's outreach, respite and enrichment programs. From left, Steven Justein, Mike Nethercott, Mona Sherkin, Reena president and CEO Bryan Keshen, Mitchell Cohen, Helen Vale, Rachel Iskov and Elaine Justein pose with the giant cheque.

JEWS FOR JUDAISM
"Are we supposed to believe that? Understanding midrash and aggadah," is the topic discussed at Shaarei Tefillah Congregation, 8 p.m. Sponsored by Jews for Judaism, 416-789-0020. Free.

Thursday, June 25

WOMEN'S DANCE PARTY
Aish Thornhill Community Shul holds a women's dance party to benefit its youth department, 7-10 p.m. $36. To register, call 905-764-1891, ext. 210, or dalyag@yahoo.com.

Coming Events

KAVANAH GARDEN HOURS
The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

GENERAL WINGATE GARAGE SALE
Jewish Ladies Auxiliary of the Royal Canadian Legion General Wingate branch holds a garage sale June 28, at 42 and 46 Mistysugar Trail, Thornhill, 10 a.m.-3 p.m. All proceed to veterans' organizations. To donate items, contact **Marleine** 905-763-1136.

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For Seniors

- **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
- **Adult 55+, Miles Nadal JCC.** June 25, Enjoy jazz standards performed by the MNJcc Daytime Choir and a dessert reception to honour volunteers, 1:30 p.m. $4. Email lisar@mnjcc.org or 416-924-6211, ext. 155.
- **Earl Bales Seniors Club.** 416-395-7881. Walking group with brunch, Mondays, 10 a.m.; Casino Woodbine, July 15; High tea big band sing-along, June 24, 2 p.m.; Walking group Mondays at 10 a.m.; Social bridge, Thursdays, 12:30 p.m.; Balance and co-ordination class, Tuesdays 10 a.m.
- **Bernard Betel Centre.** 416-225-2112. June 23, **Gerald Ziedenberg** discusses "Albert Einstein: One of the most memorable characters of the 20th century," 10 a.m.; June 25, **Lynne Gallagher,** Family Services Toronto, discusses "Successful aging," 1:30 p.m.; Mondays, June 1-29, **Rosalin Krieger** discusses "Being a mensch in Hollywood: the highs and lows of four distinctive Jewish-American actors," 1-3 p.m.
- **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
- **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
- **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. Call 416-635-5340.
- **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
- **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
- **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmi chaels1@gmail.com
- **Beth Tzedec Synagogue.** Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen,** 416-781-3514.
- **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
- **Beth Sholom's** seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

- **Sadko Hadzihasanovic** offers a summer art workshop focusing on the development of technique, July 27-July 31, 9:30 a.m.-3:30 p.m.
- **Leon Soriano** teaches "Painting and mix media," July 14-16, 10 a.m.-4 p.m.
- **Kathryn Chelin** teaches "Drawing for the terrified beginner," July 13-17, 9 a.m.-noon.

CONTINUED ON NEXT PAGE

◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.
◗ Osteo Fit: Safe exercises and education for people with osteoporosis and those at risk of falling, offered every Wednesday, 10:30 a.m. Call ext. 4235.
◗ **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," July 21-23, 10 a.m.-4 p.m.
◗ **Rosalin Krieger** discusses sitcoms of the 1990s, Tuesdays, July 28-Aug. 18, 1-3 p.m.

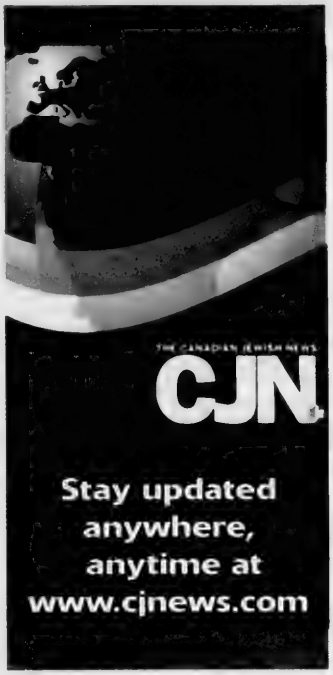
Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org
◗ *Filming Ourselves* – A youth fashion show, performances and screening of the movies created in a storytelling workshop for teens whose lives have been touched by cancer, June 20, 8 p.m., Al Green Theatre. Presented by Gilda's Club Greater Toronto. For tickets, 416-214-9898 or chani.greenwald@gildasclubtoronto.org.
◗ A photo exhibit titled *I Work Here* by **Benjamin Rondel** is on display at the gallery until June 28.
◗ The MNjcc and Montreal's Segal Centre for Performing Arts are sponsoring the 2015 Canadian Jewish Playwriting Competition. The winning play will be performed in a public staged reading. Submission deadline July 2. www.mnjcc.org/2015CJPC
◗ **Adam Nayman** discusses the work of filmmakers Joel and Ethan Coen, Mondays till July 13, 7-9 p.m. June 22, *The Ladykillers/ True Grit*.
◗ Registration is now open for the Toronto IsReal Dance Festival, June 26-28. www.israelidancetoronto.com.
◗ Mixed abilities dance event with DJ **Layah Jane**, June 28, 4 p.m. All ages, all bodies welcome. Call ext. 330.
◗ *Drop Me Off in Harlem*, presented by Bees' Knees Dance, June 27, 7 p.m., Al Green Theatre.
◗ Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
◗ Register for Summer Institute for Creative Adults. Singers edition, soprano and alto spots are sold out, tenors and basses needed, July 13-17, 9:30 a.m.-4:30 p.m. Vocal camp for adults, individual, group and master class formats.
Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21. Ext. 250.
◗ Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

Schwartz/ Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

◗ Learn to pair beer and cheese with expert **Crystal Luxmore**, July 16, 7 p.m.
◗ Novelist **Nora Gold** discusses "Anti-Israelism on campus," July 30, 7 p.m.
◗ **Suzanne Metz** offers a "Non-traditional life drawing workshop," July 14-16, 9:30 a.m.- 4:30 p.m..
◗ Bridge level 1 and 2 starts the week of June 22.
◗ Create ceramic tea sets, Aug. 4-7, 10 a.m.-4 p.m.
◗ **Bill Gladstone** presents "The Jews of Old Toronto," Aug. 13, 7 p.m. ■



SeeJN | Beit midrash dedication

NECHAMA LAITMAN PHOTO

Eitz Chaim, Patricia campus, rededicated its beit midrash last month. Warren and Debbie Kimel, who were major supporters of this project, were honoured by a gift presented in memory of Warren's parents and sister by Eitz Chaim Schools and Minyan Sepharad. From left, Joe Elmaleh, Moshe Elmaleh, Warren Kimel, Debbie Kimel, Aitan Lerner, Joe Elmaleh and Louis Elmalehw

SENIOR SIDE OF LIFE

Why I enjoy my time at the Y

Dr. Michael Gordon

It is common for mature and older adults to join health clubs. It is especially common around the New Year, as individuals decide to join or they receive health club memberships from caring family members to promote some healthy lifestyle activities. It is well known that such efforts are often short-lived, and over the first few New Year months, health club attendance wanes, the membership card gathering dust.

There are many health-related reasons to participate in regular physical activities. Evidence supports benefits in cardiovascular and muscular-skeletal fitness and health, cognitive function protection, improvement in mood, and alleviation of anxiety and some kinds of depression. Dr. Michael Evans' YouTube video, *23 and 1/2 hours: What is the single best thing we can do for our health?* sums up the benefits in an entertaining and compelling manner. It was suggested to me by my family doctor.

Even though I was knowledgeable about the benefits of regular exercise, it provided the needed push for me to join a health club. Initially, I belonged to a local small and lovely neighbourhood club – I attended almost every morning before work and made friends with a small group of regular attendees. We encouraged each other in our exercise and other health-related pursuits with lots of wide-ranging kibbitzing.

Then my wife, whose regular exercise consisted of early morning walks in the neighbourhood where she swung her arms and enjoyed the air, the stars and the sky, slipped on a patch of wintry black ice. She woke me with a "Michael, I think I did some damage to my shoulder."

A cursory examination demonstrated that this very painful injury was not just a shoulder dislocation, which is common and which I had hoped would be the case, but something more serious. An early morning visit to Branson Ambulatory Care Centre in Toronto confirmed my fears – it was a shoulder fracture-dislocation, which was treated temporarily with a splint and a referral to an orthopedic surgeon. The orthopedic surgeon's decision was for conservative non-operative treatment and physiotherapy.

On one of the followup orthopedic visits, the surgeon suggested that my wife try swimming to help with the healing and range of motion process; he assured her it would not endanger the proper healing of the fracture. My wife, with her personality, took the advice seriously and has turned into an avid 5 a.m. freestyle lap swimmer. She is part of a small select group that literally opens the pool at the YMCA at Bayview and Sheppard avenues. This Y was inaugurated in 1982 and has become a recreational anchor of the neighbourhood.

After a short period of membership, my wife suggested that I try switching health clubs, as I was experiencing problems with a post-operative knee and the surgeon had suggested swimming as one activity that might be helpful. With some sadness, I left my small group of exercise colleagues at my other club, and joined the Y. The family membership price was actually cheaper for the two of us than I had been paying for my sole membership previously.

The Y has transformed my view of health clubs. Although large, it has an intimacy because of the staff and the array of members. I have met many wonderful people from all walks of life: high school, college and university students, professionals, non-professionals and many retirees. My morning routine often includes an aqua-fit class that combines enjoyment with gentle strengthening of my knees – one sees many knees and hips with scars as evidence of previous orthopedic surgery.

I look forward to my early mornings, when I usually cross paths with my wife after she has completed her hour-long swim while I am pushing weight machines or bouncing around the pool to the sound of rhythmic music. It sets the day in an incomparable way – and it's probably good for my mental and physical health – a veritable bargain! ■

Family Moments

Mazel tov Simone Elgrichi who graduated from Westmount High School. She will attend the Meorot Institute in Jerusalem in the fall.

Happy seventh birthday to Zoie Starkman, daughter of Shari Rothman & Hartley Starkman. Lots of love from all the family. Have a great summer at camp!

Mazel tov on the marriage of Rochel, daughter of Ronnie & Bea Rocklin, to Avihayil, son of Leon & Elaine Genesove, on June 7.

Mazel tov to Magda Koenig on her 99th birthday. You are a wonderful mother, mother-in-law and gramma and we love you very dearly!

Fanny Silzer announces the birth of her great-grandson Brady Max Shear. Born May 18 to proud parents Stefanie & Ryan Shear, and sister Demi.

Mazel tov to Muriel Rosen on her 90th birthday, June 21. A loving mother, sister, friend and bubbie, we hope to celebrate many more years together.

Mazel tov to Tyler-Rose Zidenberg & Joey Garnet on their engagement. Parents: Aubrey & Debra Zidenberg, Sharon Garnet and Kim Garnet & Suzie Ansenault.

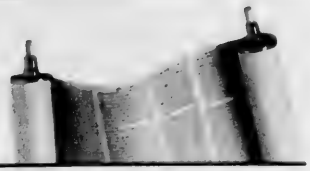
Shirley & Louis Baum announce the birth Lauren Elizabeth. Parents Brian Baum & Mandy Au. Sister Katie. Uncle Dave. Aunt Marisa & Uncle Jeff, cousins.

Mazel Tov! Email your digital photos along with a description of 25 words or less to [illegible] or go online to www.CJNews.com and click on "Family Moments"

מזל טוב!

Parshah

Korach | Numbers 16:1-18:32



Yacov Fruchter says we can't change our past, but we can change our future
Rabbi Shalom Spira delves into the curious case of the two-headed infant
Rachael Turkienicz explains why 'every wise woman builds her house'

Yacov Fruchter

"And the earth opened up its mouth, and swallowed them up together with their households, and all of Korach's people, and all his wealth" (Numbers, 16:32). It seems from this passage that Korach and his descendants were wiped out as a result of his transgression. Yet, in Parshat Korach it says: "And Korach's descendants did not die."

Though it seems logical that "all his people" would include his children, the Ramban explains that Korach had many followers living among his household who did die with him, but "his children" were not mentioned and were not killed. Ramban adds that despite their father's actions, they were saved because "they were righteous." They were able somehow to not get caught up in their father's rebellion and were saved from any collective punishment.

The Or Hachaim suggests a second approach, which sets Korach up to be slightly more meritorious than his co-conspirators, Datan and Aviram. He argues that Korach's children were spared because their father deliberately did not include them in his rebellion.

The distinction between the two approaches is slight and yet noteworthy. While Or Hachaim paints a picture of Korach that allows us to judge him less severely, Ramban gives credit to the children for being resilient enough to withstand the pressure to join their father.

The Bowenian approach to family therapy focuses a great deal on the idea of a family of origin. Those who are most successful in life can differentiate themselves from previous generations by acknowledging the negative traits that have been passed down. They work hard to ensure that they do not propagate the same behaviours, while maintaining relationships with their family members. The children of Korach remained righteous despite the immense pressure to conform to their father's ways, and did so without rejecting their identity as the children of the infamous rebel. We can't change our past, but with self awareness and courage, we can change our future. ■

Yacov Fruchter is spiritual leader of Toronto's Annex Shul.

Rabbi Shalom Spira

"Howbeit, you shall surely redeem the firstborn" (Numbers, 18:15). The Gemarah, Menachot 37a, explains that the limiting word "howbeit" excludes a *nitraf* from the obligation of redemption. Rashi explains *nitraf* to mean a baby that was killed before reaching the age of 30 days, the specified time for redemption. Tosafot alternatively interpret *nitraf* to denote a baby that is still alive but possesses a morphological anomaly which will prevent it from surviving 12 months. (Shulchan Aruch, Yoreh De'ah, 305:12 is similar to both Rashi and Tosafot.)

Pursuant to this elucidation, the Gemarah challenges the directive of an anonymous elder who requires redeeming a dicephaloid, one who has two heads, with 10 silver shekels. Why should this directive be, when a dicephaloid is ostensibly non-viable? The Gemarah answers that a dicephaloid is special, since Numbers 3:47 emphasizes that five silver shekels should be contributed per capita. Since a dicephaloid has two heads, it merits twice the price.

Chazon Ish (Menachot 42:4) is perplexed, because the Gemarah not only addresses redemption of a dicephaloid, but also tfillin for a dicephaloid. Yet, it would be ludicrous to suggest that an infant should don tfillin. How, then, can Tosafot claim that a dicephaloid will never survive beyond its first year?

Chazon Ish (with some alteration by Rabbi J. David Bleich, *Bioethical Dilemmas, Vol. 1*, p. 327) solves the problem by positing that a dicephaloid is indeed viable long term. What the Gemarah means to ask from *nitraf* is that we infer that a baby must have "full vitality" in order to require a duty of redemption. So why should both heads of the same dicephaloid require five silver shekels each, when no cranial unit can exist independently without an accompanying body? There is only one body, so there should only be one five-shekel payment. And the Gemarah answers that the double price is a scriptural decree. ■

Rabbi Spira is a research assistant at the McGill AIDS Centre in Montreal.

Rachael Turkienicz

The Torah portion this week describes a revolt against Moses and Aaron led by a man named Korach. When Korach confronts Moses, he has 250 followers. Korach claims he is also close with God and there's no reason for Moses to be leader. Moses' reaction is to fall on his face.

But God will defend Moses and fight his battle. The earth will "open her mouth" and swallow Korach and all his followers. The image of the earth's mouth as the instrument of justice is perfect, since the revolt is a verbal challenge and a verbal insult to Moses. To collect 250 followers, Korach has to rally them with words. These harmful words result in a terrible uprising, and when the dust settles, over 14,000 Israelites will die.

The fact that Moses is unable to defend himself is also fitting. Of all of Moses' personal attributes, the one he is most known for is his humility. In order to answer Korach's challenge, Moses must speak of his accomplishments and his outstanding qualifications as a leader. This is impossible for a man who is too humble to think of himself in that way.

The parshah is filled with powerful and aggressive images of battle, earthquakes and nature run amok. It is grand and explosive. Yet the sages remark on a subtle, almost unnoticed detail – On, from the tribe of Reuven, is listed as a Korach follower but never mentioned again. What happened to him?

According to the sages, On's wife refused to let him participate. When he would not relent, she fed him too much wine and he passed out in their tent. She then undid her hair and sat at the tent opening with wild, dishevelled hair. Anyone approaching would see her and back away from this wild woman. One would think such a display of immodesty would be condemned.

But the sages praise her, saying: "Every wise woman builds her house." ■

Rachael Turkienicz is executive director of Rachael's Centre in Toronto.

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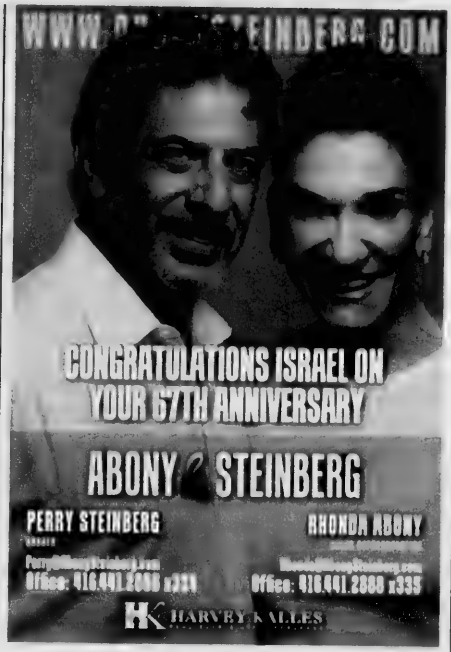

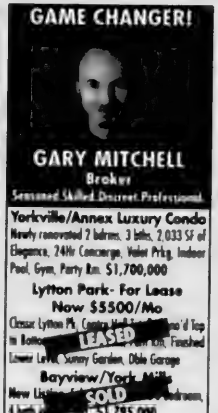

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SeeJN | Dancing for Paul Penna

Students from the Paul Penna Downtown Jewish Day School raised more than $25,000 for their school at a June 7 danceathon held at the Uptown Loft, near Yonge and Eglinton. The Magen Boys donated their space and time to the event.

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THE CANADIAN JEWISH NEWS
JUNE 18, 2015

Kathleen Wynne: 'I'm very eager to go to Israel'

RON CSILLAG
SPECIAL TO THE CJN

Ontario Premier Kathleen Wynne will be honoured by the Centre for Israel and Jewish Affairs and UJA Federation of Greater Toronto at the Words and Deeds Leadership Award Dinner to be held June 22 at the Fairmont Royal York Hotel here.

Wynne was chosen as the honoree because she "has been winning accolades across the province for building non-confrontational consensus," Joel Reitman, Greater Toronto co-chair of CIJA and a federation board member, told *The CJN*.

"Her defence and championing of ethno-specific social services has been very important for the special needs segment within our community, and that support has extended to seniors, low-income and special-education needs recipients."

As well, Reitman added, Wynne "has been and continues to be a stalwart supporter of Israel. We are looking forward to her first trip to Israel and her announcement regarding the establishment of a provincial trade office in Tel Aviv, which holds the promise of exponentially increasing two-way commerce along with cultural and educational exchanges – precisely at a time our adversaries are calling for boycotts and sanctions. For us and for Israel, this is the most powerful and eloquent way to repudiate the toxic BDS campaign."

Wynne sat down for an interview with *The CJN* earlier this month.

Recently, Ontario and Israel invested $3 million each to renew joint research and development projects in the high-tech field. Describe what this means for Ontario.

There was a memorandum of understanding between Israel and Ontario signed in 2005 and renewed in 2009. So there's already been $6 million that has been invested in this kind of research and another $3 million now with the renewed MOU. The projection is that this money will leverage about $1 billion in commercialization of tech and other kinds of initiatives. This is significant, because the partnership has worked and because there's such a shared interest, whether in biotech or green tech and the entrepreneurialism that is associated with that kind of research.

It was your predecessor, Dalton McGuinty, who returned from a trip to Israel in 2010 with the idea to boost funding in Ontario for brain research. How have you have built on this initiative?

The Ontario Brain Institute was what came out of that trip Dalton McGuinty made to Israel. We've just made an investment [of $23.5 million over five years] working with Baycrest on further research [into] brain function. Baycrest is a world-renowned organization and a leader in brain research. That focus that Dalton McGuinty, because of his trip to Israel, has brought to this sector has meant that it's one of our strengths. He really initiated that because of the people he met in Israel.

Ontario recently announced it is opening an office in Israel to help promote business and trade between the two jurisdictions. Is that a direct reply to the boycott, divestment and sanctions movement, and when can we expect your trip to Israel to open that office?

I have got Israel on my list. I want to go. We haven't made that trade appointment yet, but we very much want to, and my hope is that I'll be able to be there when that office is staffed. It's not for lack of desire that I haven't been to Israel. It's more of a scheduling issue. I've had many conversations with [Israel's consul general in Toronto] D.J. Schneeweiss, and I'm very eager to make my first trip to Israel.

And the BDS movement? Any thoughts?

I'm not going to weigh in. Our relationship with Israel is very strong at the national-to-provincial level. We're going to continue to work with them and to support Israel in all its strengths.

We know that the issue of public funding for private and faith-based schools is off the table. But as a former school trustee, former education minister and now as premier, can you foresee a day when all faith-based education is publicly funded?

I think the tradition in Ontario is very strong in terms of parents having choice, of students having choice. Those choices aren't all within the publicly funded system. Our focus is on the publicly funded education system. I don't see a time when that will change in Ontario. I have worked with some of the Hebrew day schools. I have done peace and conflict work in the *derech eretz* part of the curriculum. It's a very natural fit, and I know that they're wonderful institutions. But given the diversity of Ontario and given the increased diversity, it will be very important for the government to stay focused on the publicly funded education system and to allow that choice and that diversity to be expressed in many ways in private education.

One reason you are being honoured is your "defence and championing of ethno-specific social services." Some of those agencies in our community preferred the old way of having their own intake and outreach as a way of maintaining cultural sensitivities. Do you think it's time to move back to such a system and away from the current model of centralized intake and placement?

Kathleen Wynne

We have to constantly review whether the system is working, and if there are challenges, then we have to be open to solving those problems. But what's important for me is that the people who need the services get those services, that they have as streamlined a way as possible of getting to those services. Given that we live in this diverse society, again, we've got to find ways of meeting people's needs in all that diversity. It's not that we're closed to making changes, but I think the more streamlined the process can be, the better.

Many members of our community are opposed to or skittish about the government's updated sex education curriculum. What message do you have for faith groups who oppose it on religious and moral grounds?

Two things: the first thing I would say is that the curriculum has been written based on the evidence, based on research in terms of what kids need to know, when they need to know it and how to keep them safe. That's what the curriculum is about. I would first encourage people to look at that, and if they are concerned, to look at some of the research that has led to the curriculum being written. At the end of that process, if people are still not satisfied or concerned about it, they have the option to withdraw their children from those portions of the curriculum when it's being taught. That has been in place for decades in Ontario, and it remains the case.

Each year, an Al-Quds Day rally takes place at Queen's Park. It sees protesters waving flags and banners representing organizations banned in Canada as terrorist groups and calling for the annihilation of Israel. Do you think Queen's Park is an appropriate venue for these rallies? *(Ed. note: this question was posed before the decision to deny a permit to the rally.)*

I don't think anywhere is an appropriate place for hate to be advocated. So that's my starting point. Having said that, we don't make the decisions. The government doesn't make the decisions about the use of the precinct. That goes through the Speaker's office. I trust that the Speaker looks into the activities that are going to take place. But I think anywhere that hate is being advocated, that's not a good thing for our society or for the world, quite frankly.

But instead of having the Speaker's office, under which the sergeant-at-arms works, sign off on this, could it go to a sponsoring MPP, the way the media gallery is run? Then, the MPP is answerable.

I don't know what the mechanics of that would be. I really think it is better for these decisions to be made outside the political realm, because as soon as you have a member of a political party involved in sponsoring or supporting, you're running the risk of the politicization of that process. So I think to have it in the hands of the people who make decisions about the precinct is the best way to go, because that is the most neutral decision-making entity that we have here.

The CIJA/UJA Dinner is entitled "Words and Deeds." Which would better describe you as premier?

I hope both. I have worked very hard in my life, let alone in my political career, to translate my word into deeds. But I think words are important. I think it's important what we say, and one of the responsibilities of a politician is to make statements that clarify issues that help people to understand the decisions of government and what the vision of government is. But those have to be followed up by deeds. I had a recent example of that, having been in Ottawa for the Truth and Reconciliation Walk. There have been a lot of words that have been used about the need for us to change our relationship with Aboriginal People. It is time for deeds, and it's one of the areas I am pushing our government very hard to make changes on. That kind of conflict, and really neglect, that has been allowed to continue over generations has to stop. ■

This interview has been edited and condensed for style and clarity.

Wladyslaw Bartoszewski — in memoriam

Backstory

FRANKLIN BIALYSTOK
SPECIAL TO THE CJN

In the annals of the literature on the Holocaust, a special place is reserved for the relatively small number of gentiles who risked everything to try to save Jews from certain death. Foremost among them was Wladyslaw Bartoszewski, who died on April 24.

Bartoszewski was an academic, journalist, social activist, politician, and a saviour of Jews. He was born in 1922, and during the civil defence of Warsaw during the German invasion, worked as a stretcher bearer in the Polish Red Cross. In September 1940, he was arrested by the Gestapo and interned at Auschwitz (number 4427), and was released seven months later due to the efforts of the Red Cross.

He then joined the Department of Information of the underground Polish Home Army (AK) and was a student in the secret University of Warsaw. In 1942, as soldier in the AK, he joined the Council for Aid to Jews (codename: Zegota) where his duties included providing assistance to Jews in the Paviak prison in the Warsaw Ghetto and then to the rebels of the Ghetto Uprising in 1943.

After the war, with the imposition of Communism, he was arrested for being a spy, and spent seven years, in Polish prisons. He was pardoned in 1955, resumed his career as a journalist and student, but was expelled from the university in 1962. He spent part of the following year in Jerusalem, where he accepted the diploma of Righteous Among the Nations on behalf of Zegota. Three years later, he was accorded the same status.

For the next 25 years, he was a journalist and professor of history in Poland, Austria and Germany, and received honorary doctorates from several universities in Poland and abroad. Aside from hundreds of articles, he wrote approximately 20 books on Polish history, the majority of which focused on the Holocaust in Poland. Four of them have been translated into English, the most recent being *The Jews of Warsaw: A History*, (1991) an edited collection with Antony Polonsky, the foremost scholar of modern Polish Jewry.

> *A man dedicated to combating hatred, who paid the price for opposing Nazis and Communists and who was unflinching in his message of compassion and historical accuracy*

With the fall of the Communist regime in 1989, he was appointed ambassador to Austria and five years later, minister of foreign affairs. Since then, he has lectured worldwide in Polish and German, as chair of the Council on the Auschwitz Museum and of the Polish branch of PEN, and was the recipient of many honours, including being made an Honorary Citizen of Israel.

Bartoszewski has had a direct impact on the dissemination of the history of Polish Jews and Polish-Jewish relations in Canada. His son, Wladek, was my colleague at St. Antony's College, Oxford, in 1987-8, where I was a visiting scholar and he was doing a post-doc on Polish-Jewish relations. He invited me to a conference at Hebrew University where I met his father. Upon my return to Toronto, I was invited to join a group to establish The Polish-Jewish Heritage Foundation of Canada, with chapters in Toronto and Montreal.

The title of one of his books, *It's Worth Being Decent* (my translation), sums up his universalist prescription for humanity. Bartoszewski is one of the heroes of the past century, a man dedicated to combating hatred, who paid the price for opposing Nazis and Communists, and who was unflinching in his message of compassion and historical accuracy, to almost his last breath. He died of a heart attack, the day before addressing an international audience on the 25th anniversary of the friendship pact between Germany and Poland. May his legacy be spread, and may his memory be for a blessing. ■

Franklin Bialystok teaches modern Jewish history at the University of Toronto.

OBITUARIES AND RELATED NOTICES

LAZARUS, Morris - On Monday, June 8, 2015 at the age of 97 Beloved husband of the late Ruth. Loving father and father-in-law of Karen and David Weiner, Michelle and Lawrence Lerner, Lisa and Jeff White, Janet and Peter Ruderfer. Dear brother and brother-in-law of Ethel and the late Joe, Lily and Jack, Izzy and Molly, and the late Fanny and Milton, Ida and Searle, Molly and Bill, and Dave and Lakie. Devoted Zaida of Ryan and Ltzal, Steven and Heather, Josh and Caroline, Rayna and Ron, Jonas and Avital, Emily, Jocelyn, Eric, and Nicole, great zaida of Norah, Hannah, and Stella. World War II hero as a member of the First Special Service Force. The family wish to extend their sincere thanks to his caregiver Ria. At Benjamin's Park Memorial Chapel, 2401 Steeles Avenue West (3 lights west of Dufferin) for service on Tuesday, June 9, 2015 at 2:30 p.m. Interment Pardes Chaim Cemetery. Shiva 11 Paddock Court, Toronto

Memorial donations may be made to Mountainview Club at Bayerest, 416- 785-2875, www.bayerest.org/donations or to the Morris Lazarus Memorial Fund c/o The Benjamin Foundation, 416-780-0324, www.benjamins.ca

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Arnold Friedman	Jun 4/15	40 Hearthstone Crescent
Leonne Snider	Jun 4/15	5 Fisherville Road
Dr. Fred Harris	Jun 3/15	234 Lonsmount Drive
Sam Seligman	Jun 5/15	2100 Avenue Road
B Jay Nathan	Jun 3/15	21 Burkebrook Place
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Mike Rodzynek	Jun 5/15	54 Kentland Crescent
Abram Pukier	Jun 6/15	546 Steeles Avenue, West
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TRIBUTE TO ISRAEL

THE CANADIAN JEWISH NEWS

CJN

Israeli medical clowns bring smiles to earthquake victims

ABIGAIL KLEIN LEICHMAN
ISRAEL 21C

"He arrived yesterday with his older brother, with a bandaged leg and an amputated foot. He was lying on a stretcher in the surgery tent. The battalion medic (a man with a huge heart and full of love) turned to me: 'Go ahead, Dush! This kid's for you.' Yes, sir! It's an order!"

So begins the moving account of David Barashi, a.k.a. Dush, an Israeli therapeutic clown working in the Israel Defence Forces field hospital in Nepal along with four colleagues specially trained for disaster situations.

No other country includes medical clowns in its overseas disaster-relief crew. But Israel has blazed a trail in professionalizing clown therapy through the Dream Doctors Project, a privately supported program that oversees 110 trained medical clowns working at 29 hospitals across Israel.

Israeli research on professional therapeutic clowns has shown that their inclusion on a medical team has measurable benefits in pain relief, stress reduction and boosting immunity. They are now used in Israel anywhere from adult and children's wards, to operating rooms, delivery rooms and with sexual abuse victims.

David "Dush" Barashi with his young patient, awaiting further surgery on an amputated foot.

Dream Doctors previously joined Israeli relief teams in Thailand, Indonesia and Haiti, says Karin Schneid, project co-ordinator for the Philnor Foundation, which supports the project.

"They've developed a unique methodology for working with trauma in disaster zones. They are trained by professionals here in Israel before their missions," Schneid tells *ISRAEL21c*.

"We believe we do unique work that no one else will do. Our clowns have proved very useful in the past and it's important for us to be part of this effort," she added.

Two Dream Doctors arrived in Nepal on May 2 to assess needs, and another three followed the next day. Schneid reports that the team is working from early morning to past midnight.

The clowns are not part of the official Israeli aid delegation; their expenses are covered by individual and corporate donors. "We had a campaign to raise funds for this mission and allocated part of our existing budget to this as well. If we can, we might send two more clowns," Schneid says.

"Years ago when we introduced clown therapy into the adult patient sector, we entered uncharted territory," says Larry Rich, director of development at Emek Medical Center. "Since then, the therapeutic influence of a medical clown's presence has been well documented, so the step into the traumatic world of post-earthquake Nepal was another natural step in unconventional therapy.

CONTINUED ON NEXT PAGE

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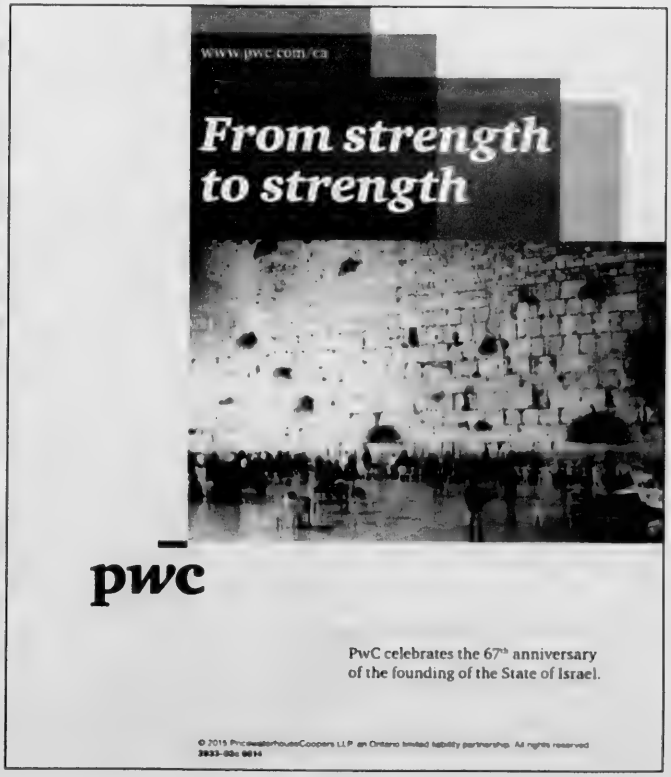
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Dream Doctors bring patients fantasy and fun

CONTINUED FROM PREVIOUS PAGE

"The key is to take a patient's mind off their pain and immediate situation and transfer them to a magical world of fantasy and fun. The Dream Doctors do just that and more, and are proving that even the trauma of a devastating earthquake may be temporarily moved aside to make way for smiles and laughter."

Dush, a longtime medical clown at Hadassah Medical Center in Jerusalem, was joined by Yaron "Prof. Sancho" Goshen from Emek Medical Center in Afula; Nimrod "Max" Eisenberg and Smadar "Shemesh" Harpak from Dana-Dwek Children's Hospital at Tel Aviv Medical Center, and Rotem "Fruma" Goldenberg from Wolfson Medical Center in Holon.

On the Dream Doctors Facebook page, Dush continues his story of the boy with the amputated foot:

"My eyes meet his [which have an] unclear look, wondering if I'm just another of the strangers around him? Those smock-wearers, those dressed in uniforms, with those weird objects. But then he notices I'm a bit different ... a bit strange and unreal.

> *The key is to take a patient's mind off their pain*

"I return his gaze with my mischievous smile. ... It's now both of us in a moment that's as strong as life itself. I approach him slowly, I gesture, he responds with a surprised smile. It's a world without language, in which everything is clear, without disputes. Now I find we're in a duel with swords.

...

"The odour of the wounded leg comes and goes, threatening to end our game. Lucky I have a red nose, a nose which protects me from bad smells, from disasters...Now one of the doctors becomes a 'victim'. When he turns around, I stick a balloon in the middle of his butt. [The boy] laughs loudly, a rolling laugh of pain and wounds."

The boy needed further surgery but the staff waited until his parents could be brought from their village. In the meantime, Dush kept the child and his brother entertained with a wheelchair race and squirting one another with water from medical syringes.

Schneid says there are many other "amazing stories" like this coming from the Dream Doctors, who are not only working at the field hospital with doctors who already know and trust them from civilian situations, but also are helping Israeli Embassy officials ease fears among displaced persons.

Max reports: "Near us there is a camp of Nepalese soldiers' families, which accommodates 200 women and children sleeping in tents. A week after the earthquake, diseases [started] to spread, and in this camp the residents suffer from stomach problems. In order to even get close to them, we were required to keep contact precautions.

"Nevertheless, we insisted on visiting them. We paraded around the camp and improvised a one-hour clowning show together with these sweet people. We sang and danced, and in the end, the children would not let us go until we 'high-fived' them, gloves and all. This place is where once in a lifetime experiences happen 10 times a day." ■

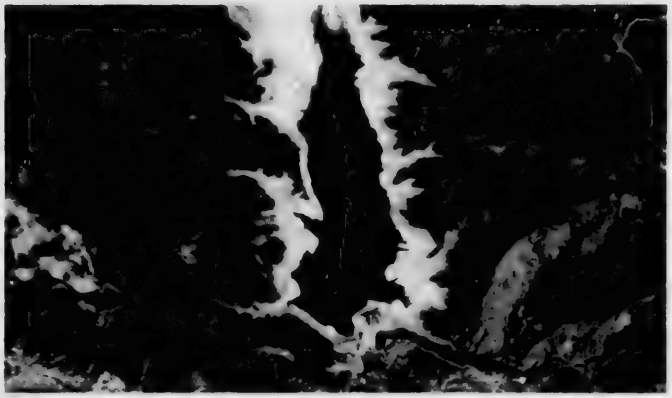
Israeli project makes every drop of water count

MAAYAN JAFFE
JNS.ORG

California headlines this month scream "water shortage"– but the shortage is not limited to the western United States. According to a recent report by the U.S. Environmental Protection Agency, while the demand for fresh water resources is increasing, the supply remains constant, and many regions are starting to feel the pressure. The report states that water managers in 40 of 50 states expect water shortages in some portion of their states within the next 10 years.

Amid this grave prognosis, a new Israeli research project might make the Jewish state an important part of the solution.

In what is arguably one of the most innovative water research consortiums to date, researchers from Ben-Gurion University of the Negev (BGU), Technion – Israel Institute of Technology, Hebrew University of Jerusalem, and Australia's Monash University, are working to develop "water sensitive cities." The description for the project, which is funded by the Jewish National Fund (JNF), says that water sensitive cities adopt and combine decentralized and centralized water management solutions to deliver water security. The data gathered from the project may be used to support development of urban master plans in cities in Israel and around the world.



A July 2014 Planet Labs satellite image of a reservoir in California's Lake County. In a non-drought year, according to Planet Labs, the visible water would cover roughly twice the area as it does in this picture. PLANET LABS VIA WIKIMEDIA COMMONS PHOTO

Researchers are grouped into teams, each focusing on a different aspect of creating water sensitive cities. Eran Friedler, senior research fellow and head of the Water Forum Project at Technion, leads a team whose objective is to develop a holistic vision for water sensitive cities in Israel, encompassing scientific, economic, and societal aspects, and accounting for the potential effects of global warming on temperatures and rainfall regimes. The analysis seeks to quantify the effect of urbanization and changing urban texture on storm water harvesting potential.

Evyatar Erell, a professor in the Bona Terra Department of Man in the Desert at BGU, is responsible for water sensitive urban planning and design. He tells *JNS.org* that his role is to examine conventional hydrological planning of cities and to see how it can be improved. This means reducing impermeable surfaces (sidewalks, parking lots, driveways, etc.) in favour of more permeable surfaces, sometimes innovative ones such as green roofs or the infusion of small bits of garden along footpaths.

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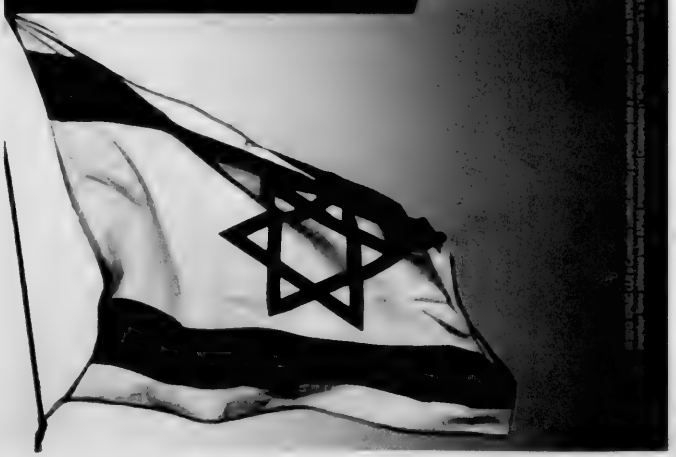

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"We are trying to determine how to use water as effectively as possible, to maximize its benefits to pedestrians, reduce energy consumption by our buildings, and ensure environmental sustainability," says Erell.

Rony Wallach, a professor in the Robert H. Smith Faculty of Agriculture, Food and Environment at Hebrew University, is leading a team that is measuring the chemical contents of water.

"We want to measure the pollution of water, how many chemicals are in the water, and then assess if this water can be reused or should be treated by any means so it can be reused," Wallach says.

Yaron Zinger, a researcher in the faculty of engineering at Monash University in Melbourne, is working with a team from BGU to develop and test hybrid biofilters for storm water harvesting and treatment during Israel's wet season. Zinger, who is Israeli, first developed these biofilters with a colleague in Australia. Friends of JNF Australia made possible his bringing this technology to the project in Israel.

On their own, says Wallach, "the individual technologies are very common. The targets of how to combine our data and understanding to create a cohesive process that accounts for rainfall, run-off, and the chemicals that get into the water – that is very unique."

The consortium has been in the works since 2011, when the group was assembled during a workshop convened at the initiative of BGU's Prof. Asher Brenner as well as professors Anna Deletic and Tony Wong from Monash University. Motivated to work together, the group applied for JNF funds, which they were granted on April 1, 2015. Wallach says he hopes the team will be ready to put some ideas into action before the first rainfall this coming fall season.

Israel is an ideal location to test these theories, Erell says. With the Jewish state's long dry season (May through September) and its small number – but heavier – rains in the winter, researchers have a difficult task. But if the desired model is achieved, notes Zinger, it could be replicated for the entire Middle East and other arid regions worldwide.

Working with three Israeli cities –Ramla, Bat Yam, and Kfar Saba – the project consortium will develop a detailed mapping of topography, surface coverage, infrastructure, and building typology, and then provide effective strategies for application of storm water harvesting in these urban locations.

The cities involved are each being asked to contribute to the new technologies and other support they are receiving, so that water sensitivity will become part of their annual budget and be sustainable even after the grant runs out.

Tracy Quinn, a water policy analyst for the National Resources Defense Council in California, gives context for the challenges the Israeli project is addressing.

"One of the most incredible things about storm water is that we have taken one of our largest resources –rain – and designed cities to take that resource away as soon as possible," Quinn tells *JNS.org*. "We put in storm sewers to get it to the nearest river or ocean, and we've transformed our greatest resource into our greatest source of pollution."

Quinn notes that as the water picks up trash, pet waste, and chemicals, it pollutes surface waters and becomes unusable for human consumption. She says studies indicate that with better water-sensitive urban planning –including conservation and efficiency, capturing storm water, and making better use of treated water – "we could increase our water enough to support all the cities in California for a year. We need to make the most out of every drop we get."

Monash University's Zinger agrees.

"Rain is life," Zinger says. "It brings life to us, the animals, the vegetation. My goal is to try to bring it back to its important place, as our life source." ■

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Top 12 Israeli advertising-tech companies

ABIGIAL KLEIN LEICHMAN
ISRAEL 21C

Until not long ago, advertising was about devising a uniform message and plastering the same ad everywhere in hopes of reaching the most customers. Today, advertising is driven by algorithms to achieve automatic buying and placing of highly targeted, real-time, personalized advertisements.

Israeli know-how underlies much of the technology enabling this digital advertising revolution.

"Israel is becoming a leader in programmatic advertising, also known as algorithmic advertising," says Nimrod Kozlovsky of Jerusalem Venture Partners. In 2014, Israel had $3 billion (US) in ad and monetization exports, he points out.

"Ad solutions based on creative content and the wisdom of ad agencies is vanishing. We see the dominance of computers in planning and executing ad campaigns using smart analytics," Kozlovsky tells *ISRAEL21c*.

Programmatic advertising helps place each digital ad in front of the right audience at the right time for the right price, explains Avishai Sam Biton from in-image ad specialist Imonomy.

"It's like an auction where advertisers bid for ad inventory, and online publishers get the highest payouts while making sure they have relevant advertisers for their audience," Biton says. "If an ad is relevant, you'll see it across all the devices and sites you use. With ad-tech, everybody wins – advertisers and publishers and users."

On April 29, startups, publishers, agencies, brands and ad networks met in Jaffa at an AdTech Summit to share the latest on technology and platforms for monetizing and accelerating advertising in mobile and desktop. More than 50 ad executives came from North America, Europe and Asia to see what Israelis have to offer.

Here, *ISRAEL21c* presents 12 of the many Israeli ad-tech companies that are shaping the worldwide digital advertising landscape:

1. Imonomy developed an algorithm that lets publishers place contextual in-image ads on their posts. More than 12,000 publishers are Imonomy clients, including AOL, CBS and Argentinean publishers InfoBae and La Voz.

"People look at images first. Publishers all want to monetize those images because of a shortage of website real estate," explains Biton. "We took all the data from our publishers and decided it makes sense to monetize the most interesting space on the web page. Our image ad platform caters to publishers, but the advertiser also gets more engagement and click-throughs."

Imonomy founders Oren Dror and Amit Halawa-Alon. ISRAEL 21C PHOTO

Imonomy, founded in 2012 in Ramat Gan, is now rolling out a white-label program so that any online ad company can offer the Imonomy technology to other publishers.

2. myThings crunches big data to optimize media buying and generate real-time ad content for desktop and mobile, customized to each user in a matter of milliseconds. More than 600 clients of this 150-employee Tel Aviv company – one of Israel's fastest-growing tech firms – include major e-retailers such as Puma, Toys R Us, Shop Direct, Alitalia and Walmart.

"We help large e-commerce brands drive qualified traffic to their sites and achieve higher conversion rates using machine-learning algorithms to customize programmatic campaigns," says chief marketing officer Shachar Radin-Shomrat. "Each banner will be created differently for each user, constantly changing through machine learning."

She explains that while ad agencies traditionally drive traffic to the beginning of the sales "funnel," marketers require cutting-edge solutions for widening that funnel to acquire, engage and retain customers for the long term in a cost-effective manner.

"Our platform helps advertisers drive users down these steps in the funnel efficiently and automatically, taking hundreds of data points into account for each decision."

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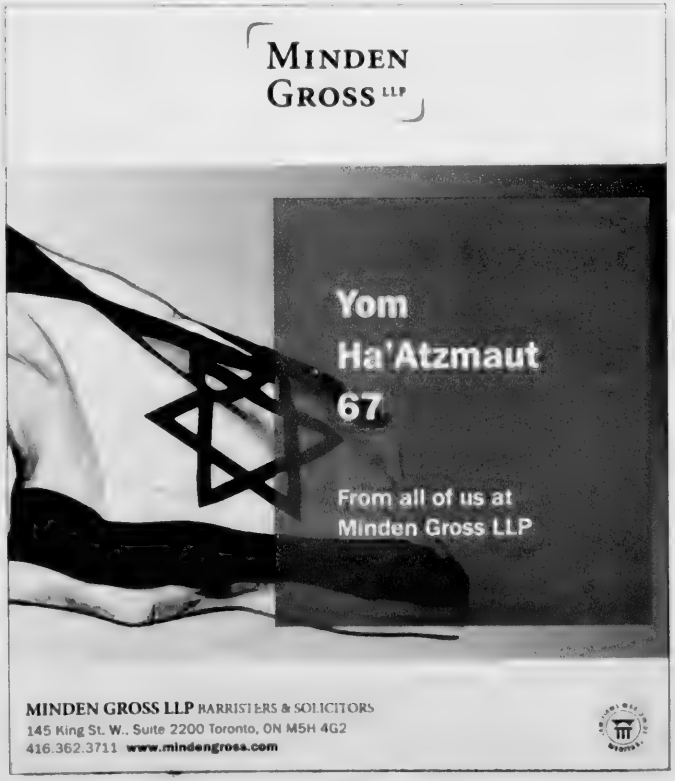
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3. Inneractive is an automated mobile-ad marketplace for app monetization. Its flagship product, Story, is claimed to be the world's first programmatic platform for inserting relevant "native" video ads into the constantly updating stream of app content feeds. Native advertising matches the form and function of the platform on which it appears.

CEO and co-founder Offer Yehudai found that mobile advertising returned higher revenues to the developer than app sales, yet ad networks were not providing a good solution. "The in-feed programmatic native video [ad] format is something new," he told *VentureBeat*. "The combination of native and programmatic is very unique."

The 60-employee company is based in Petah Tikva and has offices in North and South America, Europe, Africa and Australia.

Other notable Israeli companies in the app monetization space include AppNext, Startapp, Perion and Supersonic.

4. ClicksMob, founded in January 2013 by four serial entrepreneurs, took the model of affiliate web marketing and applied it to mobile, providing a platform for advertisers and publishers to buy and deliver mobile traffic.

The ClicksMob crew in Tel Aviv provide a platform for advertisers and publishers to buy and deliver mobile traffic. ISRAEL 21C PHOTO

"Our company is the intermediary between developers and applications," says CEO Chen Levanon. "One side is app developers and mobile content (advertisers) and the second side is publishers, from small blogs and up, who want to make money from their traffic."

The company has offices in Tel Aviv, New York and San Francisco, and will soon reach a total of 110 employees – more than half of them female, as is Levanon. ClicksMob appeared on *Forbes* Magazine's list of America's Most Promising Companies for 2015.

5. Dynamic Yield is a SaaS (software as a service) solution to help marketers create personalized content and promotional campaigns in real time. The 60-employee company, founded in 2011, has offices in Tel Aviv, New York and London.

"We empower our clients to take smart data-driven decisions and customize content by themselves, with no help from IT," says Yaniv Navot, director of performance marketing. "It's used by major retailers, publishers and general online brands such as the New York Times, NBC, Kenneth Cole and Playtex to create high-yielding pages in terms of personalized layout and content on and off site. We offer an all-in-one holistic personalization approach for the complete customer journey."

In an ever more crowded ad-tech ecosystem, Navot says, "Advertisers are always looking for innovative technologies to drive sales and revenue. We cater to both marketers and consumers; there is significant revenue uptick for the marketer, while consumers get a more personalized browser experience."

6. eXelate, acquired in March by the global performance management company Nielsen, unifies customer profiles across channels and devices including display, video, audio, offline, mobile and smart TVs, enabling digital marketers to engage potential customers with personalized messages.

eXelate was founded in 2007 and has offices in Rosh Ha'Ayin (Israel), Paris, London, Los Angeles, Hamburg and Chicago, which will continue serving clients following the acquisition. The company was named a Deloitte Technology Fast 500 Winner and appeared on the Forbes 100 Most Promising Companies in America and Inc.'s Fastest Growing Companies in America lists.

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Companies changing the face of advertising

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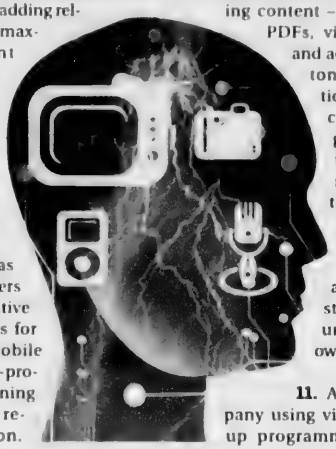
7. Crossrider specializes in monetizing desktop and mobile media through the use of big data. Millions of publishers and advertisers have used Crossrider's cross-browser web apps and extensions development platform, mobile ad-server and programmatic media management platform and media buying and selling agency.

Reportedly, Crossrider has 25,000 live campaigns by its customers at any given moment and gains 1.8 million new users daily. The company, founded in 2011, has about 130 employees, mostly in Israel, and operates as well in Cyprus, Ukraine, Romania, the UK, US and India.

8. PLYmedia in Tel Aviv develops performance-based, collaborative ad exchanges for ad networks. In the PLYexchange ecosystem, performance ad networks leverage each other's strengths – synergizing supply and demand to maximize revenue and results.

Using a next-generation prediction engine, PLYmedia calculates user value per all available ecosystem campaigns, from multiple ad networks, and claims 99 per cent accuracy. "Weighing constantly changing key parameters, our solutions predict, in real-time, the value of each impression for all available campaigns in the exchange."

9. Woobi enhances user engagement with in-game advertising, adding relevant ad content at maximum-engagement moments within gameplay, customized per user and per game. Coca-Cola, for example, used Woobi to drive competition entries to its recent social media competition.



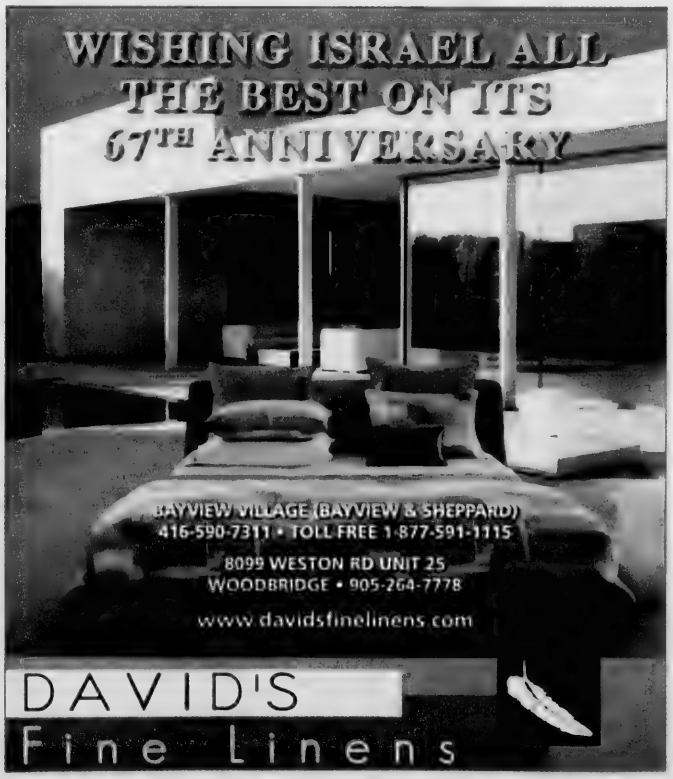
Founded in 2009 as TokenAds, Woobi offers custom, scalable, native advertising solutions for web, social and mobile games based on user-profiling, machine-learning identification and real-time optimization. Headquartered in Tel Aviv with a subsidiary in London, Woobi provides both publishers and advertisers a wide variety of game monetization products and services throughout 130 countries.

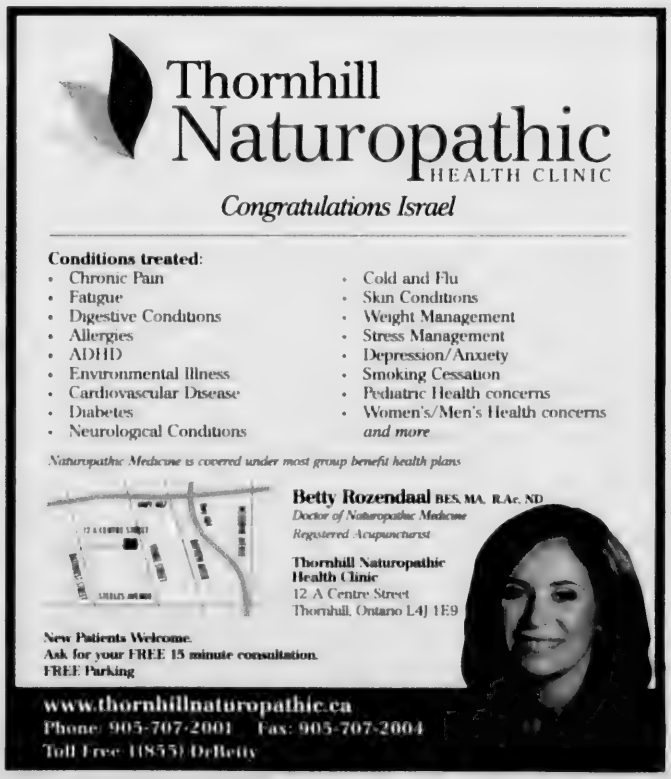
10. Roojoom offers an online marketing intelligence platform to repurpose existing content – such as web pages, PDFs, videos and images – and add call-to-action buttons and lead-generation forms to increase conversion and engagement and boost the return on investment of existing content, with no IT or design skills needed. Users can embed dynamic widgets anywhere as visual stories or smart links under the company's own domain.

11. Another Israeli company using video content to beef up programmatic advertising is **AnyClip Media**, which has offices in Jerusalem and New York. Utilizing its partnerships with content owners such as Warner Brothers and Universal Studios, AnyClip matches contextually relevant, premium video content to optimize ad campaign performance and user engagement.

12. Todacell, which just won a spot on the Red Herring Top 100 Europe list of innovative companies, serves billions of monthly ads through its global mobile advertising network for advertisers and publishers. Its technology for tracking, measuring and optimizing mobile ad campaigns is currently used by clients in 160 countries. Founded in 2007, Todacell has offices in New York, London, Berlin and Tel Aviv.

Ubimo also won a place on the Red Herring Top 100 list. Its programmatic buying platform uses machine learning and big data analysis to create relevant and timely messaging, ad campaign planning, management and reporting tools, and contextual campaign targeting. CEO Ran Ben-Yair was the sole Israeli named to the Mobile Marketing Association's new Mobile Location Data Accuracy Group. ■





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New tech approach to stuttering

VIVA SARAH PRESS
ISRAEL21C

Stuttering is not considered a disability, yet it holds back some 68 million people worldwide from job promotions, class presentations, voicing their opinions and a whole slew of other daily life experiences. An Israeli mobile app could now empower people who stutter to rise above their often overlooked condition using the world's first stuttering detection algorithm.

"Almost 80 per cent of employers will not hire a stutterer, even for jobs that the stutterer doesn't need to speak. Add to that, 60 per cent of kids who stutter are bullied," Yair Shapira, founder & CEO of NiNiSpeech, tells *ISRAEL21c*.

NiNiSpeech is a mobile health solution that helps people who stutter (PWS) maintain fluent speech, and allows speech-language pathologists (SLP) to monitor their clients' fluency in everyday settings.

"The secret that most people don't know is that almost all stutterers can speak fluently. When they're alone in a room, they speak fluently. When they're in the clinic, they speak fluently. The problem happens that when they're in the real world, 85 per cent lapse back into stuttering," Shapira tells *ISRAEL21c*.

Shapira, a veteran of the Israeli high-tech field, has watched his 17-year-old son try new therapies and treatments for his stammer to no avail. The coincidence that he did his PhD on the effects of mental stress on human voice – before he knew his son would stutter – did not leave him indifferent.

Shapira recently left his executive position at DiViNetworks and started NiNiSpeech together with Yoav Medan, who led IBM's speech processing unit and served as CTO of InSightec, and Ofer Amir, who heads Tel Aviv University School of Communication Disorders.

"The industry of stuttering treatment is old-fashioned and non-technological," says Shapira. "NiNiSpeech can revolutionize the whole industry of stuttering treatment, not just the treatment itself."

The Haifa-based startup, launched in January, has already picked up a handful of innovation awards and has sparked interest from around the globe. Clinical trials are beginning in four countries.

The World Health Organization defines stuttering as "a speech disorder in which the flow of speech is disrupted by involuntary repetitions and prolongations of sounds, syllables, words or phrases, as well as involuntary silent pauses or blocks in which the person who stutters is unable to produce sounds."

When people stutter outside of therapy sessions, they often have no awareness that they're hung up on a word. "The need for an out-of-clinic approach is crucial," Shapira says.

That's where NiNiSpeech comes in. The mobile solution, which will cost $50 to $100 monthly, provides the stutterer with immediate feedback on speech fluency via a buzz or vibration that operates in real time and works in a variety of languages.

The technology gives the stutterer a chance to monitor performance, improve fluency, achieve speech goals and gain rewards. The second stage of the solution, unique in the field, measures stuttering.

"When you're on a diet, you weigh yourself. When you run or do fitness, you have a stopwatch so you know how well you're doing, whether you're progressing or not. In speech there's no correlation between subjective experience of the stutterer and his real stutter," says Shapira.

"So, a stutterer can work for one to three months and still won't know if he progressed. This is a system that will let him know."

Thirdly, NiNiSpeech – which is meant to be used together with speech therapy – gives SLPs critical real-time feedback from outside the clinic.

"Therapists have no clue how well their patients are doing because in the clinic you don't stutter, in the same way you don't eat cake at the dietitian's office," says Shapira.

The NiNiSpeech solution gives therapists speech fluency metrics, allows them to view clients' speech performance using a browser dashboard, and even listen to recordings of stutter clusters.

One per cent of the population is affected by stuttering, says Shapira, including a handful of celebrities such as U.S Vice-President Joe Biden, singer Marc Anthony and golfer Tiger Woods.

Shapira reports that people from across the globe have written in to welcome NiNiSpeech and have asked to partake in clinical trials.

The company, which is currently trying to raise capital, has received a grant from the Chief Scientist of the Ministry of Economy but is mostly bootstrapped.

From the start, it has wowed the health innovation field – picking up first place in StarTAU & LeumiTech's pitch night in February and first place in the Socialize15 startup contest, where it was selected by Forbes, PWS and OurCrowd as the leading startup offering technology solutions to social needs.

The company was recently chosen by Israel Brain Technologies to present at BrainTech2015.

In May, NiNiSpeech won the $100,000 grand prize for first place in the Merage Institute Entrepreneurs' Competition.

Now, NiNiSpeech is heading to clinical trials in the United States, China, Portugal and Israel.

The Chinese trials could make the greatest impact, says Shapira. "In China, it is considered a family shame if you stutter. And there are very few speech therapists in China."

Assuming the trials are successful, Shapira says the NiNiSpeech application should be on the market by summer.

NiNiSpeech is named for Shapira's son, Niv, whose stutter was especially prominent when he tried to say his name, "Ni-Ni-Niv."

"NiNiSpeech can show the therapist what's going on outside the clinic and it changes the way that the person who stutters can see his stutter," says Shapira. "It can truly revolutionize the whole industry of stuttering treatment." ■

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Top Jerusalem hikes

BRIAN BLUM
ISRAEL 21C

A visit to Jerusalem can – and should – include more than just the major tourist attractions like the Old City, Israel Museum and Yad Vashem. The Jerusalem area is a hiker's paradise. Trails of all sorts – from easy walks to challenging rock scrambles – are just a short drive from the centre of town.

For your next trip to Israel's capital, lace up your hiking boots and head to the forests as *ISRAEL21c* presents some top hikes in the Jerusalem area.

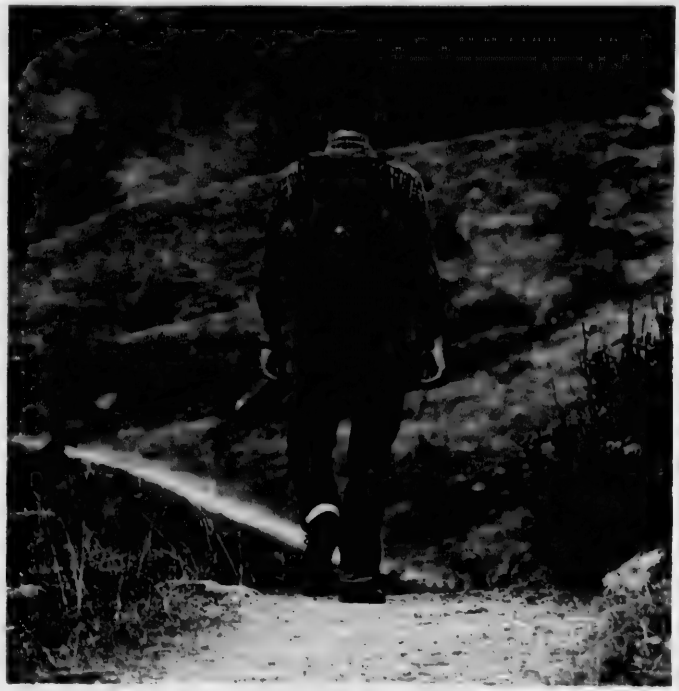
Har Eitan, 2.5 hours

Perhaps the richest area with the most number of hikes close by Jerusalem is the Sataf Forest. We've picked three outstanding trails in this area. The first – and easiest – is the extremely popular seven-kilometre loop that circles Har (Mount) Eitan. At the cooling end of a hot summer day, this wide dirt road is often packed with hikers, bikers and joggers. Run it in under an hour, or walk it in 2-1/2.

The trail is not particularly shady, but the payoff is the views – a 360-degree panorama, from the hills and small moshavim toward Modi'in and Tel Aviv to the west, to the hulking Hadassah Medical Center-Ein Kerem to the east. Leave your car in the Sataf parking lot and walk slightly back down the road on which you entered to find the start of the hike. You can't get lost – just keep going in a circle until you come back to the parking lot (the final stretch is a climb through a wooded picnic area). If it's late in the afternoon, go the other direction to catch the setting sun.

Kibbutz Tzuba (Tzova), 2.5 hours

Our second Sataf-area hike starts on the Har Eitan trail, but takes a quick turn to the right at the sign for the Israel Trail. Inaugurated in 1995, the 620-mile Israel Trail was stitched together from the best of Israel's existing trails. At the turn, the trail descends steeply and the loose dirt and rocks can be tricky to navigate, but soon you'll be on a flat jeep trail that veers to the left before climbing up to Road 395. Cross the two-lane highway and head into Kibbutz Tzuba (also called Tzova), home of the famous kiddie amusement park Kiftzuba.



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Take a trek along the Israel Trail

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Leave the Israel Trail to enter the kibbutz. Once inside, pass the park and follow the signs to Ein (Spring) Tzuba. At the large OSG factory building, turn right and follow the red path (slightly left) into the vineyards of the Tzuba Winery before eventually meeting up with the green trail. Be careful not to miss the spring (the signage points from the opposite direction), a charming oasis built around the source of underground water that gives the area its name. There is a grove of trees with picnic benches and lots of grass, with the vineyards just outside. The trail eventually returns you to Road 395, where you can walk back to your car by way of the Sataf area grounds. Look for the blue trail a few metres along the road that winds back to Jerusalem.

If archaeology is your thing, the 12th century Crusader fortress known as Belmont is nearby. At the OSG factory junction, go straight toward the mountain instead of making the right.

Sataf to Ein Kerem, 2.5-3 hours

Our last hike from Sataf is also on the Israel Trail, going in the other direction. This is a two-car hike; park one car at Sataf and follow the signs downhill to Jerusalem. The Israel Trail affords some spectacular views on the way to Nahal Sorek, a wide flat valley (nahal is Hebrew for "dry riverbed") that gently winds toward the Jerusalem village of Ein Kerem. The nahal route splits from the Israel Trail. (If you miss the turn, you'll end up near Ein Hendek, also a pretty route, and the start of our next hike, but not where you parked your second car!)

Nahal Sorek eventually meets up with Road 395. At the beginning of the hike, when you're driving out of Jerusalem toward Sataf, turn right toward the Ein Kerem Agricultural School. You may park in a dirt lot immediately to your left.

Shvil HaMa'ayanot, 2.5 hours round trip

You can't go wrong on the Israel Trail, and Shvil HaMa'ayanot is both breathtaking and brief (just three kilometres). It's not a loop, but at only an hour or so in each direction, you won't regret returning on the same path. The starting point is on the road that leads between Hadassah Medical Center-Ein Kerem and Moshav Even Sapir. You can visit Ein Hendek, a popular picnic spot and spring at either the beginning or end of the hike; it's about a 15-minute walk.

Shvil HaMa'ayanot gets its name from the many springs (ma'ayanot) along its way. You can stop at each one and even go for a dip in some. There are tunnels and views into the Judean Hills the entire length of the tiyul, which proceeds through pine, oak, carob and olive trees. You end up at a picnic spot with tables and shade just down the hill from Yad Kennedy. Eat your lunch here before returning the way you came.

If you have time, walk up the hill to Yad Kennedy, a striking memorial to U.S. president John F. Kennedy. The Sa'adim ruins – remains of a Byzantine-era agricultural farm – and Sa'adim Spring are also worth exploring at your leisure.

Ein Kerem WWW.GOISRAEL.COM PHOTO

Nahal Katlav, 3.5 hours

This lovely trek starts at the Bar Behar restaurant and ice-cream stand, a short drive from Jerusalem in the Bar Giora area (the restaurant is on the road to Nes Harim). The path descends, winding past a spring until you reach the nahal itself, a relatively short jaunt at less than an hour. While there's no water in the nahal, it's very shady. In the spring and summer, watch out for flies!

Eventually, the trail reaches the Bar Giora train station, long abandoned and out of use, but the train between Jerusalem and Tel Aviv will often pass while you stop to eat your lunch here. After the station, the trail climbs steeply, passing an abandoned Arab village before looping back to the starting point. You can settle down at the end with an ice cream or *artik* (popsicle), especially welcome in the hotter months.

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CONTINUED FROM PAGE 12

Hirbet Itab, 3.5 hours

A second loop hike in Bar Giora is just across the road from the Bar Behar restaurant. The main attraction here, beyond the beautiful views and vineyards you pass, is the impressive Hirbet Itab ruin, a 12th century Crusader-era fortress.

Start by taking the red trail to a spring that feeds a small pool (don't be surprised if it's dry) and then onward to the fort. After climbing the fort or eating your picnic lunch by the ruins, continue on the red trail steeply down the other side of the hill into the valley, then turn left on the green jeep trail. It will run into a blue trail and after an hour or so you'll be back at the Bar Behar parking lot.

If you have two cars, you can extend this tiyul by continuing on the red trail toward the end point at Moshav Zanoach near Beit Shemesh. This will take you past the Cave of the Twins, one of Israel's leading "bat caves." The cave is closed when the bats are hibernating (usually November to March), but at other times of the year, you can go inside – if you dare. Bring a flashlight to see what's lurking above.

Nahal Kesalon, 2.5 hours from Shoeva; 3.5 hours from Tzuba

If, on the hike from Sataf to Kibbutz Tzuba, you wondered what would have happened if you had continued on the Israel Trail, here's your answer. You can start at the kibbutz, or for a shorter hike, drive down Highway 1 and park at the gas station at the Shoeva junction. Either way, you'll be walking through Nahal Kesalon. From the gas station, cross the street, make a left into the moshav and wind down the hill until you reach the start of the trail.

Nahal Kesalon is an easy walk on a wide dirt road with tall canyon walls on either side. It's not particularly varied – you won't have rock climbing or vistas – but near the end you come out into the Martyrs Forest, established by the B'nai Brith organization to commemorate Holocaust victims. The trail ends near the Eshtaol junction on Highway 38, which is where you'll have parked your second car. You can also catch bus 415 or 446 back up Highway 1 to Shoeva.

Bonus: At the Eshtaol end of the hike is the kosher boutique Flam Winery, where you can buy a bottle or two to reward yourself for a trek well done.

Hirbet Hanut to Ein Kobi, 4 hours

For the next two hikes, we pick up the Israel Trail in a different part of the Jerusalem area – from Road 375, which runs between Gush Etzion and the Elah Valley, south of Beit Shemesh. (You can also get to Road 375 via the road that connects Hadassah-Ein Kerem and Bar Giora.) The Elah Valley is the location of the biblical battle between the Israelites and the Philistines that culminated in the battle between David and Goliath.

Head first to Begin Park and follow the signs to Ein Kobi (Kobi Spring). Park one car there and in the other continue another eight kilometres until Hirbet Hanut, a pretty picnic area at the spot of a sixth-century Byzantine church that made the news a few years back when its intricate ancient mosaics were destroyed by vandals.

Shvil HaMa'ayanot

You'll be walking back on the Israel Trail from Hirbet Hanut to Ein Kobi. The route winds behind Moshav Matta (almost close enough to peek into some of the residents' windows) as well as Moshav Mevo Beitar. The scenery is remarkably varied, including rock climbing, a fragrant pine forest and even an unexpected palm grove. On a hot day, take a dip in the Kobi Spring. There are some Byzantine-era ruins here too.

CONTINUED ON NEXT PAGE

Congratulations to the State of Israel on its 67th Anniversary

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CONTINUED FROM PREVIOUS PAGE

Derech HaKaiser (the Caesar's Route), 90 minutes

For this 3.5-kilometer trek, you also start at Hirbet Hanut, walking in the opposite direction and ending at another picnic spot called Beit Bad. It's nicer with two cars because otherwise you have to return on the same route and it's all uphill.

This part of the Israel Trail is known as Derech HaKaiser – the Caesar's Route – and was built by the Romans to facilitate travel with their armies and horses toward Jerusalem. You'll pass over ancient hewn steps in one section of the road. At the Beit Bad end, there is a reconstructed Roman-era wine press. Archaeologists believe the road was built in 130 CE in honour of the visit of Emperor Hadrian.

Derech HaKaiser parallels Road 375 from above and can get a little noisy from the traffic below, but the surrounding forest makes up for it. Warning: the trail from Hirbet Hanut veers off to the left early on; if you're not paying attention, you could miss it.

View near Hirbet Hanut

Givat HaTourmasim, 3 hours

As long as you're on Road 375, continue driving another 15 minutes to Givat HaTourmasim, a hill that fills up with thousands of families out to see the deep purple lupines (tourmasim) that bloom for only about three weeks around Purim time. The hike up the hill takes just 10 minutes, but there's another tiyul in the area that lasts much longer and is worth doing at any time of the year.

Walk through the parking area until you see a black trail to the right that heads steeply up the hill. (It's shorter than it looks.) The trail affords some great, unimpeded views of the Gush Dan area. When the trail splits, follow the green markers to the left. You've already achieved the trek's elevation, so now you can just enjoy the walk. The green trail eventually meets a blue trail, which takes you back to Givat HaTourrmasim from a side most visitors rarely see. ■

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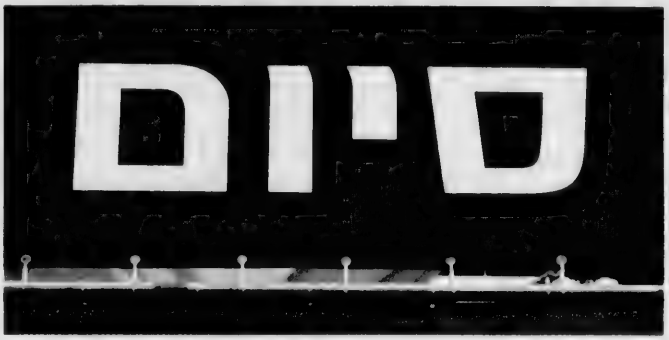


Jerusalem Marathon finish line

SUZANNE WINTROB
SPECIAL TO THE CJN

When the going gets tough, the tough go running. At least that's how Raúl Perez and Clemencia Sarna ended up scaling the hills of Jerusalem this year.

The Winnipeg couple had always dreamed of visiting the Holy Land but life got in the way. Then several years ago, after facing a series of personal and financial challenges, they made what they call a "spiritual commitment" to each other: if they could overcome their difficulties, they would make the trip.

"We were in really bad shape," recalls Perez, 52. "But with our faith and God's help we were able to commit to our promise now that we have recovered in every step."

The pair chose to heighten their week-long adventure by signing up for the Jerusalem Marathon – Perez for the full 42.2-kilometre course and Sarna, 47, for the half marathon. Perez hoped to qualify for his second Boston Marathon with a time of 3:35.

Jerusalem had a half marathon course for more than a decade, yet the race earned major international status five years ago when Mayor Nir Barkat – a former high-tech entrepreneur who has run marathons in Paris, Berlin and New York and often jogs to work – pushed for a full marathon route. Participation has grown steadily, with more than 25,000 runners from 60 countries joining Barkat for this year's event.

The event offers something for everyone, with 800-metre, 5 kilometre, 10 kilometre, half and full marathon and handcycle routes that all begin and end at Sacher Park. It's literally like running through 3,000 years of history, with participants sporting everything from skimpy shorts to skirts and kippot as they head past Machane Yehuda market, down Jaffa Road, into the Old City, through Hebrew University's campuses, along the Haas Promenade and onto residential streets. It's no wonder the event's slogan is "Feeling Jerusalem in Every Step."

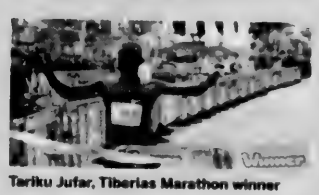
> *It's literally like running through 3,000 years of history with participants sporting everything from skimpy shorts to skirts and kippot*

Given the city's hilly landscape, the routes are breathtaking in more ways than one. Conquer one hill and there's another one – with another spectacular view – lurking around the corner. There's little flat terrain, and it's hard on the legs both ascending and descending (making hill or stair training a must for weeks beforehand).

Warns Barkat, who finished this year's half in 2:22:24: "Go slower on the hills, then take some air and recharge your batteries on the downhill." It's so challenging, in fact, that this year's winning elite male runner from Ethiopia finished the full marathon in 2:18:20, about 15 minutes shy of the marathon world record.

CONTINUED ON NEXT PAGE

Desert Marathon Eilat 2014



Tariku Jufar, Tiberias Marathon winner

Tel Aviv Marathon 2011

The Bible Marathon

Marathon season

Israel's marathon season runs during Canada's winter months. Here's a sampling of the upcoming major events:

Desert Marathon Eilat: Heat, cold, sun, wind and sand combine for a tougher race than the distance suggests. There are 5K, 10K, half and full marathon courses through breathtaking scenery. Nov. 27, 2015, desertrun.co.il.

Sea of Galilee Winter Marathon: It's the "lowest" marathon in the world at 200 metres below sea level. The flat 42.195-kilometre asphalt out-and-back course follows the shoreline of the Kinneret and winds through the Jordan Valley's historical landmarks. Jan. 8, 2016, tiberias-marathon.co.il.

Tel Aviv Samsung Marathon: Billed as a "non-stop party in a non-stop city," this flat multi-course along the seashore and city streets attracts 35,000 people for 5K, 10K, half and full marathons, kids "mini marathon" and 42K handcycle. Feb. 26, 2016, tlvmarathon.co.il.

Bible Marathon: In the Book of Samuel, a "man of Benjamin" ran from the battlefield at Eben Ezer (today's Rosh Ha'ayin) to Shiloh to inform Eli the priest of Israel's defeat, the falling of his sons and the capture of the Ark of the Covenant. This marathon recreates it on 5K, 15K and 42K courses. 2016 date TBD, biblemarathon.co.il.

Runners feel the energy

CONTINUED FROM PREVIOUS PAGE

Some 6,000 runners run for charity. Jerry Solomon, who moved from Toronto to Jerusalem five years ago, raised $5,000 to buy computer tablets for Herzog Hospital's dementia patients to aid in their therapy. He trained with his daughter Chaya, 24, who ran Tel Aviv's full marathon two weeks earlier and joined Dad for Jerusalem's half.

"Jerusalem is the crossroads of three civilizations, the crossroads of modernity and antiquity, that just being able to run and experience it is unbelievable," says Solomon, 60. "There's so much energy and excitement."

As for Perez, his knees gave out at the 30-kilometre mark but he managed to limp across the finish line in 4:32. Still, he's grateful to have accomplished the feat as part of his spiritual journey.

"I ran with my legs when it was possible, ran with my heart when I did not have any legs left, ran with my soul when my heart wasn't big enough, ran without any pride left in me when my ego was totally erased by the hills, and walked when running wasn't an option any longer," he says. "The Jerusalem Marathon has hundreds of hills with the power to convert any man into the most humble being in this earth. A very good lesson learned. I'm so happy I completed it and got my medal with extreme sacrifice." ■

Next year's Jerusalem Marathon takes place on March 18, 2016. Register at www.jerusalem-marathon.com.

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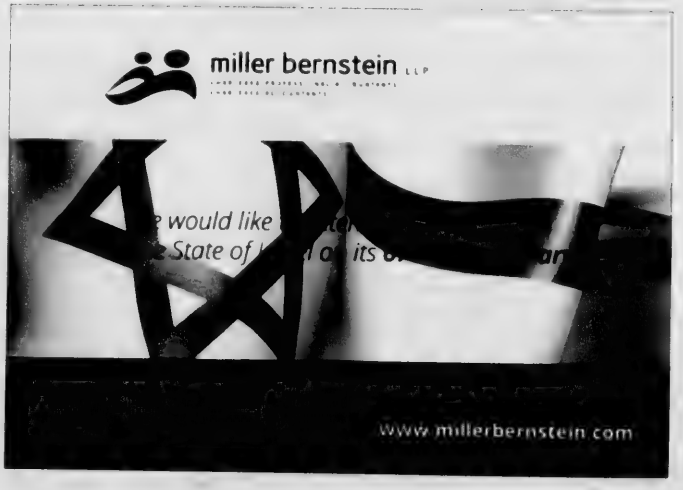

Technology offers solutions to agricultural problems

ROBERT SWIFT

Ten billion people. That is the number of mouths that farmers will have to feed in another two decades. In order to do this, food production needs to increase by 70 per cent.

"In recent years, due to the over usage of soils there are more problems with insects and diseases. At the same time, there is increased regulation on the usage of chemicals," Yuval Fradkin, the head of Futura Graft told *The Media Line*. "[Modern] requirements lead to a point where you ask the plant to be some kind of super plant. On the one hand you ask it to provide the needs of the farmer and the market. At the same time you ask the plant to fight all the other problems in order to grow."

Futura Graft was one of 12 companies represented at a recent conference called AgriVest, offering new technologies for agriculture. Futura Graft's solution to the twin conundrums of increased food production and simultaneous reduction of the usage of harmful pesticides, is the application of robotics to an existing technique known as grafting. Grafting involves taking the roots from one plant and fusing them with the green stalk, or scion, of another, giving the plant the properties of both.

"This is not something that we invented. The Chinese used to do it thousands of years ago," Fradkin says. What Futura Graft is offering, which is new, is a reduction in the time spent grafting the rootstock to the scion, a process which is time consuming and requires numerous workers.

This will benefit "the population of the world, and food production in general," says Fradkin. If humanity is going to feed an additional 2.3 billion people by the halfway point of this century, then new solutions are likely to be necessary.

But increasing the amount of food that mankind could produce was not the only salvation on offer at AgriVest 2015. "Imagine sugar which is twice as sweet as sugar – that is what Doux Matok offers," said Eran Baniel, as he addressed the conference. Seeking to help curb the rise of diabetes and obesity, the startup offered to reduce the amount of sugar consumers ate by "cheating their taste receptors" into believing a food was twice as sweet as it actually was.

Doux Matok's solution is based in chemistry. Futura Graft's is in plant cultivation and robotics. Among other startups at the conference were solutions based in data analysis, water filtration, remote sensors, biological cultivation and new techniques for food packaging. Each of the companies was hoping to gain exposure through the conference and attract new investors. Although solutions to the problems of the future were much in discussion, equally important at the conference was money and business potential.

As Baniel said, if you "make wonderful things which are [too] expensive, you'll get compliments but no business." Keen to attract money which could be channelled into additional research and development or the patenting of lucrative intellectual property rights, Baniel added, "We all talk billions, but in the food and beverage industry it is billions."

The importance of placing business at the forefront of agri-tech development was acknowledged by Oded Distil, director of Israel New Tech and Invest in Israel, a branch of the Ministry of Economy.

"At the end of the day it has to be based on pure business rationale, otherwise it doesn't work," Distil told *The Media Line*. But he was keen to stress the variables which were behind that rationale: the need to grow more food; the requirement to use resources such as land and water more efficiently, and the necessity to reduce the amount of damaging chemicals and pesticides being applied.

"The concept and mindset is an extremely important factor that has to go all the way from the consumer to the supplier to the multinational to the farmer."

Although the conference had an international flavour the strength of Israeli ventures amongst the startups, was apparent "A lot of it comes from our DNA. [In the past] we had to come up with solutions to certain problems… So you would find that throughout the years we had innovation in this sector," Distil said.

Israel's tradition of agriculture in a tough environment and the success of its high-tech industry give it an advantage in the growing agri-tech industry.

"This comes down to the ever recurring question of the startup nation," believes Oskar Laufer, from Phenome Networks, a data analysis firm which specializes in precision agriculture.

"There are a few well known factors which contributed to this: the availability of venture capital; the large influx of [educated] Russian immigrants in the '90s; [the] culture of entrepreneurial spirit; the army – there are a lot of people who are developing technology in the army… a whole generation of people developing technology."

"Israel started with very tough agricultural circumstances, not a lot of water, a lot of desert and swamps here 100 years ago, so the people who lived here were forced to be very inventive." ■

The Media Line / themedialine.org

Best Wishes to the State of Israel on its 67th Anniversary Year

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Jazz and classical unite

CONTINUED FROM PREVIOUS PAGE

He played often for audiences in Berlin, which has a large Israeli expat community. Avital moved there in 2009. "Berlin is in a great artistic boom phase, like Paris in the beginning of the 20th century. There's a lot of space for creativity," Avital explains. "If Italy was beautiful, Berlin was interesting, and I wanted to be part of this party as long as it lasts."

Many of the musicians he plays with are fellow Israelis. In one of his favourite projects, he teamed up with jazz bassist Omer Avital in a show called *Avital Meets Avital*.

"He's a jazz man and I'm classically trained, but we wanted to do a project together to bring our worlds together, and Omer composed most of the music. A lot of cultural DNA came into the process, a lot of Moroccan rhythms and modes I never dealt with until that point."

The musician, who speaks four languages, has a nearly two-year-old son with his wife Roni, an Israel-born academic. The toddler is already a frequent flyer to Israel. "Having a baby shifts your whole emotional balance, and missing home is now part of my daily menu," Avital confides. "I feel at home in Berlin, New York and Italy, but my home is in Israel and I'm very proud of my Israeliness. My visits about four times a year are full of family and friends and catching up with everything I miss." ■

> *The mandolin brings out cultural links and associations*

SeeJN | Celebrating Israel's independence

YONATAN SINDEL PHOTO /FLASH90

Israelis dance during the 67th celebration of Israel's Independence Day in Jerusalem, April 23, 2015.

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Inside

Israel slams UN report on 2014 Gaza conflict

Politicians from left and right unite to criticize war crimes accusations. **PAGE 26**

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SPECIAL SECTION

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Halifax	8:45 p.m.	10:01 p.m.
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When Jews come out of the closet

Many parents are uncomfortable to learn their children are gay, but is silence the right approach? **PLUS**, a Jewish mother finds happiness while marching in the Pride Parade with her son. **PAGE 8**

Jews can play a role in reconciliation

Adam Moscoe says the principle of pursuing justice should guide us in Aboriginal relations. **PAGE 7**

'Anti-Semitism is a mental illness'

Former Israeli Chief Rabbi Yisrael Meir Lau speaks to *The CJN*. **PAGE 42**

Making her name in Shanghai

Rebecca Copelovici, 29, takes the helm of the city's Canadian Chamber of Commerce. **PAGE 25**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
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Remembering Women of the Wall founder, and Douglas rekindles his Jewish ties

Haberman was born in Ottawa

Ottawa-born and raised Bonna Devora Haberman, who in 1988 founded Women of the Wall, a group pressing for egalitarian prayer at the Western Wall, died June 16 of cancer at age 55. Haberman, a scholar, author and feminist activist who also lived in Israel and the United States, taught at Harvard, Brandeis and Hebrew universities. In addition to Women of the Wall, she founded and directed Brandeis' Mistabra Institute for Jewish Textual Activism and co-directed YTheater, an Israeli-Palestinian theatre project in Jerusalem. She made aliyah in 1988, but returned to the United States to teach until 2004.

Actor wins 'Jewish Nobel'

Oscar-winning actor Michael Douglas credited his children and celebrity father Kirk Douglas for helping him reconnect to Judaism as he accepted the Genesis Prize, "the Jewish Nobel," June 18 in Jerusalem. Douglas received the $1-million award, funded by Russian philanthropists, for his commitment to Jewish values and the Jewish People. His wife, actress Catherine Zeta-Jones, and children, Dylan and Carys, attended the ceremony. In his address, Douglas noted his new ties to Judaism at age 70 and criticized those who say a Jewish mother is a requirement to be Jewish. His mother, Diana Dill, is a non-Jew, and he said the prize "sends a message around the world." He said his father also rediscovered his Judaism at age 70.

Michael Douglas, left, with Shimon Peres last week in Jaffa ISRAEL SUN PHOTO

Galloway for mayor?

Former British MP George Galloway, who once declared his riding "an Israel-free zone," announced June 15 he will be a candidate for London mayor. Galloway said he'll run in next May's election to "build a city that benefits everyone, not just those dripping in gold." Galloway, leader of the tiny Respect Party and known for his strident anti-Israel rhetoric, lost his seat in Bradford, in northern England, by a large margin in national elections earlier this year. Last year he banned Israeli goods, services, academics and tourists from his riding. He has also said Israel should be replaced with a binational state. ■

Inside today's edition

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COVER PHOTO BY SHUTTERSTOCK

Gematria

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The result of the NBA Finals, which concluded last week. The Golden State Warriors defeated the Cleveland Cavaliers, led by Israeli-American head coach David Blatt.

30

The number of years Abe Foxman has served as CEO of the Anti-Defamation League. He is stepping down this month.

Quotable

"

I love you and I want you to be happy.

— The reaction of Toronto parent Marilyn Lazar, when her son unexpectedly came out to her as gay shortly after starting university. Read her full story on page 8.

Exclusive to CJNEWS.com

Mark Mietkiewicz busts some myths about Jews and camping in his column Jewish & Digital.

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Letters to the Editor

Eating kosher at Wonderland

I am writing with regards to the article, "Wonderland won't renew kosher vendor's contract," (June 4).

I was the first to operate a kosher hot dog cart at Canada's Wonderland, beginning in 1996. The concession stand was a great success and served a great many customers. The kosher hot dog cart was in operation for only two seasons, due to the exorbitantly high sales percentage, 50 per cent, demanded by Wonderland's management. Being required to forward such a large percentage meant the continued operation of the cart would not have been a sound business decision. We most regretfully were forced to discontinue the cart's operation.

Today, to the best of my knowledge, there are three points of sale at Wonderland offering religiously certified Halal foods adhering to Muslim dietary law and none being offered to people of the Jewish faith other than one offering salads.

It is my belief that considering our large and robust Jewish population, Wonderland's management could have indeed permitted at least one concession to operate and offer the sale of kosher hot dogs. It is completely erroneous that such an endeavour would not prove profitable. I am willing to bring my own specially designed kosher hot dog cart to the park and commit to its full financial success, though not if I'd be required to relinquish 50 per cent of sale profits.

I must mention that I possess over 25 years' experience in kosher fast food. It is my belief that our Jewish community deserves the right to purchase kosher food at Wonderland and be able to enjoy the full park experience just as others do. Incidentally, people of the Muslim faith will similarly be able to enjoy the kosher food, and the park will indeed enjoy even further profits.

Isaac Kraus
Thornhill, Ont.

The ethics of paying donors

Rabbi Jay Kelman ("Want more organ donors? Pay them," June 4) suggests that paying for organ donations is harmonious with the best of Jewish values.

To see that this emotive issue is not as ethically simple as he claims, we need only look at how well it works in places where it is practised. Paid donors are often poor, illiterate, and in low-paying jobs. They donate not out of any sense of altruism, but to escape debt.

For most, selling an organ does not bring the anticipated benefits. Donation often leads to a decline in overall health. Many fall back into debt, because their ability to work has been impacted. Family relationships are stressed. Informed consent is farcical, risks are not properly explained or understood, and donors come under pressure from family and creditors to make the "right" autonomous decision.

Organs are not commodities or assets to be traded. Organ donation is a gift. It is perhaps the nearest to that great Jewish value of *chesed shel emet* that an individual can advance to another living person, for the gift of life is a debt that can never be repaid.

Ariel Untrob
Toronto

Jews in the merchant marine

I am drawing up a record of honour of those Jews who served in the United Kingdom, Australian, New Zealand, South African and Canadian merchant navies in World War II.

If any of your Canadian readers have any information, as well as photos and stories, please email me at martin.sugarman@yahoo.co.uk.

Martin Sugarman, archivist of the Association of Jewish Ex-Servicemen and Women of the UK- AJEX Museum

Charity begins at home

It is heartening to read about Mordechai Ben-Dat's newly formed grassroots group. ("Putting affordable Jewish education back on the agenda," June 4).

Ironically, two weeks earlier, a prominent community member was lauded for giving $10 million to the First Nations ("Honouring a *gitte neshamah*," May 21).

I hope this donor, and others with similar financial clout, read Ben-Dat's article and will be motivated to help strengthen the Jewish day school system in Toronto. There is no question that without a strong Jewish educational system in place, the Jewish community won't be around in a few generations to help other communities, such as the First Nations, at all

Amy Bitton
Thornhill, Ont.

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*

When someone in your family passes away, you want everything to be done right, according to Jewish tradition. When my mother died, I didn't know half of what these things were. Benjamin's spent time with our family, explaining the significance of every sacred ritual. More than that, they made it ours. It was a beautiful way to honour my dear mother's life.

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Connected in good times and bad

The challenge is extending our sense of mutual responsibility to fellow Jews who aren't in need of our sympathy or charity

RABBI ADAM CUTLER
BETH TZEDEC CONGREGATION, TORONTO

RABBI ADAM SCHEIER
CONGREGATION SHAAR HASHOMAYIM, MONTREAL

Rabbi Scheier: I recently read a fascinating story about Rabbi Yisrael Salanter, the 19th-century Lithuanian founder of the Musar movement. After a Jewish professor in Paris converted to Christianity, Rabbi Salanter gathered his students and informed them that they were (partially) responsible.

The students were obviously taken aback at their teacher's harsh criticism. "But he is in Paris, and we are here in Lithuania," they said. "We've never heard of this man, nor have we met him! How could we be responsible?"

The rabbi responded, "If you were more sincere in your prayers, devoted to your learning and connected to the local Jewish population, then it would have an impact on that Jew in Paris."

I am fascinated by this story, which seems to suggest a "butterfly effect" to our spiritual life. The sense of responsibility these yeshiva students were taught to have for Jews beyond their immediate vicinity is very moving.

How do you view the challenge of teaching this message – that we are connected to the lives of Jews around the world, whether they are in Paris, Israel, here in Canada or anywhere else?

Rabbi Cutler: The earliest occurrence of the famous phrase "*Kol yisrael areivim zeh bazeh*" ("All of the people of Israel are responsible for one another") comes up in the context of sin. There are communal consequences for individual failures, and it becomes the responsibility of all Jews to monitor and correct the misbehaviour of their coreligionists.

Over time, though, this concept grew to include the responsibility to provide food, shelter and clothing to our fellow Jews in need, and has fortunately become an essential part of recognizing the familiar nature of the Jewish People.

I think that this concept can indeed be taught. More importantly, it should be experienced. To truly assimilate the idea, one must observe Jews taking care of other Jews, experience the international reach of our institutions, and hear the stories of Jewish refugees and those who were rescued and brought by our community to Israel.

Rabbi Scheier: "*Kol yisrael areivim zeh bazeh*" underscores the necessity of a deep sense of communal unity. The greatest display of such unity that I have seen occurred while I was in Israel last summer, during Operation Protective Edge. I was struck by how the nuanced differences that normally divide our Jewish society simply ceased to exist. I recall walking through the halls of Barzilai Hospital in Ashkelon, where many IDF soldiers were convalescing, and saw all of Israel there to visit the wounded. There were modern Orthodox, secular, ultra-Orthodox – all there to visit with fellow Jews and to strengthen the sense of mutual destiny felt among our people.

The challenge is extending this sense of mutual responsibility beyond the crucible. How do we live and teach the same connection with Jews who live one neighbourhood or even one street over, and who aren't in need of our sympathies or charities?

Rabbi Cutler: When I was a child, my mother would take me with her when she volunteered at Baycrest, Toronto's major Jewish seniors facility. At my childhood synagogue, there was a centre for Jews with cognitive disabilities.

We can't send all young Jews on service trips around the globe to meet and support their fellow Jews. But it's imperative that we create opportunities for all Jews – especially younger Jews – to see all facets of their local Jewish community – young and old, wealthy and poor. Seeing the face of the other and listening to their stories is the first step toward inculcating a sense of mutual responsibility.

As for teaching mutual responsibility and connection from the comfort of our own homes, there is nothing stronger than an invitation to a stranger for a Shabbat meal. Upon seeing a new face at the gym, it would be considered bizarre if not dangerous to immediately invite that person into one's house for a home-cooked meal. Yet, within our community, at our synagogues, it is not only acceptable, but desirable upon encountering an unfamiliar face to extend a Shabbat meal invitation. I have rarely felt more cared for than when travelling or checking out a local synagogue for the first time and being invited over to a stranger's home for a Shabbat meal.

After all, nothing says I care for you more than fresh, warm challah. ■

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

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From the Archives | Picnic day

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE, ITEM 2537

A Toronto Poalei Zion group en route by boat to their annual picnic at Queenston, circa 1926.

SeeJN | K-W Walk for Israel

SASHA CHUCHIN PHOTO

The fourth annual Kitchener-Waterloo Walk for Israel on June 17 attracted some 240 people - more than double last year's turnout. Since its inception, the walk has raised more than $40,000 for youth at risk in Kiryat Shmona, Israel. The five-kilometre walk was followed by a kosher lunch at Beth Jacob Synagogue sponsored by the Waterloo Region Jewish Community Council. Pictured, from left, are Michael Bierstock with son Josh, Waterloo Regional Police Officer Bachelor, Officer Pett, Deputy Police Chief Kevin Chalk, Rob Daniels, Jeff Budd and Kitchener-Waterloo Tory MP Peter Braid.

From Yoni's Desk

Gaza reporters suffer from impaired vision

"Is it on? Can I start?"

So begins a video produced by Israel's Foreign Ministry and uploaded to YouTube last week. The 50-second animated clip follows a nameless news reporter and camerawoman on assignment in Gaza during last summer's war.

In the opening scene, the reporter announces, "We are here in the centre of Gaza. And, as you can see, the people here are trying to live quiet lives."

A woman wearing a niqab pushes a baby stroller in the background. As she moves off-screen, a terrorist carrying a missile enters the scene. But the reporter doesn't seem to notice – "There are no terrorists here," he says, "just ordinary people." Seconds later, the rocket is launched.

Next, the reporter heads to the tunnels below Gaza.

"I'm going into Gaza's underground city," he narrates, "a fascinating attempt by Hamas to build a subway system."

Behind him, the word "Israel" is scrawled on the wall in red ink. Terrorists march through the tunnel carrying weapons.

Meanwhile, the reporter waxes poetic about Gaza's subterranean infrastructure. "This is actually the first Palestinian subway," he explains, "which will bring Gaza's transportation system into the 21st century."

On the tunnel wall hangs a sign that reads, "Attention! Minimum 8 terrorists per tunnel."

The third scene finds the reporter back on the streets of Gaza. In the background, a man works at a fruit stand. A rainbow flag flies above him. "There is no doubt that the Palestinian society here is liberal and pluralistic," the reporter says, "and that Hamas allows everyone to live in dignity."

As he speaks, a terrorist approaches the fruit vendor, places a bag over his head and carries him away.

At this point, the female camera operator, steps forward. "Wait a minute. Here," she says, and hands the reporter a pair of glasses. "Maybe now you'll see the reality of life under Hamas rule."

The reporter puts them on and immediately appears to suffer a heart attack. He places a hand on his chest, falls backward and is replaced by the words, "Open your eyes. Terror rules Gaza."

Journalists around the world were quick to criticize the video, and the Foreign Ministry soon pulled it from the web (though you can still easily find it online). Ruth Eglash, a Jerusalem-based reporter for the *Washington Post* called the video an "unnecessary attack on foreign correspondents" that "did very little for Israeli public diplomacy." The Foreign Press Association added: "Posting misleading and poorly conceived videos on YouTube is inappropriate, unhelpful and undermines the ministry." *New York Times* editorial board member Ernesto Londono put it more succinctly: "It was lame. It wasn't funny. It was offensive."

The video may very well have been all those things. Then again, the same could be said of the innumerable journalists who failed, for whatever reason, to accurately report the situation in Gaza (and Israel, for that matter) last summer. Like the protagonist in the video, too many reporters seemed to suffer from impaired vision.

Those reporters should be held accountable for not doing their jobs. But it's going to take a lot more than an amateurish Internet video to make that happen. ■ — YONI

ESSAY

The way forward in Jewish-Aboriginal relations

Adam Moscoe

A few weeks ago I joined other Jews in carrying a Jewish/Aboriginal solidarity banner at the Walk for Reconciliation in Ottawa. The walk – 7,000-strong – served as the launch for the Truth and Reconciliation Commission's (TRC) final event, the summation of an exhausting seven years of testimony gathering under the leadership of Justice Murray Sinclair.

I felt compelled to participate in some way, despite my superficial state of knowledge on the 150-year residential schools phenomenon and the emotional, physical, and sexual abuse faced by those extracted from their families and scrubbed of their cultures, languages, and sense of dignity.

In my interactions with the commission – most notably as an honorary youth witness at a TRC event in Toronto in 2012, where my role was to listen to a day of testimony and then offer reflections before an audience of survivors and the friends and family members who came to support them – I was deeply influenced by my upbringing as a justice-minded, socially conscious Jewish Canadian. Clearly I was not alone, and the Canadian Jewish community's "Statement of Solidarity" with the TRC is one concrete indicator of my fellow community members' willingness to take part in the reconciliation process.

In configuring our involvement and solidarity, many of us may have been guided by another famous walker, Rabbi Abraham Joshua Heschel, who marched side by side with Martin Luther King Jr. from Selma to Montgomery. Reflecting on that experience, Heschel said, "the march was about protest and prayer. Legs are not lips and walking is not kneeling. And yet our legs uttered songs. Even without words, our march was worship. I felt my legs were praying."

The challenge now – for our legs and our lips – is that pursuing genuine reconciliation will require sustained commitment from Victoria to Halifax, from the prime minister to the health worker in Kitigan Zibi to, yes, civil society leaders, including those in Canada's faith communities. It will require a commitment to not only look forward, but also to closely and honestly examine the obstacles that currently hinder the relationship between indigenous and non-indigenous citizens. On one level, mistrust and prejudices leading to inequalities both real and perceived, and on another level, protracted states of physical and mental health emergency and insecurity, manifested most shockingly in the situation of missing and murdered indigenous women. No one can say we did not know.

It is impossible to fully understand the relationship between the residential schools experience and the current realities on and off reserve, yet one thing is clear: the TRC final report must not gather dust, but must serve as the bedrock and blueprint for action. In calling for Canada to adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples "as the framework for reconciliation," the TRC commissioners are speaking in a clear voice: the responsibility of governments to advance reconciliation is also the responsibility to protect the rights of citizens.

> *Walking for reconciliation was a no brainer, but answering the call of the TRC will require considerably more thought and drive*

This is the hard work. Walking for reconciliation was a no-brainer, but answering the call of the TRC will require considerably more thought and drive. Evoking Heschel once again, we "must choose between interfaith and inter-nihilism. Between a shared hope that says together we can shape a brighter future, or a shared cynicism that says our world is simply beyond repair."

With respect to Jewish-Aboriginal relations, there is a great deal of work to be maintained and expanded upon, including local-level institutional relationships. And there are opportunities for both of our communities to learn from one another – such as when the Centre for Israel and Jewish Affairs co-presented with the TRC a discussion between survivors of both the Shoah and residential schools regarding "trauma and injustice, healing and recovery, the work of keeping memories alive and reconciliation." Or the Assembly of First Nations National Youth Council's gracious invitation to several of my fellow Jewish student leaders to attend their annual summit.

Of all that is exalted in Judaism, nothing compares to the importance of education and the pursuit of justice – *Tzedek, tzedek tirdof*. I would encourage community members to consider how we might use our energies and resources to support the work of individuals pursuing justice for First Nations individuals. This includes children, who according to the executive director of the First Nations Child and Family Caring Society of Canada Cindy Blackstock's "I am a witness" campaign, have suffered as a result of "a longstanding pattern of providing less government funding for child welfare services to First Nations children on reserves than is provided to non-Aboriginal children."

As the reconciliation process moves from report to reality, issues will doubtlessly arise that will stir emotions and encumber progress. As evidenced by the ongoing debate over whether the residential schools constituted a sustained "cultural genocide" – and over the normative implications of such language, endorsed by none other than Chief Justice Beverley McLachlin – the Jewish community will not be left unaffected. While I believe this is an important conversation, it would be irresponsible to allow rhetorical quandaries to cause dithering and delay on implementing the recommendations of the TRC.

I am glad I walked for reconciliation. Yet seven years after the Truth and Reconciliation Commission heard its first survivor testimony, the real work can and must begin. ■

Adam Moscoe is a member of the Young Leaders Circle of the Centre for Israel and Jewish Affairs, and the Ottawa Chair of Global Dignity.

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THE CANADIAN JEWISH NEWS
JUNE 25, 2015

Silence from parents can scar LGBTQ Jews

Coming out can place added strain on family relationships

JODIE SHUPAC
jshupac@thecjn.ca

Years ago, at a particularly low point, Chaim Silver (not his real name) was so desperate to be straight that he ingested a white powder that a naturopath had sent to him by mail, claiming it had "cured" a lesbian of her same-sex desires.

"I actually took it," Silver laughs over the phone. "It was before anthrax, before 9/11."

Silver is modern Orthodox and came out to his parents when he was in his late 20s.

While they've never explicitly rejected him, he said their approach has always been, "We can fix this."

Over the years, they've oscillated between encouraging Silver to marry a woman and presuming he'll accept a life of celibacy.

"They've said to me, 'You'll just make your life about your siblings' kids,'" said Silver, who is now in his 40s.

They've also suggested he try reparative therapy, a controversial practice that aims to make a homosexual person heterosexual.

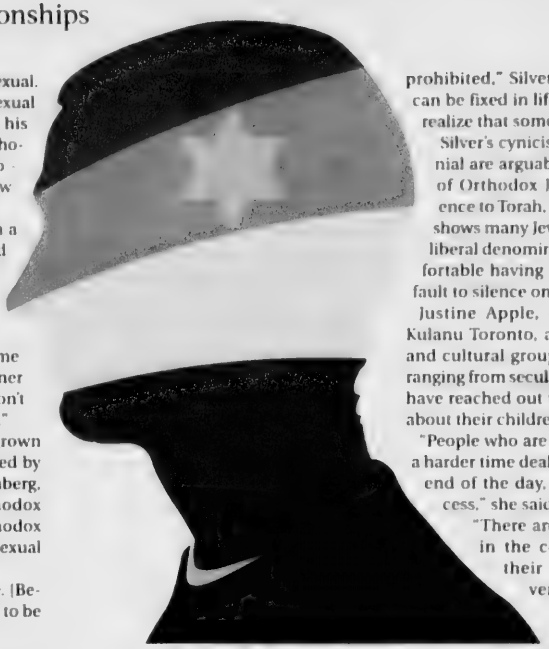
But more than anything, Silver's sexual identity is something about which his parents, plus many people at the Orthodox synagogue he attends in Toronto – most of whom, Silver believes, know about his sexuality – say nothing.

He once went away on a trip with a non-Jewish boyfriend, he noted, and nobody in his family acknowledged it.

"At synagogue, if I'm single, celibate and alone… I don't think anyone actually cares…they'll give me aliyot. But if I'm going to have a partner and want a life that's celebrated, I don't think that can happen in Orthodoxy."

On the whole, Silver said he's grown pessimistic about the notion – touted by activists such as Rabbi Steven Greenberg, dubbed the only openly gay Orthodox rabbi in North America – that Orthodox Judaism can make space for homosexual people.

"The two seem incongruous to me. [Being gay is] this innate thing that's felt to be prohibited," Silver said. "Not everything can be fixed in life. As you get older, you realize that some things just suck."



Silver's cynicism and his parents' denial are arguably more acute because of Orthodox Judaism's strict adherence to Torah, but anecdotal evidence shows many Jewish parents from more liberal denominations are also uncomfortable having an LGBTQ kid and default to silence on the matter.

Justine Apple, executive director of Kulanu Toronto, a Jewish LGBTQ social and cultural group, said Jewish parents, ranging from secular to modern Orthodox, have reached out to her, seeking counsel about their children's sexual orientation.

"People who are Orthodox tend to have a harder time dealing with this, but at the end of the day, it's an individual process," she said.

"There are still so many parents in the community who know their kids are gay, but are very secretive about it."

CONTINUED ON PAGE 24

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Celebrating Pride with my son

MARILYN LAZAR
SPECIAL TO THE CJN

The temperature was already soaring first thing in the morning. We'd be heading out midday and there was no prospect of shade. It would be a huge crowd scene and take hours to navigate; it bore the potential for unpleasant confrontation, and where on earth would I park? Nothing about this was appealing in any way, shape or form. So, naturally, when my son invited me to attend the Gay Pride Parade with him, my immediate response was: "Of course."

My son Corbin Seligman is the middle child, sandwiched between two sisters. My bedtime stories to him had often ended with a refrain about him being "the best son a mother could ever have." My son had always been traditional: a graduate of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (Tanenbaum CHAT), loved by teachers and rabbis, close to both sets of grandparents, especially the uber-old-fashioned "greenies." He had fussed about which tux to rent for prom and what colour corsage to buy his date. He set off for university a bit shy and reserved.

When he "came out" soon thereafter, I was surprised, but didn't miss a beat, replying: "I love you and want you to be happy." And I meant it. But as a Jewish mother, I couldn't help but wonder: how will his vision of Jewish family life evolve?

He had always loved children (the favourite camp counsellor amid the youngest inductees) and talked about raising a family. He was definite about wanting to marry within the faith and had maintained close relationships with childhood friends from infancy. Would those bonds be affected?

I wasn't only stepping into a parade that pivotal day – I was also stepping into new territory. For the uninitiated, know this: the importance of Pride lies way beyond outrageous costumes.

A group of us met for brunch before heading out – we shouldn't, God forbid, be hungry while walking. On the menu? Bagels of course! Not all of our participants were Jewish, but the contingent officially was.

We marched under the banner of Kulanu, the Jewish LGBT group. Our designated meeting place was directly ahead of Queers Against Israeli Apartheid. Coincidence? Perhaps. Unease? Absolutely. You must be registered to participate in the parade. Kudos to John Tory for finally and simply stating that the city would withdraw funding for Pride if QUAIA participated.

CONTINUED ON PAGE 24

DEDICATION

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The best way to love Israel is to visit Israel

Gil Troy

As this academic year ends, many pro-Israel activists are again seeking the secret recipe for fighting delegitimization, for combating the anti-Israel obsession, which has become the signal flag for too many campus leftists. It's easy to get overwhelmed with rage, shocked by the injustice, disgusted by the Red-Green alliance, the bizarre coalition uniting radicals and Islamists that requires the irrational pixie dust of anti-Semitism to blind them to all their internal contradictions. Instead, we must be proactive not reactive. Amid all the theorizing and strategizing, all the coalition-building and lobbying, don't forget that the best way to become an Israel advocate is to become an Israel lover. And the best way to fall in love with Israel is to visit Israel.

If it's too late for this summer, start planning next summer's vacation – or this winter's break. Follow the sage advice of Yoram Taharlev, a great Israeli lyricist whose last name means pure of heart. In the 1980s, his instant classic *Kum v'hitalech ba'aretz* resounded, with its inviting, inspiring chorus, "Come and walk the Land/ with a backpack and walking stick you'll never fail/ inevitably along the way/ you'll encounter and rediscover the Land of Israel." Taharlev was challenging Israelis to rediscover their land, but the invitation applies more broadly.

You can start in the north, in the Carmel Mountains, where Taharlev was born on Kibbutz Yagur, not far from Haifa in 1938. Soak up the lush green landscape, the rolling hills of Elijah the Prophet, or, further east, the majestic mountains of Deborah the Prophetess. Drift south toward Taharlev's current hometown, hustling, bustling Tel Aviv, the Hebrew city, the city with the energy of New York, the work ethic of Toronto, the flair of Montreal, the outdoorsiness of Vancouver, the beach culture of Miami, combined with its own Jewish-Zionist spirit. Make that pilgrimage to Jerusalem, the capital of the Jewish People, the old-new city of Theodor Herzl's *Altneuland*, where high-tech entrepreneurs and venture capitalists invent tomorrow not far from the medieval walls and the ancient site of King Solomon's Holy Temple. Wander the desert outside Jerusalem and further south, contemplating the vastness and emptiness whose natural awesomeness inspired some of history's greatest thinkers and grandest souls. Abraham and Moses, Hillel and Jesus – Jews need not agree with everything taught about him while respecting his gospel of goodness, with its worldwide resonance.

You can float in the Dead Sea, jump waves in the Mediterranean, while swimming in history, soaking in Jewish values, being immersed in the powerful, redemptive Zionist story of renewing our people through rebuilding the Land and now re-imagining the Jewish future – and the world's. Read the Bible, which echoes in so many corners of this land, learning that the Jews are a people, a nation with a shared destiny and ties to a specific land, not just a community of faith believing in Judaism. Study Israel's Declaration of Independence to see how Israel offers equal rights to all its inhabitants while democratically celebrating its majority Jewish culture, flourishing as a democratic Jewish state, only because the Jews are a people, meaning a Jewish state is a state of that people not a theocracy. And taste the food – there's a lot more than hummus and falafel – although their appeal persists. Drink the wine – our palate has grown far more sophisticated than syrupy Carmel goop – although that remains my libation of choice after Friday-night Kiddush.

Of course, these days especially, pilgrims coming to Israel are not alone. An estimated 3.3 million visitors arrived in 2014. This month, Taglit-Birthright Israel welcomed its 500,000th participant. And in a country this vibrant, this resonant, this humming with history, passion, ideas, inspiration, spirituality, even when you are by yourself, you are never, ever alone. ■

Is Paris burning?

Sara Horowitz

What about Paris? That's what many friends and colleagues have been asking me, freshly arrived from academic work in the City of Lights.

They weren't referring to my impression of the Louvre, Eiffel Tower, Bâteau Mouche, French cuisine, haute couture or other icons of Gallic tourism. They meant, of course, the Jewish problem. Is there still viable Jewish life in France? Are Jews emigrating in droves, frightened by anti-Semitic events and attitudes?

Reading the news from afar, it's difficult not to be alarmed. The horrifying massacre of Friday shoppers at a kosher supermarket that followed the murder of the cartoonists at *Charlie Hebdo*; the attacks on Jewish residents in long-time Jewish neighbourhoods, such as Belleville; and the notoriously anti-Semitic riffs of comedian Dieudonné and his "quenelle" – a gesture described as an "inverse Nazi salute," to mention just a few events, have rightly garnered media attention. Some Israeli officials – including the prime minister – have suggested that French Jews should simply leave. Indeed, many have – with significant numbers moving to Israel, and others to Quebec.

But it's equally clear that many French Jews wish to remain in France – that is, they want to stay home. There's a long history of Jews in France – ambivalent, but no more so than any other European country, and better than most. The French Revolution and its ideal of egalitarianism provided the climate and ideology for a secular civic arena where religion poses no barrier to citizenship – the political philosophy that we Canadians inherit.

France was the first country in Europe to grant Jews full rights of citizenship. During the tumultuous years in turn-of-the-20th-century Europe, Paris was a beacon for Russian, Polish and other Jews who flocked there, fleeing social, economic and political hardship. Those very immigrants were the most vulnerable of French Jews under Nazism, deported with the enthusiastic help of French police and bureaucrats, but also sheltered by fellow Frenchman, in Paris and elsewhere.

In the few weeks I spent in Paris, my broad impression is that French Jewish life goes on. Several months after the terror attack at the Hyper Cacher market, an impromptu memorial has been set up, with banners memorializing the Jews killed there and the Muslim guard who protected them. The banners proudly declare: *Je suis juif, nous sommes tous Charlie, nous sommes la France.* Armed police guard the store, as they do every synagogue and Jewish school I passed. Many kosher restaurants employ armed security guards. That, sadly, is the mark of Jewish life in Europe today.

But the kosher markets and eateries teem with patrons, both local and foreign. On Shabbat afternoons, I encountered clusters of young men wearing kippot. At the Holocaust memorial site in the Marais, I saw French school groups. Exhibits at the recently re-opened Museum of Jewish Art and History draws crowds. And with more than 250 kosher restaurants in Paris, one would be hard pressed to toll the death knell for French Jewish life, which remains vibrant and diverse.

One afternoon stands out for me. I was serving as a juror on a doctoral defence at a university in Paris. The student, an immigrant from Tunisia, had written a dissertation that focused on V. S. Naipul, the Trinidadian writer of Indian-Hindu descent, and Chinua Achebe, the Nigerian novelist. She worked under the supervision of a Jewish professor whose research focused on Jewish American literature. After the defence, the student's family hosted a reception, serving French hors d'oeuvres and Tunisian pastries, but (shocking for any reception in France) no wine or other alcohol. In the hallway was a student poster exhibition on challenges facing contemporary French young people. The title poster began: "*Peut-on étudier après Charlie?*" – "Can we go on studying after Charlie?" The poster referenced, of course, the murder of the staff at the French weekly, but also the legacy of the Holocaust. This, too, is France – complicated and contentious, much like Canada. ■

Canadian Jews shift right, American Jews tilt left

Michael Taube

Canadian Jews have shifted to the political right in recent years. In contrast, American Jews have tilted even more heavily to the political left.

The fact that American Jews support left-leaning parties is no surprise. Although the community primarily voted for the Republicans in the latter 19th century, they've been a fixture on the Democratic side since the days of Woodrow Wilson.

The last Republican president to win the Jewish vote was Warren G. Harding in 1920. To be sure, there have since been some glimmers of hope, including Dwight Eisenhower (40 per cent in 1956), Richard Nixon (35 per cent in 1972), Ronald Reagan (39 per cent in 1980), George H.W. Bush (35 per cent in 1988) and Mitt Romney (30 per cent in 2012). For the most part, it's been a difficult road for Jewish Republicans.

Alas, it's about to become even tougher. J-Street, a U.S. lobby group, recently released a poll of 1,000 American Jews (conducted by the GBA Center) that seems to indicate a massive political shift for domestic and international issues. Some examples include:

- 59 per cent of respondents support a deal with the Islamic Republic.
- 57 per cent believe President Barack Obama's relations with Israeli Prime Minister Benjamin Netanyahu included "appropriate" amounts of criticism. Only 43 per cent believe that Obama went "too far."
- 72 per cent support a two-state solution in the Middle East.
- 84 per cent feel the White House should actively participate in the conflict between Israel and Palestine.

Here's the real kicker: while Obama has the approval rating of only 45 per cent of Americans, he has 56 per cent support from American Jews.

Are these results accurate? It's hardly a big secret that J-Street is left wing and joined at the hip with the Democrats. This partisan group doesn't particularly like Jewish Republicans, the GOP or small "c" conservatism.

That said, many findings in J-Street's poll are in line with previous data from Gallup, the respected, nonpartisan polling firm. So, irrespective of the source, there may be something to this political trend.

Why is this happening?

U.S. talk show host Dennis Prager has a theory. He told Ron Csillag in a June 3 *CJN* interview: "Most American Jews are not disenchanted with Obama because most American Jews completely share his left-wing values and positions – including his disdain for Israeli Prime Minister Benjamin Netanyahu."

Prager also said, "For most American Jews, Judaism is an ethnic identity, not a religious one. Their ethnicity is Jewish but their religion is leftism – feminism, environmentalism, egalitarianism, socialism (à la western Europe). Leftism has been the most dynamic religion in the world for the last 100 years, and no group has been attracted as much as have Jews."

I agree. Many American Jews support the incorrect assumption that their political/religious views are defined by left-wing theories and attributes such as tikkun olam. Plenty of non-American Jews feel the same way, too.

As I argued in this newspaper last July, "please stop this juxtaposition of tikkun olam with left-wing voting behaviour... Our Christian brethren also believe in charity, helping the poor and the needy. Somehow, they've voted for right-leaning political parties without being consistently reprimanded for not following biblical writings and traditions."

Some Jews now recognize that these positions are separate. An impressive 69 per cent of British Jews intended to vote for David Cameron and the Tories in this year's U.K. election. Meanwhile, 52 per cent of Canadian Jews voted for Stephen Harper and the Tories in the 2011 federal election.

Not American Jews, however. They seem to believe their views and values are different. They have no justification for their position, except to blindly chant one of Topol's famous songs from the 1971 film *Fiddler on the Roof, Tradition*.

Who knows? In the not-too-distant future, American Jews could very well be the last ones singing this old, traditional leftist tune. ■

What's in a name?

Karen R. Mock

Last year, I learned a new word from reading *The CJN*: "maharat."

The term is an acronym of the Hebrew phrase "*manhigah hilchatit ruchanit Toranit*" – which translates as a teacher of Jewish law, spirituality and Torah. When he developed the title, Rabbi Avi Weiss, the founder of Yeshivat Maharat, the New York-based Orthodox yeshiva that has been ordaining women since 2009, meant it to be the female version of "rabbi."

Yeshivat Maharat puts its graduates through four years of rigorous study that qualifies them to do everything a rabbi can do, so long as it is within the Orthodox understanding of Halachah – Jewish law. The yeshiva's graduates – including Maharat Rachel Kohl Finegold, the director of education and spiritual enrichment at Congregation Shaar Hashomayim in Montreal, and Maharat Abby Brown Scheier, a *CJN* Parshah columnist and board member – teach Torah in public, officiate at life-cycle events, and provide spiritual and pastoral counselling.

I was honoured to be invited recently to witness the ordination of Ottawa-raised Lila Kagedan, a member of the third graduating class of Yeshivat Maharat. This year, for the first time, the ordination was called a smichah ceremony, in keeping with the phrase used for the ordination of male rabbis. Also for the first time this year, as urged by Lila, the yeshiva used the same language for the female graduates as it does on the male writ of smichah. The maharats are now conferred as *yoreh yoreh* – decisors of Jewish law.

In 2010, Rabbi Weiss changed the title conferred on his yeshiva's graduates from maharat to rabba, so that they would be regarded as full members of the rabbinic staff. But rabba proved to be too controversial – it sounded too much like "rabbi" – and the term's use was soon discontinued. Now, it appears rabba is back in vogue.

Six women were ordained in the 2015 graduating class. In keeping with Yeshivat Maharat's new policy of encouraging graduates to use the professional title most appropriate to them, in consultation with the communities they serve, one took the title maharat, while four assumed the title rabba. Lila, meanwhile, thrilled me to the point of goosebumps when she accepted the title of "rabbi" ("rav" in Hebrew), becoming the first Orthodox woman in North America to do so.

> *Lila, meanwhile, thrilled me to the point of goosebumps when she accepted the title of rabbi*

As I sat in the auditorium, packed with proud families, colleagues and friends who had travelled from as far as Poland, England, Israel and Australia to attend the ceremony, I thought about the trailblazers Lila has joined and on whose shoulders she stands.

Sally Preisand was ordained as the first Reform woman rabbi in 1972; Sandy Eisenberg Sasso became the first female Reconstructionist rabbi in 1974; and Amy Ellberg was ordained as the first Conservative woman rabbi in 1985. Now, Orthodoxy has joined the other Jewish denominations in beginning to break down what the *Forward* recently called "the conception of Jewish leadership as exclusive men's clubs."

Words and titles matter. As I sang and danced and celebrated with Lila and her family, I was moved to tears imagining her beloved abba, Ian. I could picture him kvelling at her courage and outstanding achievement. He had encouraged her to pursue this path, and would have been so proud. A man steeped in Torah, Ian Kagedan lived his life in the pursuit of justice. He instilled in Lila a love of text and study, as well as the importance of standing up for what is right.

Mazel tov, Rabbi Lila Kagedan! You do honour to your father's memory, to your family, and to all who know you and will benefit from your teaching, guidance and leadership. May you go from strength to strength. ■

Karen Mock is a human rights consultant.

News

Winnipeg federation head resigns after 10 months in job

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Adam Bronstone, the new CEO of the Jewish Federation of Winnipeg, resigned suddenly and without explanation on June 15 after less than 10 months on the job, with some local observers suggesting his failure to cultivate influential community leaders may have led to his abrupt departure.

The federation is being tight-lipped about Bronstone's decision, which some in Winnipeg have characterized as a firing. The only comment from the federation has been a press release stating that it "confirms that Dr. Adam Bronstone has resigned his position as chief executive officer effective June 15, 2015."

It added: "The Jewish Federation of Winnipeg thanks Dr. Bronstone for all of his efforts on behalf of the community. A search for Dr. Bronstone's replacement will now begin, with further information in this regard to be provided at a later date."

Bronstone, who left two months before the end of his probationary contract, did not return phone calls or emails for comment on his decision. Last August, he succeeded longtime CEO Bob Freedman, who spent 28 years in the position.

One factor in Bronstone's departure may have been the shortfall in the most recent CJA campaign, his first as CEO. The goal for the year was $5,950,000. The final tally, however, was more than $300,000 short of the goal, and almost $150,000 less than last year. It was the first time in 16 years the CJA campaign has fallen short of its goal, which had been increasing every year.

Adam Bronstone MYRON LOVE PHOTO

In a story on the campaign shortfall in Winnipeg's *Jewish Post and News*, editor Bernie Bellan quotes Bronstone as saying "there were a couple of top donors that reduced this year for family reasons."

Bronstone added: "There were some other donors who didn't give at all. The concerns they had though were not, I would say, with the federation. It was not about how we do business. It was not about our agencies. It was very particular to those specific donors."

In an opinion piece written after Bronstone's departure, Bellan suggested that the now former CEO's key shortcoming was "an inability to cultivate strong alliances among the most powerful members of this community who represent, for the most part, the moneyed movers and shakers who really run things.

"Bronstone's predecessor, Bob Freedman, in contrast, over the 28 years in which he filled the position, had key protectors who were willing to stand by him when he, like any CEO, had to make some very unpopular moves."

Bellan concluded that "it seems likely that [Bronstone's] contract would not have been renewed... given his lack of support from any of the powerful movers and shakers who really control things within our Jewish community."

In particular, Bellan said Bronstone's "greatest failing, however, is that he made an enemy early on of one particular individual who can be ruthless in her determination to influence events within this community."

The comment was a not-so-veiled allusion to former *Post and News* editor Rhonda Spivak, who, Bellan wrote, has "connections among some very powerful individuals" as well as "influence arising from her family name."

Spivak currently edits a web newspaper, the *Winnipeg Jewish Review*, where she posted an article on June 16 containing a list of 11 attributes she believes a new federation CEO should have, implying that Bronstone had none of those characteristics.

Among them are "strong interpersonal skills" and "strong fundraising skills," as well as "media skills" and "honesty and integrity."

Spivak declined *The CJN*'s request to comment on Bronstone's departure.

Israel Ludwig, a past president of the Jewish Federation of Winnipeg, said the search for Bronstone's replacement may be put off until the new year.

"The issue is the timing," he said. "With our annual CJA campaign about to get underway, we will most likely appoint an interim CEO and begin our search for a new CEO in the new year."

A former Winnipegger, Bronstone brought with him a substantial curriculum in terms of academic accomplishment and community service. He holds a BA from the University of Manitoba, an MA from York University (1991) and a PhD in European security from the University of Hull in England.

He originally returned to Winnipeg in late 1998 to assume a research position at the University of Manitoba's Transportation Institute. A project he was working on there led him to Kansas City where he was offered a staff job with the local chamber of commerce.

His next stop was the New Orleans Jewish community, where he was director of planning. Bronstone was in New Orleans around the time of Hurricane Katrina and became the voice of the Jewish community there in that difficult period.

He left New Orleans in 2006 for Jewish community leadership positions in Broward County in south Florida, and later in Jacksonville, Fla., where he was in charge of planning, young leadership programs and annual campaigns.

In 2013, he moved to New York to work for ORT America.

After just a few months in New York, he and his wife, Val, decided the city was too big and crowded for their liking. When the position as executive director of the Israel Bonds office in Winnipeg became vacant, the couple took the opportunity to come to Winnipeg.

He served with Israel Bonds from January 2014, until the spring, when he was appointed to succeed Freedman. He assumed the leadership for a probationary period of six months, which was renewed for another six months that would have ended Aug. 31. ■

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University of Alberta ends Jewish studies in wake of budget cuts, low enrolment

LILA SARICK
lsarick@thecjn.ca

With the retirement of two professors at the University of Alberta this year, Jewish studies will no longer be taught at the Edmonton university.

The two tenured professors, Ehud Ben Zvi and Francis Landy, will not be replaced because of ongoing budget cuts, said Andrew Gow, director of the Interdisciplinary Program in Religious Studies.

Hebrew has been taught at the university for about 100 years, Gow said in an interview last week. "Suddenly we're out of money due to [provincial government] cutbacks. It's not an academic decision, it was a financial decision that was forced on us."

The university took a 7.5 per cent cut in funding two years ago, said Lesley Cormack, dean of the faculty of arts, and since then, a number of retiring faculty have not been replaced. One of the criteria for replacing professors has been student demand, and Religious Studies, with about 35 students, was too small, she said.

While the study of Hebrew Bible is "unlikely to continue," because of low student demand, the university, which already has an endowed chair in Holocaust Studies and a Holocaust library, is looking to add a research fellow in the discipline, she said.

In the future, joint positions such as research in religion and health or religion and social movements will be more likely to be funded than a position in Religious Studies, she said.

About 200 Jewish students are enrolled at the university, said Debbie Shoctor, CEO of the Jewish Federation of Edmonton.

Most of the students enrolled in Jewish studies courses are not Jewish.

The disappearance of some departments, especially in the humanities, is not unique to Jewish studies, Gow said. In an article in the *Edmonton Jewish News* last month, he pointed out that cutbacks have meant that no one teaches Old English, medieval German or medieval French language and literature at the university any more. Canadian and British history offerings have also been greatly reduced.

But the end of Jewish studies at the university is also a loss to Edmonton's Jewish community, where the two professors have lectured and taught.

Academics offer a point of view quite different than a rabbinic perspective, Gow said. "It really enriches Jewish life. It brings a level of scholarship that's not otherwise available elsewhere in the community."

Lesley Cormack, dean of the faculty of arts

The only solution being offered is for the community to sponsor an endowed chair, at a cost of about $3 million to $5 million. That is simply not possible for Edmonton's Jewish community, Shoctor said.

"It is a blow to the culture of the community," she said. "It's kind of sad that this is what it's come to here."

The university had "conversations with a number of philanthropists," Cormack said, but Jewish studies was not an area of interest.

Universities are tremendously interested in "deeper relations with Israel," but primarily in the areas of science and technology, unless a private donor specifies otherwise, said Dylan Hanley, associate director of government relations and university outreach for the Centre for Israel and Jewish Affairs.

Hanley recently met with U of A officials to discuss the situation. While hiring another tenured professor in Jewish studies is unlikely, CIJA is discussing other options, such as bringing in visiting Israeli scholars and fellows.

In his article, Gow asked the community not to simply put pressure on the government to hire a Jewish studies professor. "It's unfair, and it won't help anyway," he wrote.

Instead he asked the community to support the idea of a liberal arts education. "There needs to be a broader support for the university as a research university," Gow said in an interview. "It's time we speak up or we should be prepared to see the university wither." ■

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THE CANADIAN JEWISH NEWS
JUNE 25, 2015

Is there a time capsule hidden at B'nai Brith headquarters?

PAUL LUNGEN
plungen@thecjn.ca

It's like a scavenger hunt with the flimsiest of directions or a treasure hunt with a torn and faded map.

But former members of BBYO have started making inquiries into the possible location of a time capsule they believe was left at the B'nai Brith building at 15 Hove Street when the building was opened in 1967.

Following a June 11 story in *The CJN* about the proposed sale of B'nai Brith's national headquarters, former members of the organization's youth movement (BBYO) began looking into whether there was a time capsule or not.

Carol Lavine, who served as assistant director of BBYO from 1962 to 1975, said she read with interest *The CJN* article about the impending sale. Then "I got an email from a gentleman who belonged to BBYO in the 1980s. He had heard there was a time capsule."

The email in question came from Ken Bernknopf. He had been referred to her by Ted Sokolsky, who ran BBYO before he became head of UJA Federation of Greater Toronto. Bernknopf told Lavine he had posted a note about the impending building sale on BBYO's FAN (Friends and Alumni Network) Facebook page.

B'nai Brith Canada has put its national office up for sale. PAUL LUNGEN/PHOTO

"A message I got back from Martin Traub Werner referred to the possibility of there being a BBYO time capsule buried under the front lawn," he told Lavine.

Bernknopf asked Lavine for help in solving the mystery.

"I started doing my own research, because I don't remember a time capsule, but my husband does. He remembers it being in the wall in the building," Lavine said.

Her interest piqued, Lavine contacted the former building architect, Harold Kelman, and Ron Cowitz, who belonged to Leonard Mayzel Lodge, which had raised the funds for the building. Neither had any knowledge of a time capsule.

She contacted Frank Dimant, former CEO of B'nai Brith, but he didn't know anything about a time capsule. James Cooper, president of B'nai Brith in 197[illegible] and former president of Leonard Mayzel Lodge, isn't sure if there is one or not.

"I vaguely remember something about that," he said. "I know there's a plaque on the wall, inside the main entrance."

The plaque was put up more or less when the building was opened and Cooper thinks that might be a logical place to look.

"Is there a time capsule? I don't know," said Lavine. But she thinks there are probably some people who do.

"We need to find the regional *n'siah* [female] and regional *godol* [male] from around 1966-68. Also any volunteer advisers or B'nai Brith members."

They were present at the dedication ceremony that opened the building and likely had a role in finding the artifacts that went into a time capsule, she said.

It would be interesting to "just see the kinds of things we put in for people to see 100 years later," she added. ■

Lavine can be reached at carol@lavine.com.

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Group links baby boomers with Israeli volunteer positions

SHERI SHEFA
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When Marla Gamoran decided to search online for volunteer opportunities in Israel for baby boomers like herself, she was surprised when she couldn't find a program that met her criteria.

"I started to search like we all do now for information to find out what volunteering opportunities were available, and I found so many amazing programs for young adults up to age 30... but nothing that was going to let me volunteer where I wanted to be, use my skill set and in the time of year that I wanted to go. I thought that was rather odd," Gamoran said.

"No one was really targeting older Jewish adults to do skill-based volunteering."

Soon after that, Gamoran, a Wisconsin native, took it upon herself to develop a non-profit organization that catered to her age group.

Founded in 2011, Skilled Volunteers for Israel links North American Jewish "adult professionals and active retirees" with Israeli non-profits for volunteer opportunities.

Gamoran was in Toronto recently to meet with some of Toronto's Jewish leadership, as well as give a public presentation at Beth Emeth Bais Yehuda Synagogue to inform people about the New York-based organization that she hopes to successfully expand into a Canadian sister organization in Toronto.

She said when she got the idea for this venture she was in her early 50s.

"I was interested in volunteering in Israel myself. I thought, if I'm looking for this, I'm representing this demographic of North American Jewish adult professionals who grew up caring about Israel, very tied to the country, and wanting to do something – there has to be others like me," Gamoran said.

In 2011, she hired an administrator based in Israel to help place North American volunteers.

By the second year, 21 volunteers had been placed with Israeli non-profits through Skilled Volunteers for Israel, and she developed a program in partnership with the Conservative Yeshiva in Jerusalem that allows people to volunteer for half the day and study the other half.

"This year, we served over 40 volunteers, and in 2016 we're launching a group program in Tel Aviv between Feb. 16 and March 7 that will integrate our unique placement model in a group format where people will have housing... and will do some additional enrichment activities, such as [hearing from] guest speakers and going on outings and to cultural events together as a group," she said.

Marla Gamoran

"This whole idea is that once boomers retire, or semi-retire, they still have 20 plus years of juice, of life, of ability to give, and that is sort of the changing model in the demographics of how generations view retirement and spend time during retirement."

Gamoran added that having the opportunity to work side by side with Israelis gives North American Jews a better, more nuanced understanding of what life in Israel is really like.

"We strengthen the connections between Diaspora and Israeli Jews to the mutual benefit of both. We're always trying to match a skill set with the real need inside an Israeli organization. We're actively engaging Jewish mature adults and active retirees... through volunteering in Israel," she said.

"We see ourselves as augmenting and strengthening Israeli organizations that are working on some of the real critical social issues going on in Israel, whether it be poverty, education, immigration, refugee resettlement, women's rights, and we've worked with over 60 organizations since we began."

The participants must cover the costs of travel and accommodations in Israel, as well as a $250 administration fee for the customized placements. Other administration and related costs are covered by private donations made to the organization.

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Ontario winery produces kosher VQA Riesling

SHERI SHEFA
sshefa@thecjn.ca

There is a new locally produced kosher Riesling on the market, one that Huff Estates Winery claims is the only Ontario-grown kosher wine available today.

Jason Sharpe, the general manager of the Prince Edward County winery on Lake Ontario's north shore, said that until he was approached by Ottawa-based Rabbi Levy Teitlebaum, he didn't know much about the process of making kosher wine.

Rabbi Teitlebaum, who certifies products under the Ottawa Vaad Hakashrut (OVH), first made contact with Sharpe less than a year ago. Rabbi Teitlebaum said members of the Jewish community were asking why there were no kosher local wine products "and that it would be nice to support the local community."

A Jewish volunteer contacted a number of wineries about possibly making a kosher wine and heard back from Sharpe at Huff Estates. "I met with [Sharpe], and we felt it was a good shidduch," the rabbi said.

"Rabbi Teitlebaum sent me an email last September and said, 'This is what we do. Are you interested?'" Sharpe recalled.

"At first, to be honest, I didn't think a whole lot of it and it kind of sat with me for a couple days, and I thought, 'You know what, it could be interesting.'"

He said he began to research other kosher wines that were available on the market and discovered that while there have been kosher wines produced in Ontario in the past, there weren't any that are currently available.

After contacting the LCBO and checking its inventory list, he found there were no other kosher Ontario Rieslings on the market. "We saw that there was a bit of a hole in the market. There was no local wine for the Jewish community that's kosher," Sharpe said.

He said just a couple weeks before the Riesling grapes were ready to be harvested, they decided to go ahead with it.

In accordance with Halachah, throughout the kosher wine-making process, Rabbi Teitlebaum and a observant Jewish partner he worked with from Kingston were the only ones permitted to handle the product.

"So from grapes to bottles, he had to make the whole thing," Sharpe said.

"Through the crush and harvest and the whole wine-making process and fermentation, they were the only ones who were allowed to touch the product. If we [as non-Jews] touched it, it would have ruined the whole thing."

Rabbi Levy Teitlebaum at Huff Estates Winery

Rabbi Teitlebaum said that in the same way Sharpe respected the kosher wine-making process, it was important he show the same respect to Sharpe.

"What I tried to do was understand the company and then see how I could insert kashrut into what they're already doing. You might end up with the exact same result – but you're certainly giving them their respect," said Rabbi Teitlebaum, who gained experience making a kosher wine a few years ago in Kelowna, B.C., with Summerhill Pyramid Winery.

"I think we developed a friendship simply because I spent time there understanding what he does, and every winery has a different way of doing it… As a rabbi, I understand the halachic perspective of it… I've got to do all the touching. It's a hard thing to do, so you develop a relationship."

Earlier this month, a release party for the new wine – a small batch of 200 cases – was held at the winery. The non-mevushal wine, selling for $25 a bottle, can be ordered through www.huffestates.com.

"So little wine is produced in Canada – we're not California or France, but someone who is Canadian would certainly want to have something for a function that is a Canadian product, something that we can sell that we can say was made locally," Rabbi Teitlebaum said.

Beyond the fact that it's a local product, Sharpe said the wine, which is certified by VQA Ontario – a regulatory agency that ensures wines meet certain quality standards – is an exceptional product.

"There has always been a negative connotation about kosher wine. When I researched it in the beginning, I found that a lot of people didn't think that the quality is there, but the way we produced it… it's a very high-quality Riesling. I'd be happy if we were able to produce the same wine ourselves," Sharpe said.

"If the product does well, we might look at doing other kosher wines as well." ■

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Dr. Gold is currently the Writer-in-Residence and an Associate Scholar at the Centre for Women's Studies in Education at University of Toronto. Gold blogs for Haaretz, coordinates the Wonderful Women Writers Series at CWSE/OISE/UT, and serves on three boards/advisory councils. Gold is also a co-founder of three Canadian Zionist organizations.
Books will be available for purchase.

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Little Tyler gets his very own backyard play structure

PAUL LUNGEN
plungen@thecjn.ca

Jen Cohen-Wallace was at African Lion Safari with her son Tyler and husband Eric Cohen when she got the call.

Normally she doesn't answer phone calls when she doesn't recognize the number, but this time she had a strange feeling she should.

She picked up the phone, and at the other end of the line was Anna Lopes, founder of Million Dollar Smiles (MDS), calling to say her family had been approved and she should expect a team of volunteers at their house in a week or so to build a play structure in her backyard.

"I honestly felt like we won the lottery," Cohen-Wallace said.

Tyler is pretty happy, too, and proud of his very own personal play area. The four-year-old eagerly shows visitors his treehouse, with its spyglass on top where he can pretend to be a pirate. He's happy to demonstrate the operation of the slide and to show off a room at the bottom of the structure where he can entertain guests.

A few weeks ago, there was no such play area in his backyard, so he'd have to go to the playgrounds in community centres and schools to enjoy the same adventures. The trouble is, Tyler suffers from Loeys-Dietz Syndrome, a rare connective tissue disorder that affects most of his systems — cardiovascular, musculoskeletal and gastrointestinal.

He's had nine major operations, including open-heart and orthopedic surgeries, and he's undergone numerous CT and MRI scans that require sedation. Between Holland Bloorview Kids Rehabilitation Hospital and the Hospital for Sick Children, there are 16 doctors who look after him, Cohen-Wallace said.

Going to a public playground has always been problematic. Tyler is prone to aneurysms, so the regular bumps and jostling children normally experience when playing can lead to an emergency. That means Cohen-Wallace must hover nearby to make sure her son stays safe. It's stressful for both of them, she said.

When Cohen-Wallace saw a reference on the Parent Advisory Link Facebook group to Million Dollar Smiles, she looked into it. It turned out that the work MDS does suits Tyler and his family to a T.

According to its mission statement, MDS "is a non-profit organization that provides support for families with children facing adversity from life-threatening illnesses. This is accomplished through a wide range of fundraising campaigns that enables MDS to fund gift-giving and special events targeted to children up to the age of 18."

Million Dollar Smiles builds play structures for kids with serious illnesses. ELLA BURAKOWSKI PHOTO

Lopes said MDS is helping 52 youngsters this year, including Tyler, up from 38 in 2014. Corporate sponsors love it because "it's a personal touch. It's a community service event and it provides team-building," she said.

CONTINUED ON PAGE 41

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Veteran community leader takes reins at JFC-UIA

SHERI SHEFA
sshefa@thecjn.ca

Julia Berger Reitman

For the next two years, Julia Berger Reitman, a veteran of Canada's Jewish community leadership, will be chair of the Jewish Federations of Canada – UIA.

The position, which alternates its home base between Toronto and Montreal, returned to Montreal this year after Berger Reitman replaced Ralph Shedletsky earlier this month.

Having volunteered for both Jewish and non-Jewish community organizations for her "whole married life," Berger Reitman said she was encouraged by some of her peers to consider taking the role.

She said that after completing a leadership program through the Wexner Foundation, a non-profit organization that fosters Jewish community leaders, some of her colleagues informed her that the role was up for grabs and suggested she take it.

"It's a big position and it's going to be very interesting. A lot of involvement, a lot to learn, but it's a challenge and you take it on like other challenges," she said.

Berger Reitman has years of experience needed to face those challenges.

She currently serves on the board of trustees for the Montreal Museum of Fine Arts, the McGill Institute for the Study of Canada, and the board of Camp Cayuga, a camp for young adults with cancer.

She also served on Federation CJA's executive and on the board of the Montreal Holocaust Memorial Centre for 10 years, having served as its president for two years.

"I think that when I have sat around the federation table, when I have sat around the board table, the lay volunteers from across our country are phenomenal and we are so privileged to sit at the table with them," Berger Reitman said.

"I have been on the executive of Federation in Montreal, but I've also been involved with the Holocaust Centre… I was there for 10 years – the maximum allowed by the bylaws. But I'm still there because it is a cause that I believe to be extremely important and so I'm still involved in their nominating committee and their fundraising committee and I'm working on a couple of special projects for them, including one that involves the digitization of all the oral histories of the survivor testimonies."

JFC-UIA president and CEO Linda Kislowicz said she's looking forward to working closely with Berger-Reitman "at this pivotal time in not only our history, but that of the larger national Jewish community. Her unique perspective and wide range of experience within local and national community organizations will serve us to great benefit."

> *"The lay volunteers from across our country are phenomenal and we are so privileged to sit at the table with them"*

Berger Reitman said that she anticipates her role will be met with both challenges and opportunities for growth, and that the organization, like any other, needs to adapt.

"The times are changing. It's harder to be Jewish. It's harder for many reasons. There is intermarriage, anti-Semitism, there are all sorts of smaller communities, older populations and all the things we all know and read about. And the challenge is to have a national organization that remains relevant and is serving our population well. We have to morph into something. We can't be static, we have to move with the times and the challenge will be to do that," she said.

"Another challenge is to keep Israel on the front burner, either from the perspective of our philanthropic relationships, or our commitment to the next generation's engagement."

She said her goal is to keep the volunteers at the table, and to keep JFC-UIA's leaders thinking national in focus.

"I want everyone to feel a part of it. I think the national collective is a great thing. I'm a firm believer in it and I want to keep everyone there and happy and moving in one direction." ■

Industry group honours local architect Les Klein

PAUL LUNGEN
plungen@thecjn.ca

Les Klein

Les Klein has heard all the suggestions about the future of the Gardiner Expressway, and he's not impressed.

Whether it's the call to tear it down, or the so-called hybrid solution, Klein believes neither approach is best for the city.

Instead, he's got an idea of his own, one he is floating to policy-makers in Toronto, and one which he hopes gets some traction.

Build a roof atop the existing highway and turn it into a seven-kilometre, 80-acre greenspace, he says. That way, you get the best of both worlds – you retain a much-needed commuter corridor and prevent cars from clogging up the neighbourhood roads below it, as they surely will if you remove the highway, and at the same time you take a step to increasing the parkland in downtown Toronto, with all the ecologically sustainable benefits that would entail.

So far, in the polarized, agenda-driven world that is Toronto city planning, there hasn't been much interest in his suggestion. But it is fully in keeping with his long-standing approach to architecture and city planning, an approach that garnered him a prestigious industry award, the Order of da Vinci, presented last month by the Ontario Association of Architects. The award goes to architects who have "made a significant and meaningful contribution to the profession," and in honouring Klein, the association recognized his "leadership and profound relationships within the profession and the community at large."

The way Klein sees it, you don't throw out something that can still be put to use. Recycled, as it were. You've already got the Gardiner, tens of thousands of people rely on it every day, so improve it, enhance its value, don't throw it out.

Klein, founding partner of Quadangle Architects, believes that "adaptive re-use" of existing structures is a fundamental principal of the firm and one of the areas in which it has enjoyed success. The city is full of Quadrangle projects that give new life to tired old buildings.

Take the BMW showroom at the foot of the Don Valley Parkway, for example. In the 1950s it served as an office building for Lever Brothers. About 15 years ago, it got the Quadrangle treatment, turning it into the glossy, modern edifice you see today.

You can also count the Candy Factory Lofts on Queen Street, The Toy Factory Lofts in Liberty Village, the Kaufmann Lofts in downtown Kitchener, as among the old buildings made new again by Quadrangle.

Klein has also been responsible for creating many well-known Ontario landmarks, such as southern Ontario's ON-route Service Centres. But perhaps the most well known, if not iconic, building to get the Quadrangle treatment is the structure at 299 Queen Street, which used to be the CHUM-City building and was home to MuchMusic. It started life in 1914 as the Methodist Book Publishing Company and later housed Ryerson Press.

When CITY impresario Moses Znaimer approached him about the building, it was with the idea of turning it into a community hub and of opening it to the public. It was in keeping with his idea of making CITY-TV a community-based, storefront station, broadcast facility and media centre, Klein said.

The result of their collaboration is the media centre you see today. It has proven so successful, it has served as a blueprint for other successful TV station projects, duplicated across Canada and as far afield as Barcelona, Spain and Bogota, Colombia.

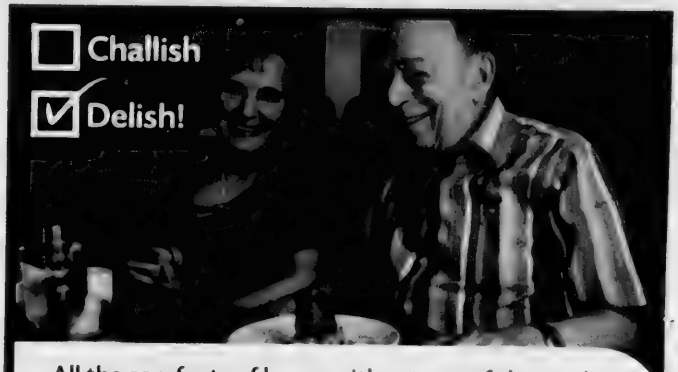
Znaimer is Quadrangle's longest-standing client and the approach taken with Znaimer is repeated with other customers, Klein said. Quadrangle's success is based on personal relationships and understanding what the client wants and expects, he said.

The firm was launched in 1986 with four partners – hence the name, Quadrangle – as "an ideas based firm," that often counts "ideas-based entrepreneurs," like Znaimer, among it client base, Klein said.

Quadrangle has a roster of some 130 employees. Today it is headed by a group of 10 partners, with one, Brian Curtner, remaining with Klein as one of the co-founders.

Building relationships is a vital aspect of the company's success and some have been clients of the firm for 20 years or more, he said.

Adaptive re-use, as it were. Now if he can marshal some of that goodwill, maybe Klein can convince policy-makers there really is a third, greener, option to re-use and adapt the Gardiner Expressway. ■



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We will miss Olga. May her memory be a blessing. We wish the Eisen family and friends comfort among the mourners of Zion.

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Tennis ambassadors visit from Israel

PAUL LUNGEN
plungen@thecjn.ca

Back, from left, are, Shadi Altori, Tal Amsalem, Ellie Arar, Jennifer Ibeto. Standing in front is Yishai Almaliach. JOSEPH MICHAEL PHOTOGRAPHY

With his shoulder-length hair, baseball cap turned backward and nervous energy, Yishai Almaliach looks like any other 12-year-old kid. And he is, except that unlike some of the bad boys he grew up with, he's touring North America, excelling in tennis, and playing the role of ambassador for the Israel Tennis Centers (ITC).

He's been playing at the Tiberias branch of the ITC for two years now, and if he wasn't, there's a good chance he'd be smoking, skipping school and getting into trouble like many of the guys he used to roll with.

Mature for his age, Almaliach realizes that the ITC played an important role in getting his life on the straight and narrow. Not only did it provide an outlet for his energy, it's helped keep him off the street, provided tutors to assist him with school work, gave him access to a psychologist, who helps him keep his anger under control, and taught him self-discipline and independence, which he believes will prove valuable as he grows up.

All that makes him a pretty effective ambassador for the ITC, a role he played along with three other young tennis players and their chaperon, 33-year-old Tal Amsalem, who is an ITC grad himself and now serves as manager and coach at the ITC's Tiberias branch.

The five of them were in Toronto last week on the last leg of a three-week tour that saw them visit communities in Los Angeles, New Jersey, Philadelphia, Washington and Charleston. While in Toronto, they met supporters at the Maple Downs Golf and Country Club and at York Racquet Club. They also did the tourist bit, visiting the CN Tower – they loved it – the Ripley's Aquarium of Canada, went bowling on Bathurst Street and toured the Rogers Centre.

They also did a little business as well, helping raise money for the ITCs back home – around $100,000 in Canada to go with the $500,000 in the United States. Some of the Canadian-raised funds will go to the ITC's Children-at-Risk program, and some to its "learning English on court" program, said Toby Rosner, executive-director of ITC Foundation in Canada.

The ITC serves 20,000 youngsters a year from different religious backgrounds at its 14 branches. "A wide range of children are served, including youth at risk, immigrants, and children with special needs, from autism and ADHD to Down Syndrome as well as those with developmental and physical disabilities," the ITC states on its website.

The four young players who visited Toronto represent a cross-section of the kids served by ITC, Rosner said.

In addition to Almaliach and Amasalem, the visiting group included Ellie Arar, an 18-year-old ITC alumni who received special permission to leave her army duty for the trip, Shadi Altori, a 15-year-old native of the Bedouin town of Rahat, near Beersheva, and Jennifer Ibeto, 13, whose mother immigrated to Israel from Nigeria.

Most of the ITC facilities in Israel, outside the flagship centre in Ramat Hasharon, are located on the outskirts of troubled neighbourhoods, said Amsalem, who grew up in Kiryat Shmonah and attended the ITC in that northern town. The one in Tiberias is near a disadvantaged neighbourhood and Almaliach is one of its participants, he said.

Altori spends a lot of time at the ITC in Be'er Sheva, a little to the south of Rahat. He's been playing at a high level for about three years and is now one of the country's top players in his age group. This summer, he'll travel to Greece for his first taste of international tournament action.

"My dream," Altori said, "is to be one of the top players in the world and represent Israel at the Olympic Games."

So far, Altori is the first Bedouin from his village to reach a national ranking in Israel, said Amsalem. The ITC is attempting to attract more Bedouin to the sport, fulfilling part of its mandate of bringing together youngsters from Israel's diverse populations.

"He's really the ambassador for it," Amsalem said.

Arar grew up in Ramat Gan and played at the ITC building in Jaffa, which is located between Jewish and Arab neighbourhoods. She's been playing since she was eight. At 14, she was ranked fifth in the country in her age group.

One of the options available at the Jaffa tennis centre was the "coexistence program," she said. "I played with Arab children. I think this program is very important. It teaches tolerance, respect and understanding for other children and you learn about other cultures."

Ibeto is another of the group who has attained a national ranking. Now 13, she started playing at six. "It was my birthday gift from my mom," she said. Her mother always loved the sport, going back to when she was a ball girl at a tournament in Nigeria.

Ibeto is at the ITC pretty much every day as part of the elite athlete program, which includes high level coaching and support from a sports psychologist.

Her backhand is the strongest part of her game and her tennis idol is Serena Williams.

Three months ago, she made her first trip abroad as an ITC goodwill ambassador, visiting New York and Florida. But it wasn't the first time she left Israel. Last year, her mother took her to Lagos for a visit.

It was nice she said, but "I love it in Israel." ■

New Gray Academy head was an obvious choice

Rory Paul and Lori Binder MYRON LOVE PHOTO

MYRON LOVE
PRAIRIES CORRESPONDENT

You might say that Lori Binder, the newly appointed Gray Academy head of school and CEO, has been in training for her new role for virtually her entire life.

For one, she has been a teacher and administrator at the JK-Grade 12 Winnipeg Jewish day school for the past 19 years.

Before that, she was a student at the school from nursery right through to graduation from Grade 12 at Joseph Wolinsky Collegiate (the former name of the Gray Academy's high school) in 1991.

"There are teachers still here who were my high school teachers when I was still in school," said Binder, who officially starts her new job Sept. 1 and had most recently been associate head of school.

Binder said she's excited about her new role and the opportunity to work with a brand new leadership team, including new principals at the elementary and high school levels, for the 2015-2016 school year.

"We have an amazing staff and are working to strengthen our school for the future," she says.

Rory Paul, Binder's predecessor as CEO and head of school, is leaving her and her team with the school in a strong position in terms of growth. While enrolment figures were down significantly in 2014-15 compared to the year before – there was an 18 per cent drop largely because several families moved out of the city – Paul said student retention for next fall is sitting at 92 per cent (he credits new director of admissions, former Torontonian Judy Price-Rosen, who was appointed last fall, for the number), and new students have already enrolled for next year.

"We are getting more new families coming in every day," he said. "And the students who are returning next year are a solid group. Their parents understand the importance of a Jewish education and are prepared to pay the cost. The fact that we are getting more Winnipeggers registering speaks to their confidence in our staff and programs."

Paul added that the school's international program, which enters its sixth year in 2015-16, is also attracting a growing number of students, from Latin America, the United States and western Canada.

Paul himself has been a teacher and education administrator for 40 years. He has been head of school and CEO at Gray Academy for the past 13 years.

Among the highlights of his tenure has been overseeing the school's accreditation by Canadian Accredited Independent Schools in 2005 (the designation was renewed for a second seven-year period in 2012).

"That accreditation means that Gray Academy ranks as one of the top educational institutions in Canada," Paul said.

Gray Academy, he adds, is also connected to RAVSAK, an U.S.-based alliance of Jewish day schools in Canada, the United States, Australia and South Africa.

"As a member of RAVSAK, we have been exposed to and been able to learn from North America's top Jewish schools," Paul said. "That has helped us to become one of the elite Jewish day schools in North America. Other schools are coming to us now for advice about curriculum and educational practices."

Most of all, Paul said he has appreciated the opportunity over the past 13 years to work with the school's outstanding teachers.

Although Binder will be assuming her new role on Sept. 1, Paul won't be going away so quickly. He'll remain as head of school emeritus until the end of the year to help with the transition, and he'll also be doing consulting work with the Canadian Accredited Independent Schools. ■

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Negative reactions from parents can hurt relationships

CONTINUED FROM PAGE 8

Apple said when she herself first came out, her family, who have since made huge strides, didn't want to hear about her personal life, making her feel "invisible."

Many parents won't ask their LGBTQ children about their romantic lives due to internalized homophobia and ignorance about what it means to be gay, she said.

"A lot of parents equate being gay with what happens in the bedroom. But queer Jews, like any Jews, connect to their loved ones on multiple levels – emotional, spiritual, intellectual."

Parents should recognize being gay isn't a choice and doesn't negate that "we still have Jewish values, we're still connected to family, community," Apple said. "It's important for parents to give kids support, make them feel part of family gatherings and ask them what's happening in their personal lives."

Apple said she reached out to several LGBTQ Jewish colleagues and friends to see if their parents would speak to *The CJN* about their experiences of their children coming out, but all of the parents declined. "It seems to be a sensitive topic for parents, moreso than for their children," she noted.

Maya Benaim (not her real name) came out a decade ago to her parents, who belong to a Conservative synagogue. She joked that she wishes they had taken some kind of course.

"They didn't understand it, and I wasn't the person who could explain. It was too personal for me," she said.

Over the years, her parents have rarely inquired about her partners and haven't known how to act when one of her relationships ended. "I learned not to mention stuff… I'd be going through tremendous pain from a breakup and would have to hide it from them," she said.

> *Many of us have simply disappeared, so it's not an issue the Orthodox community feels it has to face*

Benaim, 30, said she'd be happy for her parents to seek external support – "anything that would contribute to understanding and de-stigmatizing and improve our relationship" – but she's adamant that the onus not be on her to "hold their hands" through the process. "I'm already in pain enough from them not understanding," she said. "I'd really appreciate if the community stepped in for that sort of thing. I think that's what being an ally is about – doing that work so the people who are the victims of misunderstanding or hate don't have to."

Toronto social worker Elsia La Caria works with adolescents and young adults. She said for someone who's come out, negative reactions from parents typically aggravate existing issues. "The person is often already struggling with feelings of not being accepted, so when the people closest to them don't provide the right support, this can exacerbate their feelings of loneliness, sadness and feeling excluded," she said.

Regarding parents' silence about a child's sexuality, she said, "this can reinforce the idea that they're different in a bad way, that they don't belong anywhere."

Rabbi Michael Dolgin is senior rabbi of Toronto's Reform Temple Sinai Congregation, where he and associate Rabbi Daniel Mikelberg officiate at same-sex weddings.

Canada's legalization of same-sex marriage has helped affirm that "same-sex life is consistent with a focus on family, continuity and other Jewish values that I think, in past… people assumed [LGBTQ people] were breaking with," Rabbi Dolgin said.

While parents of LGBTQ kids occasionally seek his guidance, Rabbi Dolgin said, young people nowadays generally seem more comfortable "being out," and the North American Federation of Temple Youth (NFTY), the youth group affiliated with the Reform movement, is widely considered a safe space for LGBTQ youth to participate without "the stress of having to choose between being Jewish and being homosexual."

The best response to a child that has come out is to love them, to listen and to work toward "an open, understanding relationship in which they can express their feelings," he added.

Apple stressed that parents have a responsibility to educate themselves about what it means to be gay and Jewish.

Kulanu's doors are open to those seeking a safe space to discuss this, but support is offered on more of an informal basis and she may refer families to Jewish Family & Child and non-Jewish organizations such as PFLAG Canada and The 519.

"Right now, our goal is primarily to run events for the LGBTQ community and its allies," she said.

Resources geared to Jewish families in this situation are only available in Canada "in pockets," and are less abundant than in the United States, she acknowledged.

There's a need in the community for more "open forums [for parents] to share their fears and concerns," Apple said, adding that she sees future opportunities for Kulanu to develop a network to help parents who are struggling.

Indeed, Silver's sense of hopelessness is tied, at least in part, to location.

Toronto's Jewish community is quite religiously conservative, unlike New York's, where a Friday-night minyan of Orthodox LGBTQ Jews launched last year, he said.

Dating has been tough as it is – a secular Jewish partner couldn't understand why Silver wanted to belong to a world that didn't accept him, while a non-Jewish boyfriend wouldn't give up Christmas – without the added problem that many in his position have left the Orthodox community or remain in hiding.

"Many of us have simply disappeared," he said, "so it's not an issue the Orthodox community feels they have to face."

Rabbi Noah Cheses, assistant rabbi at Shaarei Shomayim Congregation, one of Toronto's largest modern Orthodox shuls, said that supporting young people and their parents as the former share their sexual orientation with family and friends is an issue he cares deeply about. "But I try to take a line that distinguishes between supporting and endorsing. It's a fine line. I can support an individual with the struggles he or she has, but I'm reluctant to endorse a lifestyle or culture that runs in opposition to a verse in the Torah, though I understand that being gay is not a choice," he said.

Having recently moved to Toronto from Connecticut, he said he knows of several groups and online networks that support LGBTQ Orthodox people and their families there, but he isn't aware of similar organizations in the Toronto area.

"On many different social and gender related issues, my sense is Toronto has been not as advanced as many modern Orthodox communities in the States," he said. ■

'My discomfort gave way to heart-soaring joy'

CONTINUED FROM PAGE 8

So off we went, eventually moving at a snail's pace through the streets of downtown Toronto. And my discomfort gave way to curiosity, engagement, and ultimately, heart-soaring joy.

The streets were lined on both sides with crowds behind barriers. Some bore signs with messages of support; others merely clapped, waved or smiled. As we wound our way along Queen Street, some residents from second-storey windows offered sprays of relief from water guns, which we accepted gratefully under the scorching sun.

The sensation of participating in a parade is different from the experience of watching from the sidelines. I'd pick up strains of music in the distance, and a block or so later be in the heart of it, only to lose it gradually and pick up a different source of rhythm as we slowly progressed. The relentless heat reverberating off the pavement emitted a rhythm of its own, a pulsating backdrop for fun floats and friendly faces.

But the joy came from watching my son react to the music. While I walked and observed in amazement, he hopped to the centre, dancing ecstatically. He is an amazing dancer, which I hadn't fully realized until that day. He not only "came out," he came in – he came into his own. He looked free, confident, happy and himself. What more could a mother ask?

Attending the parade is not something he and I do regularly, although he's gone on to attend Pride in Tel Aviv and always participates at festivities in "the village" during Pride Week at home. He doesn't need me by his side any more – in fact, he never did - but I know he appreciated it when I was there, and I'll always feel privileged to have shared it.

My son has maintained his childhood friends and picked up many new and diverse contacts in his personal and professional journey. Politically engaged and active in the community, he returned to TanenbaumCHAT by invitation to speak to students about gender identity and sexuality issues in high school and beyond. He's in a long-term relationship with a Jewish partner. He fully expects to have a family one day. His circle includes many traditional as well as same-sex couples, several of whom are married with children.

That sweltering summer day, as we rounded the bend at the corner that marked the end of the parade, I ducked into Starbucks for an iced coffee that I had been fantasizing about every step of the way. It went down cool and creamy, and I still recall the sweet sensation. It was the most satisfying coffee I ever downed, but I suspect it had nothing to do with the contents of that cup. ■

Marilyn Lazar and her son Corbin Seligman

CHAT grad heads Cdn. Chamber of Commerce in Shanghai

JODIE SHUPAC
jshupac@thecjn.ca

Rebecca Copelovici

Rebecca Copelovici has lived in China for long enough now that she's convinced life in Canada would, at this point, feel more foreign to her.

The 29-year-old Torontonian and graduate of Associated Hebrew Schools and the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Wallenberg Campus was recently appointed executive director of the Canadian Chamber of Commerce (CanCham Shanghai, for short) in Shanghai, where she's worked since 2011.

Copelovici, whose job is to create and implement strategy and oversee the daily operations of all departments, is CanCham Shanghai's first Jewish executive director and the youngest director it has ever had.

Founded by representatives of Canadian multinational corporations in China and Canadians who have started businesses in China, the mandate of the member-funded group is to support and connect China's Canadian community with Chinese businesses interested in Canada and Canadian products and services.

"We're business-focused, but we also host community events with the intention of branding Canada in China," said Copelovici, who is semi-fluent in Mandarin. "We try to facilitate Chinese investment in Canada, encourage Chinese people to send their kids to school in Canada, buy in Canada and facilitate trade."

CanCham Shanghai often partners with different levels of Canadian government and organizes events for visiting Canadian ministers, but Copelovici said Ottawa "is only going to support Canadian companies with operations in China, but we support those companies, plus Canadians who have started businesses in China and no longer pay tax in Canada."

Copelovici's interest in China was piqued about a decade ago, when she spent six weeks backpacking through China and Japan.

Raised in a traditional Jewish household, she said that at the time she "didn't know much beyond the people around me," making the trip truly eye-opening.

She returned to Toronto to finish her degree at York University, where she studied international relations, and spend a subsequent semester on exchange at a university in Hong Kong.

When the semester ended, she spent the summer immersed in a Mandarin language course in the city of Xi'ian, revelling in the freedom her new language skills provided.

A year later, after graduating from York, she moved back to Xi'ian and got a job teaching English to university students.

"My students would teach me Chinese after hours," she said. "The faster I learned, the more I could do and say. It was a feeling I couldn't get in Canada – one of real pride."

Copelovici good-naturedly recalled being constantly stared and gestured at.

"I'd go into a restaurant and they'd put on Celine Dion," she laughed.

A year later, Copelovici came back to Canada with the intention of going to law school, but halfway through studying for the LSAT, she realized it wasn't for her.

At the time, her brother, who worked for a U.S. video game company, was in Shanghai on business, and Copelovici decided to visit him and do some job-hunting while there.

She applied to an internship at CanCham Shanghai, got hired and has lived there ever since. After her three-month internship was over, the organization offered her a full-time job, and Copelovici worked her way up from working in the membership department to running it to becoming deputy director.

Two months ago, she was appointed executive director.

While she's still learning the nuances of Chinese culture, Copelovici said the exposure to different people and ways of life is fascinating. As for being Jewish in China, she's been to the Shanghai Chabad and said the city's Jewish community is not unsubstantial, though it's mostly ex-pat-based.

"Jews are looked upon favourably here," she added. "They're associated with being smart and good at business."

Copelovici has no plans to leave China anytime soon. "I think if I came back to Canada, I'd be bored," she said. "I'd encourage more people to see what life is like on the other side of the world." ■

Pascale Déry to run for Tories in Drummond

CJN STAFF, MONTREAL

Pascale Déry, who lost her bid to be the Conservative candidate in Mount Royal, will be the flag-bearer for that party in the riding of Drummond in this fall's federal election.

Déry launched her campaign on June 14 in Drummondville, the riding's largest city, accompanied by the Conservatives' Quebec lieutenant, Infrastructure Minister Denis Lebel.

Drummondville is about 100 kilometres northeast of Montreal.

Drummond is currently held by New Democrat François Choquette, and previously was represented by the Bloc Québécois. The Progressive Conservatives held it from 1984 to 1993 during Brian Mulroney's leadership of the party.

Robert Libman was chosen by the party over Déry at Mount Royal's nomination meeting in April.

She was unopposed for the Drummond nomination.

Déry, who lives in Mount Royal riding, was a television journalist for 15 years for TVA and, earlier, TQS. She resigned from her job in January to launch a political career.

The fact that she is Jewish and from outside the riding did not escape one person who commented on ICI Radio-Canada's website. "Parachuted and Zionist, she starts with two strikes against her," wrote Guy Drolet. ■

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INTERNATIONAL

Israeli politicians slam UN report on 2014 Gaza war

MARISSA NEWMAN
TIMES OF ISRAEL

Israel on Monday said it would "seriously" evaluate the United Nations Human Rights Council inquiry on the Gaza conflict, while politicians from left and right slammed the international body for bias and declared that the international investigators lacked access to evidence.

The report, released in Geneva on June 22, said both Israel and Hamas may have committed war crimes during the 50-day war last summer. The Human Rights Council report placed blame on both parties but focused more on Israel's role.

It also accepted the Palestinian death count, which has Israel killing 1,462 civilians out of a total of 2,251 Palestinians who died – a 65 per cent ratio.

"The report is biased," Prime Minister Benjamin Netanyahu said in response. "Israel is not perpetrating war crimes, but rather protecting itself from an organization that carries out war crimes. We won't sit back with our arms crossed as our citizens are attacked by thousands of missiles."

The Human Rights Council "in practice does everything but worry about human rights," the prime minister charged. "The commission spends more time condemning Israel than Iran, Syria and North Korea put together."

The Foreign Ministry, in an official statement, said the report "was commissioned by a notoriously biased institution, given an obviously biased mandate, and initially headed by a grossly biased chairperson, William Schabas," in reference to the original chair of the probe who resigned in February amid Israeli allegations of bias over consulting work he once did for the Palestine Liberation Organization.

With Schabas' appointment, the commission of inquiry "was politically motivated and morally flawed from the outset," it said.

Still, the Foreign Ministry said it would investigate the claims of the report.

"Just as Israel seriously considered every complaint, no matter its origin, it will also seriously study this report. We take note of the fact that the authors of this report admitted that they lacked much of the relevant information."

Israel had refused to co-operate with the international probe or to grant entry to investigators into the coastal enclave, arguing that the inquiry's conclusions were pre-written.

Israeli Prime Minister Benjamin Netanyahu at the June 21 cabinet meeting. ISRAEL SUN PHOTO

The Foreign Ministry also castigated the Human Rights Council investigation for failing to distinguish between the Israel Defence Forces (IDF) and Hamas.

"It is regrettable that the report fails to recognize the profound difference between Israel's moral behaviour during Operation Protective Edge and the terror organizations it confronted," the Foreign Ministry said.

Deputy Foreign Minister Tzipi Hotovely defended the Israeli military's conduct during the conflict, saying the measures it took to safeguard Palestinian civilian lives were "without parallel" globally.

"The State of Israel and the IDF scrupulously abide by the highest standards of international law," she said.

"The measures Israel took during the Gaza Conflict to protect the lives of Israeli and Palestinian civilians are without parallel among other military forces," Hotovely said in a statement.

"From the outset, the purpose of this report was to vilify the State of Israel and the IDF, with the ultimate aim of undermining Israel's right to defend its citizens from attack," she said, adding that the Human Rights Council "has completely discredited itself through its obsessive and prejudicial preoccupation with Israel, while turning a blind eye to genuine violations of human rights around the world."

Education Minister Naftali Bennett, breaking an earlier directive from Netanyahu not to comment on the findings, termed the inquiry "a report with blood on its hands, because it permits the killing of Jews.

"This is a report with blood on its hands because it ties our soldiers' hands [preventing them] from defending the residents of the south and the entire state. This is a report with blood on its hands because it skips over the murder of the teens as if it didn't happen and isn't worthy of investigation," he added, in reference to the kidnapping and killing of three Israeli teenagers in the West Bank last June.

The UN report also drew criticism from members of the opposition.

"The IDF is a moral military, and I don't need any international report or commission to know this," said Zionist Union leader Isaac Herzog. "While for Hamas, killing innocents is the main goal, I can say from my own experience in many cabinet meetings that the question of hurting non-combatants is always on the table and a very significant consideration in operational decisions."

Zionist Union co-leader Tzipi Livni lambasted the report for comparing the IDF and Gaza terror groups.

"We will not accept a comparison between terrorists and IDF soldiers. We will not agree to IDF soldiers and terrorists being mentioned in the same breath, and this distinction is important for any country fighting terrorism," she said. "IDF soldiers are fighting terrorists, even if sometimes civilians are hurt. Terror organizations do not discriminate and kill civilians and soldiers."

Yisrael Beitenu leader Avigor Liberman, a former foreign minister, accused the Human Rights Council itself of committing war crimes.

"Israel does not commit war crimes. The UN's Human Rights Commission and the biased panels it establishes regularly commit crimes against humanity by rewriting history and distorting a reality in which one country fights to protect its children, who are being attacked by rockets fired by a terror organization [hiding behind] where children are found." ■

Jonathan Beck and Mitch Ginsburg contributed to this report.

Charleston gunman wanted to 'destroy the Jewish identity'

JTA

Dylann Roof, the alleged Charleston, S.C., church gunman, said in a racial manifesto that the Jewish "problem" would be solved "if we could somehow destroy the Jewish identity."

Roof, 21, who has been charged with killing nine worshippers last week in the Emanuel A.M.E. Church in the South Carolina city, published what is believed to be his racial manifesto on a website that is registered in his name. The website and manifesto came to public attention on June 20. By June 21, the website was blocked.

The 2,500-word document is rife with racial hatred as well as spelling errors. The website also shows photos of Roof burning a U.S. flag and aiming firearms.

Roof asserts in the manifesto that he was "not raised in a racist home or environment. Living in the South, almost every White person has a small amount of racial awareness, simply because of the numbers of negroes in this part of the country. But it is a superficial awareness."

Emanuel A.M.E. Church SHUTTERSTOCK PHOTO

CONTINUED ON PAGE 28

West Bank youths questioned about Galilee church fire

JTA, JERUSALEM

Sixteen youths were detained by police for questioning over a suspected arson attack on a historic church in northern Israel.

The youths, reportedly all residents of the West Bank who were hiking in the area, were later released.

Fire broke out early on the morning of June 18 at the Church of the Multiplication of the Loaves and Fishes, located on the northwest shore of the Sea of Galilee, at the site where Jesus is believed to have fed thousands of people with five loaves of bread and two fish. The church is built on the site of a fifth-century church and contains restored mosaic floors from the time period. The mosaic floors reportedly were not damaged in the fire.

Graffiti reading "False idols will be smashed" and "pagans" were found on the walls of the church, leading police to believe the fire was set deliberately as part of a hate crime. The Northern District Police are investigating the fire and graffiti.

The detained youths reportedly are being represented by the right-wing Honenu legal rights organization.

The Rabbis for Human Rights organization said there have been 43 hate crime attacks against churches, mosques and monasteries in Israel, the West Bank and eastern Jerusalem since 2009.

Prime Minister Benjamin Netanyahu condemned the attack, saying, "In Israel, freedom of worship is one of our core values and is guaranteed under the law. Those responsible for this despicable crime will face the full force of the law."

President Reuven Rivlin, in a call to Father Gregory Collins, head of the Order of Saint Benedict in Israel, called the incident "an attack on the very fabric of life in our country."

The Council of Religious Institutions in the Holy Land condemned the attack in a statement, saying it "calls on the police forces and respective authorities to do their utmost to bring the perpetrators to justice, to prevent such attacks and restore safety and respect for Holy Sites of all religions."

The statement said the council represents the Chief Rabbinate of Israel, the heads of the local churches of the Holy Land and the courts of Sharia law in the Palestinian Authority.

Lawmakers in Israel and the country's Ashkenazi chief rabbi, David Lau, also condemned the attack. ■

The church contains ancient mosaic floors, which survived the fire. AVRAHAM ARIELI/ISRAEL ANTIQUITIES

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Oren promotes book by bashing Obama on Mideast

TIMES OF ISRAEL STAFF

In an opinion piece published June 19, Kulanu Knesset member and former Israeli ambassador to the United States Michael Oren speculates that U.S. President Barack Obama's relentless outreach to the Muslim world may stem from the fact that he was abandoned by the two Muslim father figures in his life and therefore seeks acceptance by their co-religionists.

In the article, in *Foreign Policy* magazine, Oren also posits that the world may look back on Obama's approach to Middle East issues as naive and hard to credit.

The article marked Oren's third opinion piece critical of Obama published in major U.S. media in less than a week. In the first of the series, the former ambassador published "How Obama abandoned Israel," in the *Wall Street Journal*, followed by "Why Obama is wrong about Iran being 'rational' on nukes," in the *Los Angeles Times*. He also gave a lengthy interview to *The Times of Israel* last week in which he echoed charges in his new book, *Ally*, to the effect that aspects of U.S.-Israel ties are "in tatters" because of the president.

The Obama administration responded bitterly to Oren's earlier criticism of the president, calling it "absolutely false." His opposite number, U.S. Ambassador to Israel Dan Shapiro, said Oren was motivated by a desire to sell books. But while freshman MK Oren's party leader Moshe Kahlon apologized June 17 and distanced the party from the *Wall Street Journal* piece, Prime Minister Benjamin Netanyahu reportedly refused a U.S. request to do likewise.

In the *Foreign Policy* article June 19, Oren wrote that "Obama's attitudes toward Islam clearly stem from his personal interactions with Muslims. These were described in depth in his candid memoir, *Dreams from My Father*, published 13 years before his election as president. Obama wrote passionately of the Kenyan villages where, after many years of dislocation, he felt most at home and of his childhood experiences in Indonesia. I could imagine how a child raised by a Christian mother might see himself as a natural bridge between her two Muslim husbands. I could also speculate how that child's abandonment by those men could lead him, many years later, to seek acceptance by their co-religionists."

Michael Oren, right, presents his credentials to Barack Obama in 2009. WHITE HOUSE PHOTO

Oren offers a similar assessment in his new book, acknowledging that he does so "at the risk of armchair psychoanalyzing."

In *Ally*, Oren also says he scoured *Dreams from My Father* in vain "for some expression of reverence, even respect, for the country its author would someday lead" but finds none. Instead, in Oren's reading, "the book criticizes Americans for their capitalism and consumer culture, for despoiling their environment and maintaining antiquated power structures." He writes that Obama accused Americans travelling abroad of exhibiting "ignorance and arrogance" – the very same shortcomings, notes Oren dryly, that the president's critics assigned to him.

In the *Foreign Policy* article, Oren goes on to say that, "Historians will likely look back at Obama's policy toward Islam with a combination of curiosity and incredulousness. While some may credit the president for his good intentions, others might fault him for being naive and detached from a complex and increasingly lethal reality."

Noting that understanding Obama was crucial to his role as ambassador, a post he held from 2009 to 2013, Oren writes in *Foreign Policy* that he taught himself an "Obama 101" course and "devoted months to studying the new president, poring over his speeches, interviews, press releases, and memoirs, and meeting with many of his friends and supporters."

He says that over his four years as envoy, he was rarely surprised by the president's approach, especially on Muslim and Middle Eastern affairs.

Oren charges that it is this very approach that led Obama to "boycott" a major gathering in Paris attended by dozens of world leaders following the devastating jihadist terror attacks in January at the *Charlie Hebdo* headquarters, and at a kosher deli in which four Jewish men were killed.

"The president could not participate in a protest against Muslim radicals whose motivations he sees as a distortion, rather than a radical interpretation, of Islam," Oren writes in *Foreign Policy*.

A few months after the terror attacks, Obama was roundly criticized for a number of statements in the U.S. media in which he seemed to dismiss the anti-Semitic nature of the attack at the deli, instead condemning the "vicious zealots who randomly shoot a bunch of folks in a deli."

Oren says these comments were an extension of Obama's thinking on Islam and the Mideast. "If there are no terrorists spurred by Islam, there can be no purposely selected Jewish shop or intended Jewish victims, only a deli and randomly present folks," Oren writes.

The Anti-Defamation League criticized Oren for the *Foreign Policy* comments and suggested he should "walk back" the views.

"The essay, said ADL national director Abraham Foxman in a statement, "veers into the realm of conspiracy theories, and with an element of amateur psychoanalysis he links U.S. policies in the Middle East to the president's personal history of having a Muslim father."

Foxman said Oren takes it a step further "by suggesting this 'worldview' of Muslims and Islam has driven the president to embrace the Muslim world at the expense of both Israel and U.S. national security interests. This results in borderline stereotyping and insensitivity."

Oren, a bestselling U.S.-born historian, wrote the pieces to coincide with the publication of *Ally*. Oren also gave a comprehensive interview to *The Times of Israel* last week in which he discussed his upcoming book at length. He said *Ally* was "a *cri de coeur*... for an alliance that should be in a much better place than it is."

He also said he wanted to get the book published as soon as possible because "we're at a crucial juncture now with the Iran issue, and it's very important to set certain records straight as we go into what could be a fateful period for the State of Israel." ■

Manifesto gives 'explanation' for attack on Charleston church

CONTINUED FROM PAGE 26

He said the event that "truly awakened" him was the Trayvon Martin case in Florida, in which neighbourhood watch co-ordinator George Zimmerman fatally shot the unarmed black teen.

Roof devotes most of the manifesto to a discussion of blacks, who he calls "the biggest problem for Americans," and who he says are "stupid and violent." He discusses segregation – Roof said it "was not a bad thing. It was a defensive measure" – as well as slavery, the flight to the suburbs and racial mixing.

Roof calls Jews an "enigma," adding, "I don't pretend to understand why jews do what they do." He said he believes that "the majority of American and European jews are White."

"In my opinion the issues with jews is not their blood, but their identity. I think that if we could somehow destroy the jewish identity, then they wouldnt cause much of a problem. The problem is that Jews look White, and in many cases are White, yet they see themselves as minorities. Just like niggers, most jews are always thinking about the fact that they are jewish," Roof wrote.

He added: "The other issue is that they network. If we could somehow turn every jew blue for 24 hours, I think there would be a mass awakening, because people would be able to see plainly what is going on."

Roof gives what he calls "an explanation" for the attack he was about to pull off at the historic Emanuel A.M.E. Episcopal Church in Charleston: "I have no choice. I am not in the position to, alone, go into the ghetto and fight. I chose Charleston because it is most historic city in my state, and at one time had the highest ratio of blacks to Whites in the country. We have no skinheads, no real KKK, no one doing anything but talking on the internet. Well someone has to have the bravery to take it to the real world, and I guess that has to be me."

Roof was arrested in North Carolina on June 18, the day after the shooting. He is being held on $1 million bond. ■

OPINION

Learning lessons from Concordia

Gerald Steinberg

In September 2002, a violent protest at Concordia University forced the cancellation of a planned speech by Benjamin Netanyahu, then a private citizen and former prime minister of Israel. A short time later, as the first Israeli to speak after that riot, I was escorted by a phalanx of security officers to a Concordia classroom to give a lecture on Middle East political developments. By this time and for many years later, the Montreal campus had become synonymous with hatred and intolerance targeting Israel and Israelis.

It was, therefore, with a sense of vindication that I returned to Concordia recently to participate in the annual conference of the Association of Israel Studies, organized by the Azrieli Institute, headed by Prof. Csaba Nikolenyi. For three full days, some 300 academics held dozens of seminars on a wide range of topics related to Israel, including politics, art, cinema and education. In the evening, in one of the larger auditoriums, the participants gathered to honour and listened to an address by Prof. Irwin Cotler, MP and former justice minister, on anti-Zionism as anti-Semitism. During the conference, there were no disruptions and no protests – after almost 13 years, Concordia was no longer enemy territory.

In the context of political warfare, fought through anti-Israel boycotts and demonization, characterized by bullying and sometimes violent intimidation, the battle for Concordia is an important precedent. The counterattack was neither simple nor immediate, nor was it guided primarily by anger or emotion. Students, faculty, and community members in Montreal needed to work together, over a number of years, developing allies and an appropriate strategy. Sufficient resources were necessary to establish a long-term and visible presence, and the Azrieli family, among others, generously provided them.

Leadership and determination in the face of intimidation and bullying are also necessary in these struggles. Not every battle involving demonization and boycott, divestment and sanctions (BDS) needs to be joined, but a general policy of avoidance and compromise, particularly over the big issues, is a guarantee of defeat. The efforts to prevent Israeli musicians from performing, to boycott Israeli films, to close sports leagues such as in soccer to Israeli clubs, or to undermine core organizations such as the Jewish National Fund require strategic counterattacks against the perpetrators of this form of "soft power warfare."

Not every battle can be won, but when victories are achieved, they serve as a deterrent against those who might otherwise embrace BDS, and help to demoralize the other side. By visibly and unabashedly restoring the Israeli presence at Concordia, the outcome of the previous round, from 10 years ago, has been reversed. From this perspective, the resources invested in the campaign to demonize and exclude Israel changed nothing, in the long term.

Furthermore, the return of Israel and Israelis to Concordia reflected co-operation between adherents to different ideological and political positions – left, middle and right. Differences over foreign and domestic policy – over relations with the Palestinians, on strategies regarding BDS, on Israel's housing crisis, and other topics – were debated without rancour, as is appropriate for an academic setting. In contrast, one of the biggest weaknesses in the fight to defeat BDS and demonization is the internal warfare and narrow agendas that prevent co-operation.

Concordia was one of the first battlefields in the war to "completely isolate Israel as an apartheid state," as declared at the infamous 2001 NGO Forum of the UN anti-racism conference in Durban, South Africa, but it will not be the last. There are at least 15 university campuses across Canada where BDS bullying and intimidation is active. In the United States, there are dozens more, and in much of Europe (particularly Britain), demonization of Israel is routine. And in parallel, the virus is spreading to the corporate realm, as firms are being bullied by threatened lawsuits designed primarily as a means of harassment. In all of these cases, the lessons of Concordia need to be learned. ■

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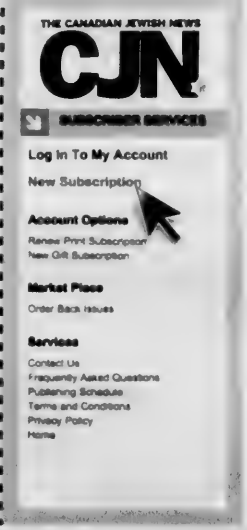

Jewish Life

Young singer 'fell in love with opera'

Lauren Segal in *M'Dea Undone*
PHOTO

STEPHEN CERA
SPECIAL TO THE CJN

Fresh off her gripping performance as a modern-day Medea, Lauren Segal sipped tea and reflected on the world of opera, the career path she has chosen.

Last month, she sang the title role in a staged production of a new work, *M'dea Undone*, a modern-day re-creation of the classic Greek myth.

The Toronto-based mezzo-soprano etched the character's path from loving wife to betrayal and revenge in plush tones of searing emotion. The music theatre piece, co-commissioned by Scottish Opera and Toronto's Tapestry Opera, had its premiere at Toronto's Evergreen Brick Works, a reconceived brick factory that has been transformed into a modern community environmental centre.

"I knew when I was a little girl in South Africa, in a school play, that I wanted to sing," she recalled. "I knew when I was in Grade 1. And then I fell in love with Broadway, *Les Miz* and all that stuff."

She and her family came to Toronto when she was 10, and she speaks today with a Canadian accent, though she can readily switch to a South African one.

From her early years, the multi-talented Segal has had a concurrent fascination with science and mathematics – a rarity among singers. (She ultimately earned a master of science degree in physics from the University of Toronto.)

Indeed, after graduating from high school, "I ended up choosing physics and biology and went to York University. In my second year, I joined the choir there and met some people who were studying opera. I started listening to it and fell in love with opera."

After her second year, she began to study opera seriously and found the teacher with whom she works to the present day: Inna Golsgand.

After leaving university, Segal studied languages and music history, because "ultimately, I knew I had to follow my gut and go with opera."

With strong parental support and hard work, she made great strides in her vocal training, and in 2005, was invited to join the Canadian Opera Company (COC) Ensemble Studio – its prestigious young artist apprentice program.

"I was thrilled beyond thrilled to work with the COC. It was a very exciting time to be there, [during] the transition from the Hummingbird Centre to the new opera house. And as a scientist, I was so fascinated with the new opera house, the acoustics of it."

> *"Ultimately, I knew I had to follow my gut and go with opera*

She praises the late Richard Bradshaw, who, as general director of the COC, was the driving force behind the building of the new opera house. He also was the man who brought her into the company. "He was a real mentor and a real inspiration to me… so kind, and such a presence, a real presence." She has since performed in many COC productions.

She identifies strongly with her Jewish background. "Often I'm the only Jew [in a production]. I find it a great responsibility [and] I want to share what is so amazing about being Jewish. My responsibility is to show and share and explain… I'm Conservative – it's important to me. I don't keep Shabbat, but I try to avoid working on the Sabbath, though it is not always possible. I just love the traditions. I love the core messages of peace, tolerance, love and respect, helping people and sharing, and I really want to pass that on."

When not singing, she said, "my first priority is to spend as much time with friends and family as possible. I love anything outdoors. Yesterday I was at my cousin's farm an hour north of Toronto, planting squash, working the soil. I got a million mosquito bites but try not to think about that. I love playing bridge with my grandmother when I can – quality time with my loved ones."

With upcoming engagements at the COC (a role in next season's *La Traviata*) and with the San Francisco Symphony in December, Lauren Segal is a singer to watch and to hear. ■

For more details, visit her website, www.laurensegal.com.

Eye on Arts

by Bill Gladstone

RABBI SHMULEY BOTEACH TO VISIT BETH TORAH

Rabbi Shmuley Boteach, renowned author of some 30 books including *Kosher Sex* and *Kosher Jesus*, comes to Beth Torah Congregation in July to speak on "How the BDS Movement Affects You, Your Children And Your Future (And What You Can Do About It)."

In an evening presented by Stand With Us and Beth Torah, Rabbi Boteach discusses the boycott, divestment and sanctions movement that is meant to demonize Israel, and shows how the battle can be won if we step up our game on campus and in our communities. He is also joined in conversation with **Rabbi Yossi Sapirman**.

Beth Torah Congregation, 47 Glenbrook Ave. Wednesday, July 15, 7:30 p.m. $10 in advance, $15 at the door, includes post-lecture dessert reception. Students with ID free. Register at info@standwithus.ca or 416-966-0722.

• • •

Films on Jewish New York: Shortly before 4 p.m. on June 7, a power outage in a section of downtown Toronto near Bloor and Spadina left the Miles Nadal JCC without power. Consequently, two film screenings were cancelled.

The Toronto Jewish Film Society and The Yiddish Vinkl Toronto still plan to show the two films. **Joseph Seiden**'s long-lost *Kol Nidre*, part musical and part melodrama, offers an unparalleled glimpse into the diversity of life, culture and language of Yiddish New York in the 1930s. Director **Casimir Nozkowski**'s short film *70 Hester Street* is a heartfelt tribute to his childhood home, a former Lower East Side synagogue.

The films will be screened with guest speaker **Bernice Eisenstein** at the Miles Nadal JCC, Al Green Theatre, Sunday, July 19, 4 and 7:30 p.m. $15, $10. Box office opens one hour before each screening.

• • •

Playwriting Competition: The Miles Nadal JCC and the Segal Centre for Performing Arts in Montreal, who are partners in the 2015 Canadian Jewish Playwriting Competition, wish to remind playwrights that submission deadline is Thursday, July 2. Applicants must be Canadian but not necessarily Jewish to submit. www.mnjcc.org/2015CJPC

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Arts in Brief

• **Brian Katz**, solo guitarist, plays original compositions, klezmer and jazz standards as part of the Toronto Jazz Festival. Mezzetta, 681 St. Clair Ave. W. $12. Thursday, June 25, 9 to 11 p.m. Reservations, 416-658-5687.

Brian Katz plays at the Toronto Jazz Festival.

• IsReal Dance Festival offers a weekend of Israeli folk dancing with top international choreographers and lively late-night dance parties. Miles Nadal JCC, June 26 to 28. www.israelidancetoronto.com

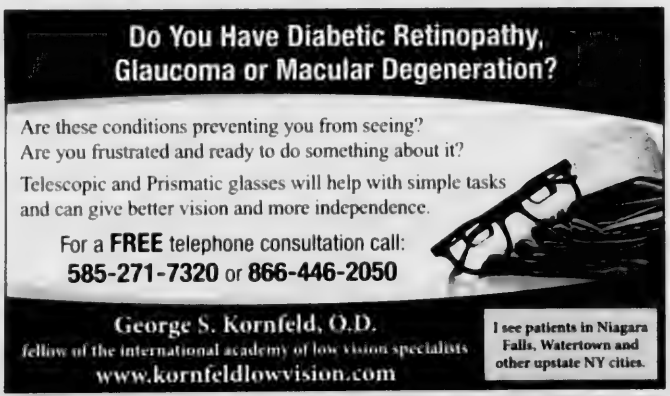
• Film critic **Adam Nayman** continues his series on the **Coen** brothers with a look at *Fargo* and *A Serious Man*. Drop-in $12, students $6. Miles Nadal JCC, Monday, July 6, 7 to 9 p.m.

• • •

At the Galleries

• *Is It Summer Yet?*, an exhibition of camp photos from the collection of the Ontario Jewish Archives Blankenstein Family Heritage Centre, is on view at the Gallery at the Miles Nadal JCC, July 1 to 30. Free admission.

• *Shtetl – Graphic Works and Sketches of* ***Solomon Yudovin*** (1920-1940) is a new exhibition featuring works of the renowned Russian-Jewish artist, ethnographer and scholar of Jewish traditional art. Pieces are from the collections of the Russian Museum of Ethnography in St. Petersburg and the YIVO Institute in New York. YIVO Institute, 15 West 16th St., Manhattan, from June 23 to Sept. 30. Free admission. ■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Film examines European Jewish immigrants in Palestine

JORDAN ADLER
SPECIAL TO THE CJN

Hour-long documentaries airing on PBS usually do not arrive with much pre-broadcast buzz. In the case of *1913: Seeds of Conflict*, a new film from Emmy-winning Jewish filmmaker Ben Loeterman about the roots of Israeli-Arab tension, there has been some controversy attached.

"When we screened the film over a couple nights in Palm Beach, Fla.... the turnout was phenomenal but the reaction was very disdainful," Loeterman tells *The CJN*. "I think [the film has] a certain shock value."

That surprise for some Jewish audiences, he says, is how critically the film views the arrival of European Jewish immigrants in Palestine in the early 20th century.

The documentary, airing June 30 on PBS, explores the dawning of the difficult relationship between these Jewish migrants and Palestine's then predominantly Arab population.

During the First Aliyah, from 1882 to 1903, Jewish arrivals from Europe got into some disputes with Arab neighbours. The Second Aliyah shortly after exacerbated this tension further.

Meanwhile, the dissolution of the Ottoman Empire made both Jews and Arabs more interested in their own autonomy.

"This film may challenge your comfort zone and I understand that," Loeterman says. "I'm Jewish and it challenges my comfort zone a little bit.

"But we have to get over that. You're not so progressive as you think until you grapple with some of the issues raised by this piece of history."

Religious Jews from the first aliyah in Jerusalem in 1913.

Loeterman says that this slice of history is not well known because western scholarship on the Ottoman era is relatively new. It was only in 2005 when scholars from Europe and North America gained access to the Ottoman archives in Istanbul.

Scholars and professors who dug into these archives – some of whom are featured in *1913: Seeds of Conflict* – found fascinating new details from the time period explored in the film.

For instance, the documentary shows a Jerusalem coffee house in the early 20th century, which was a communal gathering space for Muslims, Jews and Christians in the holy city.

This tapestry of religions living together in relative harmony came through in many of the uncovered writings and documents from the period.

"When we go to the Old City [in Jerusalem] as tourists, we think that the city was born in quarters," Loeterman says. "In 1913, there wasn't a quartered city. Everybody lived together and found ways to live together."

1913: Seeds of Conflict also shows footage from *Life of the Jews in Palestine*, a 1913 film made by Noah Sokolovsky, which screened at the 11th Zionist Congress in Vienna that year.

It may be the first known film to show footage of the early days of the Zionist movement in action, and is thought to be the first Hebrew-language film ever made.

Scholars of Ottoman life interviewed for *1913: Seeds of Conflict* deem Sokolovsky's documentary to be propaganda. In it, Jewish farmers plow land in the Galilee, but the Arab population is harder to find.

"Maybe there are questions we should ask ourselves," Loeterman says, "of the European Jews who moved into the neighbourhood not always with the best of manners."

The filmmaker began working on *1913: Seeds of Conflict* in 2011 and says he originally wanted to finish the doc to air in 2013, to mark 100 years since the titular seeds were sown.

However, upon hearing that the Jerusalem Cinematheque was working on a high-definition version of *Life of the Jews in Palestine*, the director says he decided to wait until this updated footage was available for use.

While Sokolovsky's film was a seemingly innocent look at the dream to create a Jewish homeland, Loeterman's doc is a sobering reminder of the difficulties that arose as a result of Zionist enterprise.

Loeterman says that even though the conflict between Arabs and Jews has waged on for more than a century, it is a relatively new struggle in the history of the Middle East.

"One hundred years is not that long," he says. "One hundred years is not that impossible to fix. If the film makes one say... [Jews and Arabs] were actually getting along OK, maybe there can be ways to figure out how to get along again." ■

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Indie comedy explores pressures of social media

RUTH SCHWEITZER
SPECIAL TO THE CJN

The indie comedy *Ben's At Home*, a labour of love for the writers, actors, cast and crew who worked without payment, looks at today's wired generation.

A coming of age picture, the movie opens at a bar where Ben is celebrating his 30th birthday. We're aware that his world is changing, with the upcoming wedding of one of his buddies. Then he spots his ex there, in animated conversation with another guy. Heartbroken because she's dumped him, and tired of social pressures, Ben vows never to leave his house again.

Although he becomes a recluse, he's far from isolated. Friends come over, and he forms new relationships through the Internet and social media. He plays video games against online opponents. Several women he meets online visit, and a romance blossoms with the woman who delivers his food. Ben even manages to survive financially through online work he finds doing voiceovers.

"Ben wants to lock himself in, but can't stand being alone," said Dan Abramovici, who co-wrote the script and plays Ben. "He invites people over and then at least he controls who can come over."

By shutting himself in, Ben hopes to avoid any more painful encounters with his ex. But then social media deliver some blows. Ben is hurt when he goes on Facebook and discovers that his ex is "single," and he is stung again when he learns that she's moved on and is "in a relationship."

Facebook posts aren't necessarily an accurate reflection of someone's life, as "everyone puts on their best face on social media," Abramovici said. However, scrolling through Facebook, Ben gets the impression that his friends and his ex are having a great time. "That can mess you up," Abramovici added.

Abramovici, 33, said he and his co-writer and director, Mars Horodyski, drew upon personal experience when they started writing the movie. Abramovici had just turned 30, and "Mars and I, like everyone else, have been through relationships ending," he said. *Ben's At Home* was shot in 10 days, mostly at Abramovici's apartment in Toronto's Parkdale neighbourhood. During the shoot, his apartment was filled with equipment, he said. "I tunnelled to the microwave and the bathroom. Outside of the tunnels, there were pile and piles of gear."

Dan Abramovici

The cast of *Ben's At Home* includes Second City alumni Jim Annan and Rob Baker, Canadian Comedy Award-winner Craig Brown, and Jess Embro, who appeared in a film that won an award for best comedy at the Toronto Urban Film Festival. The duo Freedom or Death, whose sound is rooted in acoustic folk, electronica, rock and hip hop rhythms, contributed the songs to the movie's soundtrack. Abramovici discovered them at the North By Northeast Festival and was "absolutely blown away," he said.

Ben's At Home was made for a mere $20,000 through self-funding and crowdfunding, Abramovici said. But he pointed out that the $20,000 figure is misleading. Everyone involved with the movie worked free and the equipment was loaned to them. "If we did pay for everything, it would have cost $300,000," he said.

The film has been screened at half a dozen film festivals, taking the best feature award at the Rhode Island International Film Festival last year.

"It's an academy qualifying festival. The Oscars look to it for features and shorts," said Abramovici, who was born in Haifa and raised in Thornhill, Ont.

Ben's At Home was also declared the best feature at this year's Canadian Film Fest. It was playing at the Carlton and Kingsway cinemas in Toronto at writing. The movie will be released on iTunes early in July, and it can be seen on video on demand through Rogers and Bell in mid-July. ■

For more information about Ben's At Home, *visit www.bensathome.com*

Arab-Israeli author deeply cynical about Israel

JODIE SHUPAC
jshupac@thecjn.ca

Despite his light, jokey manner, Arab-Israeli writer Sayed Kashua conveyed deep cynicism about the policies of the Israeli government and the challenges of living as an Arab in Israel at an event hosted by the New Israel Fund of Canada (NIFC) on June 14.

The talk, called "Laughing while Crying: A Conversation with Authors Sayed Kashua and Nancy Richler," was held at the Al Green Theatre at the Miles Nadal Jewish Community Centre and drew about 300 people.

It featured Montreal Jewish novelist Richler interviewing Kashua, the author of three novels, a *Ha'aretz* columnist and the creator of popular Israeli television sitcom *Arab Labour*.

Richler asked Kashua about his background, his work and the ways his books and television show explore the difficulties seemingly inherent to the Arab-Israeli experience – of straddling two worlds and consistently being seen as an other within Israeli society.

Though *Arab Labour* is very much a comedy, Kashua said the show's protagonist is "constantly trying to fit into Jewish society and he's constantly rejected – every single episode."

Nancy Richler interviews author Sayed Kashua at the Miles Nadal JCC.

Originally written in Hebrew, Kashua's novels: *Dancing Arabs* (2002), which was later adapted to a film; *Let it be Morning* (2006) and *Second Person Singular* (2010) depict the complexities and ambivalences of life as an Arab in Israel; Kashua's characters often yearn to fit into mainstream Israeli society while navigating identity issues, discrimination and outright racism from their Jewish counterparts.

Raised by Palestinian parents in the predominantly Arab town of Tira, in Israel, Kashua was sent to a Jewish boarding school in Jerusalem at age 14.

He later studied at the Hebrew University of Jerusalem and eventually moved with his wife and children to a Jewish neighbourhood in Jerusalem.

He and his family currently live in Illinois, where Kashua is teaching at the University of Chicago for what was intended as a year's sabbatical but, as he indicated in a piece published by *The Guardian* last July, Israel's war with Gaza last summer and the ensuing anti-Arab sentiment and violence dissolved his sense of hope that Jews and Arabs could one day share the land equally.

"I was so mad in the summer, I felt so betrayed by the government. There was so much racism – especially in Jerusalem – it was scary. I couldn't let my daughter take the bus alone into the city."

After spending decades trying to tell Israelis, through his writing, of the suffering and humanity of Palestinians and Arab citizens of Israel, he said he is deeply disillusioned. "I'm a citizen of Israel. I always tried to act as a citizen, though I disagree with so many of the Israeli government's policies…I sent my kids to bilingual school. I didn't accept the rules of Jewish-Arab segregation. It wasn't easy, but I thought there was a chance of better relations because of some of the wonderful Jewish people I knew. But at a certain point, I realized I was telling my kids lies. Because they'll always be Arabs, they'll always be considered fifth column citizens," he said.

He described the refreshing ease of living in the United States, where his family "can rent a house in any neighbourhood we want" and his daughter is no longer the sole Arab, or the only person of colour, in her class.

He said that he fears freedom of speech is increasingly under threat in Israel, and that left-wing voices even among the Jewish community are suppressed.

"My friends and editors in Israel tell me I'm lucky not to be there, but I feel sad about it," he said.

Richler concluded the interview by asking Kashua what changes he would like to see in Israel.

He responded: "I think what would give me and so many Palestinians hope would be to hear, 'We acknowledge your suffering, we hear your story. Let's try to make things better.' I'm not even talking right now about a two-state solution or the occupied territories, but that our suffering be acknowledged and that we get an apology for what was done to us." ■

Remembering Rabbi Aharon Lichtenstein

MARTIN LOCKSHIN
SPECIAL TO THE CJN

The death two months ago of Rabbi Aharon Lichtenstein, one of the foremost modern Orthodox intellectuals, saddened his students both in North America and in Israel, where he was a leader of the "national religious" community. Will his legacy of faith, courage and intellectual rigour continue?

Born in Paris in 1933, Rabbi Lichtenstein grew up in the United States, where he received the ideal education for an American modern Orthodox leader, earning rabbinic ordination at Yeshiva University and a PhD in English Literature at Harvard University. He was a close disciple of Rabbi Joseph B. Soloveitchik (1903-1993), the acknowledged leader of American modern Orthodoxy at the time, and he married Rabbi Soloveitchik's daughter, Tovah.

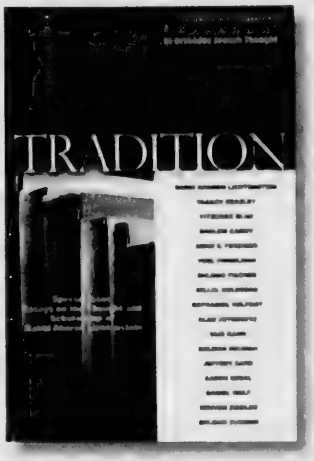
After teaching for some years at Yeshiva University, Rabbi Lichtenstein moved to Israel in 1971 to join Rabbi Yehudah Amital (1924-2010) in founding Yeshivat Har Etzion, a school that, under their joint leadership, became the elite institution of modern Orthodoxy in Israel. Like other "hesder yeshivot" that broke away from the haredi (or fervently Orthodox) yeshiva model, Har Etzion students combine their yeshiva studies with service in the Israel Defence Forces. Unlike most other yeshivot in Israel or the Diaspora, Har Etzion had from its very beginning a positive attitude to the pursuit of secular knowledge in universities. Har Etzion was also virtually unique in its emphasis on high-level study of Bible right in the yeshiva. In most yeshivot, the curriculum consists almost entirely of study of Talmud and commentaries. Several former Har Etzion students have gone on to make important contributions to biblical studies.

While many tributes have appeared in the short time since his death, perhaps the most moving and fitting one was published by *Tradition* magazine just a few months before Rabbi Lichtenstein's death, a collection called *Essays on the Thought and Scholarship of Rabbi Aharon Lichtenstein*. (Currently, this volume is available for free online at http://www.traditiononline.org/)

In his years at Har Etzion, most of Rabbi Lichtenstein's formidable intellectual energy was channelled to the study and teaching of Talmud. I attended his high-level Talmud classes in the early 1970s, and he had a strong influence on how I (and thousands of other students) have approached Talmud study ever since.

One of the 14 essays in the volume deals directly with Rabbi Lichtenstein as a Talmudist; it will be of interest only to those familiar with the Talmud and its schools of interpretation. The rest of the essays will be of interest to any intellectually curious Jew.

Rabbi Lichtenstein sometimes took unpopular stands on issues of public policy, differing with other rabbis from his community in Israel. In another essay in the book, rabbis Kalman Neuman and Yair Kahn explain how Rabbi Lichtenstein opposed the many rabbis who spoke against the disengagement from Gaza and who encouraged soldiers to resist what they saw as illegal or unethical orders. Rabbis Neuman and Kahn show that Rabbi Lichtenstein was following in the footsteps of his teacher and father-in-law, Rabbi Soloveitchik, who opposed the idea of rabbis setting national and military policy. The essay includes a letter that Rabbi Soloveitchik wrote to Prof. Ernst Simon of the Hebrew University of Jerusalem months after the Six Day War, where Rabbi Soloveitchik asserted: "I personally have faith in the members of government and the heads of the IDF, that they will do whatever is necessary in the defence of the Yishuv in their fateful decisions. However, it is prohibited for rabbis or anyone else to declare in the name of the Torah that one may not return any part of the land."



***Tradition* Special Issue: Essays on the Thought and Scholarship of Rabbi Aharon Lichtenstein**

Rabbinical Council of America

In another article, history professor Adam Ferziger shows how Rabbi Lichtenstein went beyond his teacher, Rabbi Soloveitchik, in adopting a more tolerant attitude to non-Orthodox Jewish denominations. Rabbi Lichtenstein wrote: "Non-Orthodox movements often provide a modicum of religious guidance, of access to Jewish knowledge and values, of spiritual direction and content. Moreover, they provide it for many beyond our own pale and reach. In such situations, the contribution to Jewish life is real and meaningful."

Referring to those who claim that any help Orthodox Jews extend to non-Orthodox movements is forbidden, the essay says Rabbi Lichtenstein wrote: "I find this view wholly untenable, on moral, national, and, quite frequently, halachic grounds."

When a student asked his opinion about a controversy in an American community concerning Orthodox participation in a Holocaust Remembrance Day event together with non-Orthodox movements, Rabbi Lichtenstein reported, "Shocked, I responded that, as far as I knew, the Nazis had not differentiated. Could we?"

Ferziger connects Rabbi Lichtenstein's relative liberalism on this issue to his expertise in and love of secular literature, and his strong belief that truth and spiritual meaning can be found outside of halachic texts. Rabbi Lichtenstein understood that his position would "no doubt seem excessively liberal to some and terribly patronizing to others," but, he concluded, "such responses should hardly faze us."

For me, the most moving part of the volume was a four-page essay by Rabbi Lichtenstein himself, titled "The Source of Faith is Faith Itself," followed by thoughtful comments by two leading Orthodox thinkers, rabbis Aaron Segal and Shalom Carmy. Taken together, the three essays show how central the traditional Jewish value of humility was to Rabbi Lichtenstein's worldview. With all his erudition, he felt that mortals were incapable of understanding many of the secrets of the universe. This humility was central to his faith.

As the Talmud says, "*Chaval al de'avdin vela mishtakchin*" – "We mourn for those who are gone and are no longer with us." (Sanhedrin 111a) ■

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What's New

JUNE 25 - JULY 2

by Lila Sarick

Thursday, June 25

WOMEN'S DANCE PARTY
Aish Thornhill Community Shul holds a women's dance party to benefit its youth department, 7-10 p.m. $36. To register, call 905-764-1891, ext. 210 or dalyag@yahoo.com

Saturday, June 27

TORAH STUDY
Bracha Feder teaches the Torah portion at Beth Tikvah Congregation this morning.

Sunday, June 28

GENERAL WINGATE GARAGE SALE
Jewish Ladies Auxiliary of the Royal Canadian Legion General Wingate Branch holds a garage sale at 42 and 46 Mistysugar Trail, Thornhill, 10 a.m.-3 p.m. All proceeds to veterans' organizations. To donate items, contact **Marleine** 905-763-1136.

Coming Events

GAZA PLUS ONE YEAR
International business consultant and civilian volunteer **Alan Zucker** shares his experiences at the IDF Command Centre at Re'im following the war in Gaza last summer, July 8, 7:30 p.m., Beth Tzedec Congregation.

THE STORY OF JACOB ADLER
Ralph Wintrob discusses "The story of Jacob Adler: how he turned song and dance into a great art," July 8 at 7:30 p.m., Shaarei Shomayim Congregation. Members free, non-members $2.99.

KAVANAH GARDEN HOURS
The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

Deadline reminders:
The deadline for the issue of July 9 is June 29 at noon. Please note there will be no issue July 16. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Biking for Zareinu

Ethan Saunders was one of the participants in Zareinu Educational Centre's 18th annual Bike Ride for Kids held earlier this month. The event attracted more than 165 riders and raised about $450,000. The heart of the event was Zareinu's "We Can Bike" program, where children from the school who were told they would never even walk, let alone ride, lead the event on their bikes.

ORILLIA COUNTRY SHUL
The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are: July 4, **Lionel Sharp**; July 11, **Rabbi Kinneret Shiryon**; July 18, **Rabbi Cory Weiss**; July 25, **Rabbi Micah Streiffer**; Aug. 1, **Rabbi Michael Dolgin**; Aug. 8, **Eric Petersiel**; Aug. 15, **Rabbi Tina Grimberg**; Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

JF&CS

JEWISH FOSTER PARENTS
Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES
Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

◗ **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
◗ **Adult 55+, Miles Nadal JCC.** June 25, Enjoy jazz standards performed by the MNjcc Daytime Choir and a dessert reception to honour volunteers, 1:30 p.m. $4. Email lisar@mnjcc.org or 416-924-6211, ext. 155.
◗ **Earl Bales Seniors Club.** 416-395-7881. Walking group, Mondays, 10 a.m.; Casino Woodbine, July 15; High tea big band sing-along, July 22, 2 p.m.; Social bridge, Thursdays, 12:30 p.m.; Balance and co-ordination class, Tuesdays 10 a.m.
◗ **Bernard Betel Centre.** 416-225-2112. June 30, **Rachel Levin** discusses "Synagogues around the world – Part 3, North and South America," 10 a.m.
◗ **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
◗ **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
◗ **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. 416-635-5340.
◗ **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
◗ **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
◗ **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmi chaels1@gmail.com
◗ **Beth Tzedec Synagogue.** Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen,** 416-781-3514.
◗ **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin,** Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
◗ **Beth Sholom**'s seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.
◗ **Sadko Hadzihasanovic** offers a summer art workshop focusing on the development of technique, July 27-July 31, 9:30 a.m - 3:30 p.m.
◗ **Leon Soriano** teaches "Painting and mix media," July 14-16, 10 a.m.-4 p.m.
◗ **Kathryn Chelin** teaches "Drawing for the terrified beginner," July 13-17, 9 a.m.-noon.
◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.
◗ Osteo Fit: Safe exercises and education for people with osteoporosis and those at risk of falling, offered every Wednesday, 10:30 a.m. Call ext. 4235.
◗ **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," July 21-23, 10 a.m.-4 p.m.
◗ **Rosalin Krieger** discusses sitcoms of the 1990s, Tuesdays, July 28-Aug. 18, 1-3 p.m.
◗ In partnership with the Bernard Betel Centre, the JCC goes to Port Hope to see *Singing in the Rain*, Aug. 25.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org
◗ A photo exhibit titled *I Work Here* by **Benjamin Rondel** is on display at the gallery until June 28.
Is it Summer Yet? Camp photos from the Ontario Jewish Archives, are on display July 1-30.
◗ The MNjcc and Montreal's Segal Centre for Performing Arts are sponsoring the 2015 Canadian Jewish Playwriting Competition. The winning play will be performed in a public staged reading. Submission deadline July 2. www.mnjcc.org/2015CJPC

CONTINUED ON NEXT PAGE

Partners strike gold with thoroughbred sprinter

PAUL LUNGEN
plungen@thecjn.ca

Calgary Cat

When Cory Hoffman and Stephen Chesney acquired Calgary Cat in a $25,000 claiming race in November 2013, they were hoping the thoroughbred would earn enough to pay the bills and allow them to have a little fun along the way.

Well, in 2014 alone, Calgary Cat won five races to go along with a second place finish and a third, earning the partners nearly $350,000. 2015 hasn't been bad either, as the Cat won his first race, the $132,000 Jacques Cartier Stakes at Woodbine, taking home $75,000 as the winner.

Racing journalists and others in the business named Calgary Cat the Sovereign Award winner for 2014 as the nation's top sprinter.

So, are we having fun yet? Judging from the broad smile on Hoffman's face as he recounts Calgary Cat's track exploits, visiting the winner's circle on a regular basis is plenty of fun. Not to mention quite lucrative.

Calgary Cat has exceeded all the expectations he and Chesney had placed on him. But with success, expectations have risen. Where once they were looking to recoup their investment, now, if the horse stays healthy and he continues to rack up the wins, they think he might qualify for the Breeder's Cup at Keeneland in Lexington, Ky.

Of course, that's a long way off and lots could happen before then. There are plenty of allowance races to win before Kentucky might beckon. And Calgary Cat's most recent foray at Woodbine, his home track, didn't pan out so well. The Cat finished out of the money.

Still, there were extenuating circumstances. Calgary Cat ran after only three weeks rest. Like a pitcher in a rotation, race horses need time off between starts. In the horse racing world, a month off.

"Maybe we got overzealous and ran him too soon," said Chesney. "Next time he runs, that won't be an issue"

Entering him a little early marked a bit of a change from the pampering the thoroughbred sprinter has received so far. After his breakout year in 2014, the owners sent him to winter in Ocala, Fla . That way he could avoid the stress of a cold winter and do some swimming. There's actually a horse pool in the stables in Ocala that's used to train the animals and keep them fit, said Hoffman.

The Cat trained there under the tutelage of Tino Attard, the son of Kevin Attard, his Toronto-based trainer who recommended the horse's acquisition at that 2013 claiming race.

Having the right trainer is the key to success, Hoffman and Chesney said. Neither one of them are horse experts and you need the educated eye of a trainer to notice the finer points that might make a horse successful.

Calgary Cat was put up for sale in the same claiming race as another horse, Weather Bill. It was Attard's recommendation that led to the acquisition of Calgary Cat. And he's the guy who's been training him in Woodbine ever since.

"A lot of credit has to go to Kevin Attard," Hoffman said. "He's one of the hottest trainers at Woodbine."

It looks like his owners gave up on him a little too soon, Chesney said.

Especially when you consider his bloodlines, he might have added.

His grandfather was Seattle Slew, a Triple Crown winner, and he counts famed sire Secretariat, perhaps the greatest race horse of all time, in his lineage.

When Calgary Cat was acquired, he joined a long list of more than 100 horses that Chesney has owned over the years. An accountant by profession – Hoffman is in the insurance business – Chesney had been interested in horses since he was a kid.

Owning a horse takes it to a whole other level. "There's no feeling like having a horse running down the stretch and you know you own him," Chesney said.

Especially when he's a successful racer. Cost of ownership can run to $3,000 a month, what with stabling and feeding him, training him and paying for veterinary bills.

"It's an up and down game," said Chesney. Over the years, he figures he's broken even.

Calgary Cat promises to vault him into the red.

"You only get one Calgary Cat," said Hoffman.

"He's a one in a lifetime horse," added Chesney. ■

CONTINUED FROM PREVIOUS PAGE

- **Adam Nayman** discusses the work of filmmakers Joel and Ethan Coen, Mondays until July 13, 7-9 p.m. July 6, *Fargo*/ *A Serious Man*.
- The Toronto IsReal Dance Festival is this weekend, June 26-28. Enjoy a weekend of Israeli folk dancing, workshops, demonstrations and late-night parties. www.israelidancetoronto.com
- Mixed abilities dance event with DJ **Layah Jane,** June 28, 4 p.m. All ages, all bodies welcome. Call ext. 330.
- *Drop Me Off in Harlem*, presented by Bees' Knees Dance, June 27, 7 p.m., Al Green Theatre.
- Toronto Jewish Film Society presents *Kol Nidre* and *70 Hester Street*, July 19, 4 and 7:30 p.m. Guest speaker is **Bernice Eisenstein**. Box office opens one hour before screening start time.
- Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
- Summer Supper Club: Social Enterprise Edition: Designed for young adults with developmental disabilities or ASD. Join the JCC for a week of cooking and preparing and selling healthy snacks, July 13-16 or Aug. 10-13, 4-8 p.m. Contact: liviyam@mnjcc.org
- Register for Summer Institute for Creative Adults. Singers edition, soprano and alto spots are sold out, tenors and basses needed, July 13-17, 9:30 a.m.-4:30 p.m. Vocal camp for adults, individual, group and master class formats.

Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21. Ext. 250.

- Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

- Learn to pair beer and cheese with expert **Crystal Luxmore**, July 16, 7 p.m.
- Novelist **Nora Gold** discusses "Anti-Israelism on campus," July 30, 7 p.m.
- **Suzanne Metz** offers a "Non-traditional life drawing workshop," July 14-16, 9:30 a.m.- 4:30 p.m..
- **Dr. Meredith Gillespie** discusses "Understanding anxiety in children," Aug. 19, 7 p.m.
- Create heritage ceramic tea sets, Aug. 4-7, 10 a.m.-4 p.m.
- **Bill Gladstone** presents "The Jews of Old Toronto," Aug. 13, 7 p.m. ■

WRY BREAD

Mr. Shvitz goes to Washington

David Levine

"The time is at hand when the wearing of a prayer shawl and skullcap will not bar a man from the White House - unless, of course, the man is Jewish." – Jules Farber

In the weeks since unveiling his presidential campaign, Vermont Sen. Bernie Sanders has found himself at the forefront of a grassroots political movement, surging into the double-digits in Democratic primary polls and emerging as the only candidate talking about issues that matter to America's middle class, issues such as student debt, breaking up the big banks, and corporate tax loopholes, all while posing no threat at all to Hillary Clinton's fated ascendancy to the White House.

Much more exciting, however, has been Sanders' campaign strategy: forgoing image consultants, makeup teams and apparently mirrors as he campaigns. Sanders has made all his recent appearances on TV and at events around the country looking as though he arrived via wind tunnel after staying up all night to finish your science fair project.

The move is designed to draw the viewer's eye away from an indistinct blur of candidates who *do* brush their hair and teeth regularly, and it's part of a strategic playbook that's as old as Jewish American politics themselves.

It should be stated unequivocally that the Jews of America are a comely people – Jewish Americans like Natalie Portman, Jake Gyllenhaal, Mila Kunis, Winona Ryder and I serve as ample demonstration – and American politics are a highly polished affair, attracting the attractive since voters first saw JFK standing next to Richard Nixon.

Consider the 29 Jews who currently serve in the U.S. Senate and House of Representatives, and now consider that Al Franken is the most attractive of the bunch. Not convinced? Try to think about (just kidding: use Google!) non-Jewish politicians – like Cory Booker, Michelle Bachmann, John Edwards, John Thune, or former movie star Ronald Reagan.

Why, then, does Sanders always look like he's waiting for the antacid to kick in? Why did Sen. Joe Lieberman run in the 2004 primaries looking as though he slept in a waffle iron?

> *Sanders has made all his recent appearances... looking as though he arrived via wind tunnel after staying up all night to finish your science fair project.*

The answer, as your elderly relatives keep shouting in their sleep, is "anti-Semitism." After decades of exclusion from office, American Jews developed a careful strategy of non-threatening homeliness, and they've been drawing from that playbook ever since. The goal is twofold; by transforming themselves into crotchety grandparents, they endear themselves to the American voter, while their hairdon'ts and general musk clearly signals their limited ambition to Washington insiders. "Don't worry," their off-brand clothes say, "I don't actually think I stand a chance of getting elected."

Everyone who remembers the racist backlash that accompanied the early days of Barack Obama's 2008 campaign can imagine the fallout from a Sanders campaign in which the candidate brushed his hair, stopped spending his campaign funds on a voice-hoarsening coach, and replaced the caffeine in his diet with sleep.

Sanders knows full well that America isn't ready for a popular, polished Jew in presidential politics. His decision to represent himself as a candidate that you'd never waste a vote on is, in fact, his sacrifice for future generations of American Jews, made in the hopes of loosening the giant, racist ketchup bottle that is America. His brave and unshaven face is the face of American Jewry – a face that may just inspire others to continue working toward the day when America is ready to accept an articulate, polished, and media-savvy Jewish candidate for president – the day when all Americans, Jew and gentile alike, can come together and declare: "Natalie Portman for president!" ■

Family Moments

Grandparents Eddy & Anita Wein congratulate Eden, daughter of Kevin & Sharon on her bat mitzvah in Israel, with all the family. We love you.

Gila Badner – still marvelous! Happy birthday from the whole family.

Mazel tov to Arthur & Beatrice Tannenbaum on celebrating your 60th anniversary. Love, Marc, Debi, Jordan, Eliot, Rochelle, Jennifer and Ricki.

Mazel tov! Irwin & Peggy Segal celebrate their 25th anniversary, July 6. With love from your four daughters and spouses, seven grandchildren, and three great-grandchildren.

Happy ninth birthday to our best sweet boy, Joshy! You light up our life every single day! Love, mommy, daddy, Ashley and nana!

Dr. Marvin & Adrienne Katz and Jeff & Charlanda Wise are thrilled to announce the engagement of their children Robyn Katz to Mal Wise.

Mazel tov Shale Craig who graduated from University of Waterloo software engineering and will start employment in San Francisco at Stripe. Much love, the family.

Happy 60th anniversary June 30th to Roslyn & Gordon Byer. Debbie Byer, Bonnie, Bruce, Bonnie,Hana, Sabrina, Matthew and Carli Engel.

Mazel Tov! Email your digital photos along with a description of 25 words or less to cblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

מזל טוב

Parshah

Chukat | Numbers 19:1-22:1

Rabbi Aaron Katchen says each of us has a unique contribution to give to the world
Rabbi Michal Shekel explains the connection between water and spirituality
Rabbi Howard Morrison marks the end of an era in Jewish leadership

Aaron Katchen

"The people settled in Kadesh. Miriam died there and was buried there" (Numbers 20:1).

And the Lord said to Moses and Aaron, "You shall not bring this assembly to the Land which I have given them."

Moses then stripped Aaron of his garments and dressed Eleazar his son in them, and Aaron died there on the top of the mountain (Numbers 20:28).

Chukat brings us face to face with death. The beginning lays the groundwork for how to separate ourselves from death – with the red heifer. Then there is the death of Miriam and her brother Aaron. The death of Moses is hinted at when God tells him he will not enter the Land of Israel (Canaan).

The rabbis relate that three miracles occurred on account of these leaders. Miriam merited the well that travelled with the Jewish People through the wilderness; Aaron merited the *Ananei HaKavod*, the clouds of honour that protected the Jewish People in the wilderness; and the manna, the miraculous food that provided sustenance, was for the sake of Moses. When Miriam died, the well dried up, and when Aaron died, the kingdom of Arad attacked. It is said the water and the clouds returned because of Moses, but all three disappeared upon his death.

The gifts we bring into this world are rarely spelled out for us, and usually it takes someone's passing for us to appreciate them. I am trying to better recognize the gifts of the people in my orbit – both to appreciate them and also to remind those people why they matter. I am also trying to better understand my own contributions. This is hard work when our gifts are more mundane than miraculous wonders, but what sustains and supports us and our loved ones is the recognition of our own unique contributions. ■

Rabbi Aaron Katchen, based in Toronto, directs Ask Big Questions Canada in partnership with Hillel. He is also a private consultant to shuls and community groups.

Michal Shekel

Early on in Parshat Chukat we find out that Miriam has died and the people are without water. (Numbers 20:1-2) Panic ensues and God instructs Moses to gather the people, speak to a rock, and water will miraculously come forth. Alas, Moses, frustrated with the people, hits the rock instead.

Throughout the Torah, water symbolizes spirituality, whether it's Hagar's water running out so that she loses all hope (Genesis 21:14-18), or Israel's ecstatic singing after crossing the Sea of Reeds. That the Children of Israel had water throughout all the years of wandering was due to Miriam: because of her merit, a moving well of water accompanied our ancestors on their journey (Taanit 9a)

The craving for water is more than a physical desire and attests to Miriam's spiritual leadership. It's no wonder that as soon as she dies, we are told that the people were without water. They had lost a particular source of spirituality that Moses was unable to replace.

Though everything appears to go wrong when Moses strikes the rock, it is soon apparent that our ancestors learn an important lesson. In the very next chapter, the people again complain of a lack of water and are gathered together. God instructs Moses: "Assemble the people that I may give them water." Then Israel sings this song: Spring up, O well – sing to it... (Numbers 21:16-17)

From passive observers waiting for Moses to do things for them, the people now eagerly participate in this event. The Children of Israel have reached a point where they will either remain who they were or take responsibility for their own spirituality. In singing to the well they choose the latter. Their example teaches us that everyone has the ability to take an active role in Judaism. ■

Rabbi Michal Shekel is executive director of the Toronto Board of Rabbis and the rabbi at Or Hadash Synagogue, Newmarket, Ont.

Howard Morrison

Parshat Chukat brings a virtual end to an era of Israelite leadership. We read about the deaths of Miriam and Aaron. We also learn that Moses will die in the wilderness.

About the death of Miriam, the Torah text says only that the community found itself without water. Rabbinic traditions point out that during her life, Miriam was associated with the miraculous presence of water. Miriam accompanied baby Moses in the Nile River. Miriam led the women of Israel in song and dance after crossing the sea. One commentary connects the passing of Miriam to Moses at the rock.

When Moses reprimands his people, saying, "Listen you rebels," the Hebrew for "rebels," "*morim*," is spelled with the same letters as Miriam. Could it be that Moses' behaviour is connected to his grieving over the loss of his sister?

When Aaron dies, we read, "All the house of Israel bewailed Aaron 30 days." The significance of "All the house of Israel" suggests that Aaron was loved by everyone. In our tradition, Aaron is regarded as a peacemaker. In the Ethics of the Sages, we learn, "Be amongst the disciples of Aaron, loving peace, pursuing peace, loving people and bringing them close to Torah."

We learn Moses will not lead his people into the Promised Land. Is God's decree based on Moses striking versus speaking to the rock? That he could no longer effectively lead the people? That on the threshold of entering the Promised Land, it was time for a new leadership to take over?

I dedicate this dvar Torah to the memory of Rabbi Joseph Kelman. His sixth yahrzeit was commemorated on Monday, June 22, 5 Tammuz 5775. He led Beth Emeth Bais Yehuda as its senior rabbi for 40 years and as rabbi emeritus for an additional 10 years. He envisioned and brought to fruition many of the programs aimed at helping the disabled and disadvantaged of our community. He embodied the Torah of Moses, the Avodah (Temple service) of Aaron, and the gmillut hasadim (lovingkindess) of Miriam in his love for and commitment to the Jewish heritage and the people of Israel. ■

Rabbi Howard Morrison is the senior rabbi at Beth Emeth Bais Yehuda Synagogue in Toronto.

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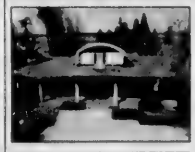

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Meeting the parents

RANDY FINGRUT
SPECIAL TO THE CJN

This past winter my daughter Carly was engaged to be married to the love of her life, Alan. Carly's fiancé is the guy that every mother-in-law dreams of for her daughter. Kind, gentle, considerate and helpful.

Now it was time for both sets of parents to meet, get to know each other and start making plans. The date was set for the get-together and I invited Alan and his parents over for an evening. Alan told me he often enjoys Asian food with his parents, so I headed in that direction.

To start, there were glasses of wine, and to munch on, a dish of Asian snack mix, sometimes called Oriental mix, usually composed of sesame sticks, assorted mini-rice crackers and dried peas. The dinner was essentially composed of homemade assorted cold and hot Asian-style appetizers, along with several dipping sauces and accompanied by two out of the ordinary salads. These dishes were either served cold right from the refrigerator, or quickly heated up in the oven. For dessert, I presented assorted pastries, a dried fruit platter and fresh grapes.

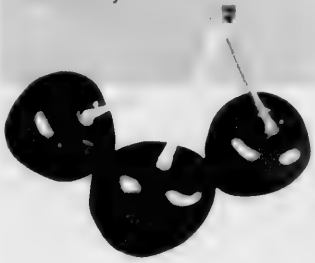
The meet the parents dinner was an evening well spent. We learned that we attended some of the same schools growing up, and although we had never met before, we have a friend in common. Carly and Alan planned to start booking all the various wedding appointments and we, the parents, are looking forward to attending the appointments with them.

Very Cherry Asian Coleslaw

Dressing
- ❑ 1/2 cup canola oil
- ❑ 1/2 cup cherry balsamic vinegar
- ❑ 1/2 cup dried cherries
- ❑ 1/2 tsp. salt
- ❑ 1/4 tsp. pepper

Salad
- ❑ 1 medium cabbage
- ❑ 4 large carrots peeled

Combine dressing ingredients in food processor or blender and combine until smooth. Chill until required. Cut cabbage into chunks, removing core, and slice sections into thin julienne strips. Using a vegetable peeler or a julienne tool shred carrots into fine strips. Combine with cabbage. Toss salad with dressing ahead of time, if you want the salad slightly marinated, or before serving if you wish it to remain crunchy. ■



Tyler was surprised by gift

CONTINUED FROM PAGE 19

In Tyler's case, Rogers Communications paid for the play structure and recruited volunteer builders, Lopes said.

A couple of weekends ago, 20 to 25 people arrived in Tyler's backyard at 9 a.m. By 2:30 the work was done.

"I was amazed at how organized everything was," Cohen-Wallace said.

To make the event more meaningful, MDS asks that the youngster view it for the first time after it's built as a surprise, she continued. So Tyler's aunt took him out for the morning. Near the end of his excursion, he fell asleep in a mall racer at Yorkdale and arrived home a little cranky. When he saw all the people at his house, it was a little overwhelming, so he was more shocked than surprised.

After most of the guests left, Tyler felt comfortable enough to explore his new personal playground.

"It's unbelievable what a difference it's made for him," said Eric. "He plays there every day. He could spend the whole day there. He really loves it."

It's more than just the fun, though, Eric added. Tyler has had an operation on his legs and having a playground in the backyard allows him to exercise his legs, climb and walk.

"He loves it," Cohen-Wallace said. "He gets to be just a typical child. He gets to run around, play and experiment and not have us hovering around him so much."

For her and Eric, "each day is a blessing. We've learned to roll with the punches and not worry about what could happen. If you do, you miss out on all the amazing milestones he's accomplished. As an infant, doctors said he's never likely to walk. Now he does."■

Rabbi Yisrael Meir Lau: Jews don't cause anti-Semitism

ELIAS LEVY
elevy@thecjn.ca

Holocaust survivor Rabbi Yisrael Meir Lau was deported to Buchenwald during World War II. He was eight years old when American soldiers liberated the camp in April 1945. The former Ashkenazi chief rabbi of Israel, now chief rabbi of Tel Aviv and president of the Yad Vashem Memorial in Jerusalem, Rabbi Meir Lau is one of the best-known rabbinic and public figures in Israel.

Rabbi Meir Lau was recently in Montreal, where he was the guest of honour at Académie Yéchiva Yavné's gala evening, and he spoke to *The CJN*.

You were clearly happy to come to Montreal for only a few hours to honour the Académie Yéchiva Yavné.
Yes. The Académie Yéchiva Yavné's remarkable educational work has been based on excellence in teaching Jewish and Torah studies as well as the principal secular educational subjects. I was very impressed by the dynamism of the school's directors, the great devotion of its teachers and the enthusiasm and seriousness of the students. The school took on the mission of ensuring the durability of a high quality, traditional Jewish education, which is indispensable to ensure the survival of the Jewish People.

For you, Jewish education is the primary key to the future of the Jewish People.
In the Jewish communities where a traditional Jewish education based on transmission of the teachings and values of the Torah is strongly valued, the rate of assimilation of young Jews is much lower than that in Jewish communities that have turned their backs on the traditions that we inherited from our ancestors. Today, in several Diaspora Jewish communities, especially in North America, the rate of assimilation is frightening. A study on American Judaism carried out recently by the Pew Research Center shows that in the United States, one person out of four who was born Jewish has abandoned Judaism. This pernicious tendency is very worrying.

As a Holocaust survivor, are you frightened by the delusional, vehement declarations of Iranian and Arab Holocaust deniers?
Those Holocaust deniers don't frighten me for one obvious reason: survivors of the Shoah, who had an official number on their upper left forearm, are still living among us. In Israel, during the summer, when you take a bus, you meet octogenarian men and women who have this distinctive symbol of a horrible memory on their arm. These last survivors forcefully personify the indisputable truth of that horrifying slaughter that decimated more than one-third of the Jewish People.

On the other hand, what does worry me a lot is the reason that motivates these people to deny the reality that the Shoah happened. Why do the former Iranian president, Mahmoud Ahmadinejad, and his successor, Hassan Rouhani, continue to trumpet without the least embarrassment that the Holocaust was nothing but a "grotesque fable," a "lying invention forged from start to finish by the Zionists"? After all, Ahmadinejad, Rouhani and their henchmen don't care in the least whether my parents perished in Auschwitz or died a natural death. Those denying and pathologically anti-Semitic ayatollahs repeat such rhetoric because they are in the process of preparing a second Shoah.

Then you take very seriously the Iranian political leaders' demagogic rhetoric that denies the Holocaust and advocates the destruction of Israel?
The fact that there has already been a first Holocaust, that its perpetrators, Hitler and the Nazis, were defeated and that the State of Israel was born from the ashes of that awful tragedy seriously discredits the macabre aim of the Iranian leaders to destroy Israel and throw all the Jews into the sea. That's why these people never stop proclaiming that "the Shoah is only an invention of the Jews." To "justify" their infamous genocidal plan, they must absolutely erase the past of the Jewish People.

What do you think about the new wave of anti-Semitism in the West, particularly in the European countries?
Anti-Semitism is a worldwide mental illness that can't be explained in a rational way because there's no logic to it. Some 3.5 million Jews lived in Poland before the Holocaust. A great many of them were very religious Jews who wore payot and shtreimels and spoke Yiddish. The Maskilim – those who promoted Haskalah [the Jewish intellectual movement in the 18th and 19th centuries that was strongly influenced by the European Enlightenment] – said at the time that if only those very pious Jews learned to speak Polish, dressed like non-Jews and became integrated into the majority Polish Catholic society, anti-Semitism would gradually disappear.

In Germany, however, many Jews were totally integrated into German society and made a notable contribution by distinguishing themselves brilliantly in the sciences, medicine, the arts, finance, including Albert Einstein, the Rothschild family, Walter Benjamin. According to the theory proposed by the Maskilim, the non-Jewish Germans should have lived in perfect harmony with their Jewish fellow citizens. However, when Hitler and the Nazis came to power, they sent those very patriotic German Jews to the gas chambers. They reserved for them the same fate as for the Jews of Poland. That proves to what point anti-Semitism is an illogical problem that can't be treated in a rational manner.

Rabbi Yisrael Meir Lau

> *Anti-Semitism is a worldwide mental illness that can't be explained in a rational way because there's no logic to it.*

Israel is very preoccupied with this new outbreak of anti-Semitism in the West.
Yes, but you have to remember that anti-Semitism is not a Jewish or an Israeli problem. It's the governments and the western nations, especially the Europeans, that have to urgently find solutions to contain this abject scourge in their own countries. The Jews are the victims and not the perpetrators of this awful sickness. As for the fight against the very virulent anti-Semitism that is rampant in the Arab Muslim world, it's a futile battle that the Jews and the democrats who support them lost long ago.

The Chief Rabbinate of Israel, of which you were the head for several years, is today the object of harsh criticism coming from several sectors of Israeli society. They accuse the Chief Rabbinate of being dogmatic and intransigent in the management of some major issues, including conversion and recognition of religious institutions led by rabbis in the Conservative movement.
It is not easy to be a rabbi in Israel. The Chief Rabbinate of Israel is faced with huge challenges today. What the critics of the Chief Rabbinate don't understand is that this institution can't make decisions on questions dealing with marriage, divorce, religious status of Israelis except with strict respect for halachic injunctions. One can't "reform" the spirit of a Halachah that's thousands of years old and constitutes the main pillar of Jewish identity in order to accommodate Israeli citizens who have a very "liberal" concept of Judaism that distorts the essence of Halachah.

Does this mean you have no concrete solution to settle those differences of opinion?
Dialogue is the only way possible to settle these major differences of opinion. When I was chief rabbi of Israel, and today in my role as chief rabbi of Tel Aviv, I always counted on a mutually respectful dialogue. I regularly met with groups representing all streams of Israeli society. We spoke frankly and with respect. For me, there aren't 30 Jewish peoples, but one single Jewish People that must be unified to face the great threats that daily weigh on Israel and the Jews still living in the Diaspora.

What do you think about the thorny question of young ultra-Orthodox Israelis enlisting in the ranks of the Israel Defence Forces?
To think that the majority of ultra-Orthodox Israelis are fiercely anti-Zionist is totally wrong. For two years, the number of ultra-Orthodox young people who enlisted in the IDF has continued to grow. You can't force them to join the Israeli army with coercive laws or threatening ultimatums.

Many of these ultra-Orthodox young people are very patriotic and ready to serve under the flag to defend Israel against its numerous enemies. You just have to address them tactfully and politely. To consecrate your life to study of our holy Torah is not a crime. To defend the Land of Israel is also an imperative mitzvah. Today, the great majority of ultra-Orthodox youths are conscious that these two great and noble moral obligations don't have to conflict, but on the contrary, are very compatible. ■

This interview has been edited and condensed for style and clarity. It was translated from the French by Carolan Halpern.

The conversion of Rachel Dolezal

Backstory

RABBI MORDECHAI TORCZYNER

Last week, Rachel Dolezal, an American civil rights activist, was discovered to be an ethnically white person masquerading as ethnically black. Dolezal says that she has seen herself as black since she was five. Nonetheless, Dolezal has faced condemnation, and was forced to resign from her leadership position in the Spokane, Wash. chapter of the NAACP.

What has upset people so powerfully about Dolezal's actions?

Presumably, part of the problem is the deception involved in hiding her white-skinned heritage for the past eight years. But another theme I have seen expressed repeatedly is that Dolezal took advantage of African-American suffering for her own advancement.

As a *college.usatoday.com* article put it, "Rachel, you don't get to put on dark make-up, change your hair and pretend that you've lived your life in a society that has rejected people that look like you for hundreds of years. You don't know what it feels like to grapple with presumed criminality, interpersonal rejection or systematic discrimination... [African-American identity] embodies certain cultural, historical and social experiences that she will never endure in the same way – experience that she has tried to use to her advantage."

In other words – even had Dolezal acknowledged her true ethnicity, she still would have been rejected from the African-American community, because she has not suffered as they have suffered, and therefore she may not profit from that identity.

I cannot help thinking of an almost-but-not-quite parallel exclusion in Judaism.

We accept conversion into both the Torah's mitzvot and the Jewish nation's identity. A 300th-generation Egyptian who converted to Judaism would celebrate Pesach and speak of the matzah "our ancestors ate as they left Egypt", and a 300th-generation Greek who became Jewish would light the menorah on Chanukah and bless God who "performed miracles for our ancestors." Not only can anyone adopt our identity, but even our oppressors can adopt our identity. (See Gittin 57b for actual examples.)

However, as in the case of Dolezal, we reject conversion which attempts to co-

> *We do exclude those who seek to use Judaism as a tool for personal gain - but let us not make the focus our national suffering*

opt our identity for the sake of advantage. Someone who wants to convert to Judaism for marriage, business connections, or any other benefit – if detected before conversion – is turned away, according to traditional Halachah. So we could just as easily say of someone who attempted to pass as Jewish for profit, "[Jewish identity] embodies certain cultural, historical and social experiences that she will never endure in the same way – experience that she has tried to use to her advantage."

However, the exclusions are not fully parallel. The exclusion of Dolezal stems from fear of cheapening African-American suffering. On the other hand, the exclusion of the opportunistic convert to Judaism stems from fear of cheapening the Jewish religion.

To me, this distinction matters. The writers I referenced above have seized on suffering as fundamental to African-American identity, over and above many other cultural elements which Dolezal would be embracing. This is natural for a group that has experienced such misery, but it is sad - and many Jews do the same, for our own identity. It is unhealthy for us to buy into the lachrymose theory of Jewish history to such an extent that we would make suffering the essence of Jewish identity. Better for us to see our religion as the core of who we are.

And to take one more step: the Torah (Devarim 24:21-22) warns us to be motivated by the memory of our own suffering and to aid the stranger. Our suffering should make us more open to others, not less so.

We do exclude those who seek to use Judaism as a tool for personal gain – but let us not make the focus our national suffering. Suffering is a component of our history and our identity, but the Jew should be so much more. ■

Rabbi Mordechai Torczyner is dean of Yeshiva University Torah MiTzion Beit Midrash Zichron Dov (www.torontotorah.com.

OBITUARIES AND RELATED NOTICES

Steeles Memorial Chapel

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Greenfield, Anna	May 31, 2015	1 Heathcote Ave
Katz, Izzie	May 31, 2015	90 Fisherville Rd
Borst, Freda Carmel	May 31, 2015	525 Lawrence Ave W
Philips, Sheila Pauline	June 1, 2015	100 Antibes Dr
Chikh, Etia	June 2, 2015	Private
Maierovits, Margareta	June 3, 2015	62 Alexandra Wood
Ash, Abie	June 3, 2015	88 Promenade Circle
Drapkin, Alexander	June 4, 2015	Private
Isaacs, Simon Myer	June 4, 2015	1500 Steeles Ave W
Pritchard, Barbara	June 6, 2015	800 Sheppard Ave W
Tapiero, Rosette	June 7, 2015	3560 Bathurst St
Blioumenfeld, Ides	June 7, 2015	Private
Papernick, Bernard	June 7, 2015	60 Purdon Dr
Kellerstein, Isaac	June 8, 2015	35 Canyon Ave
Bass, Michael	June 8, 2015	4300 Bathurst St
Cronin, Len	June 8, 2015	Private
Karry, Gerry	June 9, 2015	265 Ridley Blvd
Goland, Baruch	June 10, 2015	7 Townsgate Dr
Kiperman, Rose	June 10, 2015	55 Ameer Ave
Bernath, Eva Dvora	June 11, 2015	79 Regina Ave
Lugassy, Ninette Hana	June 12, 2015	3560 Bathurst St
Friedberg, Phyllis	June 12, 2015	78 Ross St
Chousky, Linda	June 13, 2015	10 Tangreen Crt
Bril, Bella	June 14, 2015	4455 Bathurst St
Fainer-Cons, E. Goldie	June 14, 2015	10 Kenneth Ave
Reitig, Majer Mayer	June 15, 2015	Private
Rivkis, Sheiva	June 15, 2015	6250 Bathurst St

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Sheldon Stein	Jun 10/15	147 Elder Street
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YOUR **MONEY**

THE CANADIAN JEWISH NEWS

CJN

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Where finance meets philanthropy

NORMAN BROWNSTEIN,
MBA, CFA

From left: Marianne Jenkevice, Marilyn Anthony, Renee Bleeman and Aisling MacKnight

Important causes in our community, those that help so many, depend on our ability to transform lives. We know that the need is immediate, and as donors we often wish we could do even more. We wonder, is there an innovative financial tool to help us increase giving?

Certainly within the world of planned giving there are many financial formats a donor can put to use. But whether it be gifts of life insurance, a charitable remainder trust or a bequest, these gifts are not immediate. Until recently, the world of finance has not aligned with the world of philanthropy to offer donors a legitimate method to increase and accelerate their giving.

In 2007, Toronto-based PearTree Financial Services pioneered the opportunity known as the Flow Through Share Donation Format, or FTSDF. Flow through share donations uniquely provide generous donors the opportunity to lower their after-tax cost of giving and therefore give more to maximize the positive impact of their gift.

Now, eight years and $600 million of financings later, PearTree's offer is entrenched in successful fundraising efforts in organizations as diverse as Vancouver General Hospital to the Winnipeg Foundation.

Robert Kleinman of the Jewish Community Foundation of Montreal comments, "Hundreds of donors to the Jewish Community Foundation of Montreal have worked with PearTree – they are the leaders in this format. Donors use flow through donations to fund annual gifts that have impact immediately. They can build endowment funds, or they can finance their planned giving legacy plans. Educating community members about flow through share donations has become a regular part of our donor education – this is a proven philanthropic tool to increase giving and make a direct impact on top priority community needs."

Across Canada, by making use of the Flow Through Share Donation Format, major gift donors can expect the average after tax cost of their charitable gifts of $25,000 or more to range from less than 15 per cent in Ontario, to as low as 10 per cent in the province of Quebec. Otherwise stated, a cash gift of $100,000 that would otherwise cost a donor $54,000 after recognizing the donation tax credit only costs the donor $15,000 after recognizing both the donation tax credit and the flow through mining exploration deductions and credits.

How It Works

For the donor, participation in a flow through share donation arranged by PearTree is simple and hassle-free. A few minutes of step-by-step document signing is essentially all it takes. Once you enter into a non-binding registration of interest in a flow through financing transaction, PearTree sets to work on identifying and closing an appropriate transaction, ensuring all securities, legal, accounting and tax regulations are strictly adhered to and that your chosen charity receives their funds within days of closing.

When a donor buys flow through shares and donates those shares, they layer and capitalize on two well established tax policies. A donation tax credit is intended to bolster fundraising by registered Canadian charities, and provincial and federal flow through share tax credits stimulate activity in the natural resource sector of the Canadian economy.

Benefit to Canada's Resource Sector

Flow through shares are issued by Canadian early-stage exploration resource companies. Early stage means that they are conducting mining prospecting for which it can be very challenging to raise money, because frankly, they mostly don't find anything! In the 1970's the federal government responded to this challenge by offering tax credits to incent investment in early-stage mining and they "flowed" those credits to the first buyer. Basically the investors funding the exploration activity get to take the deductions of hiring the geologists and others doing the exploration. Investors' tax deductions in Toronto are recouped by government by the geologists' tax paid. The shares have become an integral funding source for Canadian mining exploration (as well as gas and oil exploration).

It is also interesting to note that the PearTree format enables financings not otherwise achievable for mining companies by providing access to non-traditional capital sources such as institutional domestic, strategic and off-shore capital. Over the past 12 months alone, PearTree has enabled over $145 million capital for exploration and development in the resource sector.

Offer of Exclusivity, Focus and Compliance

PearTree donors and their advisors can rest assured that PearTree's format is governed by CRA advance income tax rulings. And it should be noted that the PearTree format does not defer or circumvent taxes. In working with charities, volunteers and donors, we offer flow- through share donations exclusively, and our clients are not solicited for any other financial products. This approach ensures added security and peace of mind.

"PearTree's structure is remarkably direct. The approach combines buying and donating flow through shares which are then immediately monetized by the charities. Everything is arranged by PearTree. If the charity sells the shares for a dollar, then the donation receipt is for a dollar. It's really not about the tax. It's a lot more about execution in a volatile market – being able to line up the flow-through mining issuers and ensuring that the charities are in cash on closing by arranging for liquidity through the banking community," says Robin J. MacKnight, former executive director and CEO of the Canadian Tax Foundation.

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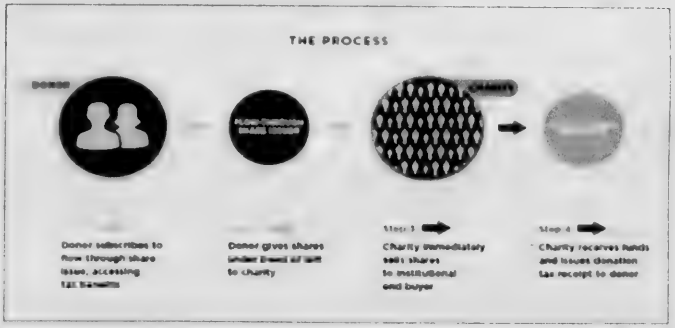
THE PROCESS
Donor
Charity
Donor subscribes to flow through share issue, accessing tax benefits
Donor gives shares under deed of gift to charity
Charity immediately sells shares to institutional end buyer
Charity receives funds and issues donation tax receipt to donor

Maximizing your giving – PearTree's Donation Process.

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Family business planning: respect current success, build a new future

Collins Barrow

Shawna closed her office door and shut off her phone. She wanted to concentrate on preparing for one of the most important meetings of her career.

It was a meeting with her father, Murray, a man she'd come to respect even more since she'd begun work in the family's real estate firm. Murray had started the business the year she'd been born – 30 years ago - with a three-story rental walk-up. Now, it had a portfolio worth a hundred million dollars.

Following her MBA, Shawna had started with the company as an assistant property manager, learning the ropes from one of her father's longest-standing and loyal employees.

She had been surprised at how simply the company's finances were managed. Murray operated on a premise that served him very well, if he had cash he'd buy property, if he didn't, he wouldn't. Although the accounting and financial reporting system was fully up-to-date, the column for "Budget" had always been stubbornly empty. The long-time partner from the accounting firm, who has been working with Murray as a key advisor since the company started, had never thought a more robust accounting system could serve Murray well.

Now Murray was starting to think about retirement and had asked Shawna to consider taking over the business.

As an advisor to many family businesses, here are some of the points Shawna should consider in building a plan for the transition of the family business:

Respect and learn from past success:
While many businesses fail, Murray's company has had spectacular success. Shawna needs to have respect for that. More importantly, she needs to find out what factors have been most important to that success. She needs to learn from her father, as well as from the company's long-serving staff, what the key performance indicators are to measure the performance of the company.

Use good change-management principles:
Shawna needs to present potential changes in a measured and inclusive manner. For example, she may want employees to measure key performance indicators such as tenant turnover and the cost of tenant acquisition. She must recognize that employees may see this as a make-work project, so it is important for her to show the value of the added data.

Set a goal and a timetable
Although change can't happen all at once, it needs to happen. So, Shawna should set out a timeline. She might decide that within six months she will have agreement within the company to track key metrics.

Find good professional advice
Murray's long-standing accounting firm, while it has provided stalwart service, is probably not in the position to help the company reach the next level. Shawna needs to build a relationship with an accounting firm and an advisor that can use their experience with similar companies to talk her through options and alternatives. ■

Michael Allen, CPA is a Senior Partner with Collins Barrow Toronto LLP, and can be reached at 416-322-1659 or MAllen@collinsbarrow.com.

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The land of opportunity: Introducing a new way to invest in Israel

Israel is setting a new standard for innovation. The country's thriving entrepreneurial spirit, exceptional workforce, intrepid culture, and resilient economy makes for an ideal environment for investors to invest their money.

Alan Blostein, vice-president at CIBC Wood Gundy, says, "Investors, whether corporate or individuals, have long seen Israel as a land of opportunity. In fact, it's not just investors who feel this way. Since the nation's founding, people from all over the world and from all walks of life have travelled to Israel to experience its unique culture and learn more about its proud history.

"We want to capture that passion and provide an investment strategy around their growing economy."

The proof is in the numbers. Over the last 20 years, the Tel Aviv Index (TASE-25 IDX) performed at a rate of 11.87 per cent compounded. Compare that to the 8.77 per cent for the S&P 500 and 7.9 per cent for the TSX. What does all this mean? Imagine you invested $250,000 in the Tel Aviv index over a 20-year period. Your investment would have grown to $2,356,203 today.

A land of opportunity, indeed!

Yet navigating Israel's business landscape can be a challenge for those who aren't familiar with the terrain. What investors need is an easy, effective way to participate in the country's economy.

Alan Blostein and Stacey Beumer, CFA, portfolio manager at CIBC Wood Gundy, saw the demand and created just that.

Thanks to the "Israel & Friends Stock Portfolio™," designed and managed by Blostein and Beumer, investors now have a simple way to take advantage of the opportunities available in Israel.

"We knew there was an opportunity to create a portfolio around investing in an Israel-focused stock investment," says Beumer. "The trouble was, there were limited options, so we decided to build our own investment strategy from scratch."

The Israel & Friends™ Stock Portfolio is comprised of 20 to 25 individual companies, half of which are based in Israel, the other half consisting of international companies with a strong footprint in Israel. This portfolio is offered exclusively through The Blostein-Beumer Investment Group. A minimum investment of $150,000 (US) is required.

The Blostein-Beumer Investment Group, with more than 40 years of providing investment advice, is well versed when it comes to understanding the thriving commerce and technology in the region. Blostein has visited Israel numerous times, and was part of Prime Minister Stephen Harper's delegation on a trade mission to Israel in 2014.

"Their young, educated, and driven workforce drives the innovation and success of their companies. It's just an incredible country," says Blostein.

Israeli companies are in demand because they are entrepreneurial, competitive, and are world leaders in technological and pharmaceutical innovation. Many multinational companies such as Nestle, Google and Microsoft have realized this. They have put their money into Israeli startups or opened research and development centres there.

In 2006, Warren Buffet, the standard-bearer for risk aversion, broke his decades-long practice of owning only U.S. companies and made a $4.5 billion investment in an Israeli company.

If you are an investor looking to take advantage of the exciting opportunities available in Israel, look no further. The Blostein-Beumer Investment Group's Israel & Friends™ Stock Portfolio is your chance to participate in the Israeli economy.

To find out whether this portfolio is right for you, please call The Blostein-Beumer Investment Group at 613-239-2946. It only takes a few minute, so call today!

Source: Start Up Nation *by Dan Senor and Saul Siger.* ■

Alan Blostein and Stacey Beumer are investment advisers with CIBC Wood Gundy in Ottawa. The views of Alan Blostein and Stacey Beumer do not necessarily reflect those of CIBC World Markets Inc. CIBC Wood Gundy is a division of CIBC World Markets Inc., a subsidiary of CIBC and a member of the Canadian Investor Protection Fund and Investment Industry Regulatory Organization of Canada. If you are currently a CIBC Wood Gundy client, please contact your investment adviser.

Opportunity knocked at Miles Nadal JCC

DOUG FLANDERS
SPECIAL TO THE CJN

For Alex Mayer, opportunity was knocking.

Alex is the director of development for the Miles Nadal Jewish Community Centre, one of three JCCs in the GTA, at the Spadina and Bloor location in downtown Toronto. When he assumed that role in 2011, there had been discussion about establishing a planned giving program at the JCC but nothing had been formalized.

This was no surprise. Important as gifts in wills and other types of estate gifts are, planned giving programs often take a back seat to other more urgent revenue generation priorities. But the time was right. A donor had recently left a significant gift in his will to the JCC that helped to pay down capital debt and so the benefit of planned giving was tangible.

The Miles Nadal JCC has a rich history in the city's Annex neighbourhood. With roots reaching back to the 1930s, a new Jewish Community Centre opened in 1953, dedicated to Jewish war veterans. By the end of the 1950s, programs were in full swing and groups of all ages were actively using the facilities. The JCC undertook extensive renovations in 2000 and, after a generous leadership gift from philanthropist Miles Nadal, the JCC was renamed in his honour.

With the support of staff colleagues but knowing the limitations of his time, Alex called on the services of PG*growth*, a Toronto-based consulting firm that helps not-for-profits develop and sustain their planned giving programs. After a presentation to the MNJCC's board of directors outlining the potential of estate gifts and a process on how to implement the program effectively, PG*growth* was hired to work with Alex, and the MNJCC launched its formal planned giving program late in 2012.

As Alex shares, "It's all been in the marketing." And that has been the focus – getting the word out about opportunities for investment and how gifts of any amount can help make a transformational difference. The MNJCC now prepares and sends three planned giving cultivation pieces a year to donors and members. A prospect list has been drawn from the organization's membership and donor base. Soon, references to estate giving will be included in most other resource material that the JCC produces. It's all part of a long-term information sharing strategy – and it's working.

Typical of most new planned giving programs, people have been receptive, but the initial response was slow. Regardless of how well known estate giving may be, it takes time for it to become a part of a specific organization's culture. Besides which, people are not always receptive to that kind of planning. Changing one's will or developing an estate plan is not high on everyone's priority list and it's something that many find easy to put off. Moreover, people don't always share such information when the deed is done. Key for the leadership of any organization is to understand that developing an effective planned giving program just takes time.

People often feel their estate isn't big enough to leave a legacy gift, or they want to leave their assets to their children. Family and friends, of course, must come first, but as Alex explains, most people have far more assets than they think. With judicious planning, an estate gift to a charity can generate a tax receipt that can help offset the impact of taxes on your estate. In this way, you may, in fact, leave more money to your heirs. You just have to be aware of what's possible.

Happily, the Miles Nadal JCC now has five known legacy gifts to date and, according to industry norms, at least three times that number of gifts are "out there" but unknown to the JCC. One couple wants their future gift used for cultural programming. Two individuals are letting the MNJCC board decide how their gifts will be used. Today, Alex is focusing on soliciting gifts from the board of directors and long-term members. The loyalty of MNJCC donors is such that all of the current planned giving donors have offered to help.

Now that it's in place, the program can do nothing but grow. And the future benefits for this vital and leading Jewish community centre will be enormous. ■

Doug Flanders is a senior consultant at PGgrowth

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Parker, Garber and Chesney are the experts in their field

Navigating financial waters without good representation could lead to disaster.

Fortunately, Parker, Garber & Chesney are excellent Chartered Professional Accountants with specialties that are hard to find anywhere else.

When it comes to dealing with income tax, personal, corporate and trust, in the United States, Allan Garber, who is a licensed CPA in both Canada and the United States, has the background and credentials. This has become even more important with law changes in the United States for dual citizens.

"The IRS is now instituting some very significant penalties for non-filing and included with that is the fact that when (dual citizens) enter the United States, the United States won't recognize their Canadian citizenship," Garber said. "They must use a U.S. passport, or they can be stopped from entering.

"The new protocols being put into effect is that they won't issue U.S. passports for people who have not filed returns."

That can be avoided thanks to a new amnesty program in the United States, whereby people can be brought into the system so long as they meet all of the parameters of the program and file three years of tax returns as well as six years of foreign account reporting.

This is all the more important, given the harsh penalties the IRS can levy.

"For instance, in foreign account reporting, the penalty for each year you don't report is 50 per cent of the highest value of each unreported account," Garber said. "That means that, in at most two years, you've wiped out all of your assets.

"People are getting scared and scrambling."

"The issue is most accounting firms don't have the expertise to provide this service or to electronically file in the United States," said Garber, who is also a specialist when going through the legalities for those wishing to expatriate. "Some people go to U.S. accountants, but then their problem is the U.S. accountants have no knowledge of Canadian tax, and don't know how to reconcile differences between Canadian and U.S. taxes and the incomes that are reported."

While Garber's specialty lies in this cross-border work, Stephen Chesney is one of the largest condominium auditors in Ontario, with over 25 years of experience, and currently acting for almost 500 condominium corporations.

"There is a very good chance that many of *The CJN* readers who live in condos are already clients of mine through my condominium practice," Chesney said. "I have developed a speciality in the industry and I am often approached by other professionals in the field for assistance or advice.

"So when the condominium owners are looking for someone to appoint as their auditor, they tend to want someone who knows the business and specializes in that."

Given the importance of having an accurate audited financial statement for the board of directors and the owners to evaluate the financial position of the condominium, it really shouldn't be trusted to anyone other than an expert like Chesney.

"With the explosion of condominiums in the past 10 years, the fact is that a lot of them are making poor financial decisions because they're not being advised properly," Chesney said.

"With me, they've got someone they can consult with, as I am literally approached every single day about the financial issues in the condo industry and how to comply with the Condominium Act."

As a new revised Condominium Act has just been released in draft form in the last few weeks, condominium boards and owners will need an auditor who is not only aware of the upcoming changes but who was involved as an adviser to the government in making those changes as Chesney was. ■

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Leaving a legacy. Leaving a blessing.

DOUG FLANDERS
SPECIAL TO THE CJN

Planned gifts. Deferred gifts. Legacy gifts. Estate gifts. We hear these terms all the time but what do they mean? And should we even care?

The not-for-profit world uses these terms interchangeably. Planned gifts are gifts arranged for now that will go to a charity at some point in the future, usually when the donor dies. Financial planners view planned gifts as part of a donor's overall financial planning, and wisely so. Such gifts can provide donors with two things: much personal satisfaction and additional money for their estate.

Charities have been receiving estate gifts for centuries. Over the last 20 years, however, more and more charities have been establishing formal planned giving programs to both actively encourage if not pursue such gifts. Why? It's because of demographics.

Pre-boomer and baby boomer Canadians are two of the wealthiest generation we have ever seen thanks to a convergence of circumstances such as the largely steady growth in our post World War II economy, the prevalence of good pension plans, and two income families. Those who endured the Great Depression were also a generation of savers.

Now, as these demographics age and die, we are seeing a huge transfer of wealth – some have suggested up to $1 trillion – down to the next generations. No wonder that Canada's 83,000 registered charities are actively seeking gifts in wills and other types of legacy gifts from their donors! With only about 4 per cent of the Canadian population leaving a gift in their will to charity, there is ample room for market growth.

There are many ways individuals can leave a planned gift to charity. The most popular are gifts through a will called bequests. They are simple to arrange and legal professionals often encourage individuals to consider such gifts once loved ones are taken care of. Estimates vary, but up to 90 per cent, if not more of all legacy gifts come in this form.

Less common, but still popular, are gifts of life insurance, charitable gift annuities and charitable trusts. Different gift vehicles suit different people depending on their age and stage.

> *Planned gifts are an excellent way of doing something for a respected charity in a way that may not be possible during one's lifetime*

The impact of legacy gifts can be enormous. In 2010, for example the estate of the late Sidney Warren of Halifax, provided $1 million for a science education centre for youth at the Tel Hai College in Israel. Hundreds of Israeli youth have benefited from his outstanding generosity. In 2014 alone, the UJA Federation received over $14 million in bequests and endowments to support its vital work.

Charities see planned gifts as an important revenue stream. Planned gifts can ease tight annual operating budgets, enable new programs to be established, build endowments, and have seen organizations through times of transition.

All this is well and good but why should we care?

For donors, planned gifts are an excellent way of doing something for a respected charity in a way that may not be possible during one's lifetime. Because planned gifts come from the donor's assets, they tend to be larger than other types of gifts. And the satisfaction of fulfilling a philanthropic dream and knowing that your interest in a charity's work can continue after you are gone can be tremendous.

Moreover, with proper planning, estate gifts can help ensure that more money is left for loved ones and not go for taxes or fees. Every gift in a will provides your estate with a tax receipt for the full amount. In the year of your death, you are deemed to have disposed of all of your assets. Because of this, your reportable income can be high. The charitable tax credit your estate receives can offset any tax owing from such things as capital gains, the recapture of depreciation, or the winding up of retirement funds.

Currently, your executor can also use the tax credits against the taxes on your estate in the year of your death, any earlier taxation year of the estate or the last two taxation years before your death. No wonder financial planners encourage people to consider charitable legacy gifts!

Give some thought about how you could make a lasting difference and consult with your professional advisers. Estate gifts to charities can be a real "win-win" and should not be ignored. ■

Doug Flanders is a senior consultant at PGgrowth

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Donors find new ways to expand their giving

CONTINUED FROM PAGE B2

Impact in the Jewish Community

Since its start, PearTree has facilitated hundreds of millions of dollars in donations to worthy charities across Canada from grassroots organizations to leading research institutions – whomever the donor selects. Within the Jewish community, those who have specifically benefited include the Jewish federations in Montreal, Toronto, Winnipeg and Vancouver, the Jewish General Hospital Foundation, the Canadian Society for Yad Vashem, Friends of Simon Wiesenthal Center for Holocaust Studies, Weizmann Canada, the Canadian Friends of Haifa University, Torah High, The House, CJPAC and many others.

Overall, by making a flow-through share donation, donors can expand their giving as well as help stimulate opportunities for growth in Canada's challenged natural resource sector and northern communities. The net result is one of wide-reaching and significant benefit. ■

ACTION

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Shaare Zedek is the hospital with a heart

Shaare Zedek Medical Center

Lisa Colt-Kotler

Shaare Zedek Medical Center in Jerusalem is older than the country in which it was built. It opened in 1902 and the hospital has always been committed to humanistic medical care in an environment where ethical halachic medicine is practised.

However, because Shaare Zedek has been around for 113 years, it's a private hospital that receives no funding from the State of Israel for equipment, research or education.

"Every Israeli citizen has insurance, so the government reimburses the hospital for procedures," says Lisa Colt-Kotler, national executive director of the Canadian Shaare Zedek Hospital Foundation. "But the government doesn't provide funding for innovative research, equipment or even the training that the nurses and doctors received. That is all privately funded."

Individual donations are essential for the hospital to continue its century-old legacy of providing advanced medical care and conducting innovative research.

Planned gifts are a meaningful method of providing donations, either as a one-time bequest or a series of gifts endowed in perpetuity during or after one's lifetime. To this end, the Canadian foundation offers a wide range of easy and flexible options for donors to make a legacy gift which can provide meaningful tax benefits for the donor.

There are many areas of the hospital that are high priority and in need of support and donors can select a project that resonates and meets their needs. "We have many leading centres of excellence in the areas of pediatrics, maternal care, emergency care, digestive diseases, cardiovascular and oncology," says Colt-Kotler.

The hospital is a world leader in emergency response to natural disasters, mass casualties and trauma, and even innovations in laparoscopic and robotic surgery. Shaare Zedek's proudest statistic is that the hospital delivered over 22,000 babies last year, more than any other hospital in the developed world. The hospital also provides care outside the borders of Israel. "We send teams from our hospital to places such as Nepal, Haiti and Japan to provide medical expertise and support areas affected by natural disasters," Colt-Kotler says.

"What we're hoping is that donors realize the importance of supporting innovative research which has a global benefit and to provide support for a hospital that's bringing more Jewish lives into the world, than anywhere else, " Colt-Kotler says.

Overall, Shaare Zedek served well over 750,000 patients through its various departments last year. Although the hospital delivers its care through an Orthodox lens, the hospital is open to all patients from all backgrounds. "We are open to everyone regardless of race, religion or political view. Shaare Zedek is known as 'a hospital with a heart' because we open our doors to everyone," Colt-Kotler says. "And because we provide the highest quality of compassionate care."

If you have already made a commitment of a legacy gift to Shaare Zedek, we would like to know. As part of our recognition program, we are grateful and honoured to recognize and thank our donors during their lifetime. There is no greater act of tzedakah than the selflessness of giving. ■

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Trudeau hopes to re-engage with Iran
Liberal leader acknowledges threat to Israel, but looks for diplomatic solution. PAGE 8
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How to make summer camps more inclusive
Young duo introduces educational programs on gender and sexuality.
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Week

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:44 p.m.	9:59 p.m.
Montreal	8:28 p.m.	9:44 p.m.
Ottawa	8:36 p.m.	9:52 p.m.
Toronto	8:44 p.m.	9:57 p.m.
Winnipeg	9:21 p.m.	10:47 p.m.
Calgary	9:35 p.m.	11:06 p.m.
Vancouver	9:02 p.m.	10:26 p.m.

A renaissance for female cantors

Women couldn't find cantorial jobs in Canada 25 years ago. But now that's starting to change. PAGE 5

Israel and Canada team up for science

New investment will see more co-operation in neuroscience and biomedicine. PAGE 9

One man's fight for human rights

In a new book, David Matas looks back on a life dedicated to battling hate speech. PAGE 7

Rock 'n' roll history as told in pictures

Photographer Bob Gruen has photographed Dylan, Lennon and Led Zeppelin. PAGE 30

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No *schug* for you, and Orthodox gay conversion group guilty of fraud

Soup Nazi visits Tel Aviv

Larry Thomas, the notorious Soup Nazi from TV's *Seinfeld*, roams the streets of Tel Aviv in a new YouTube ad, striking fear in the hearts of Israelis as he searches for the perfect meal and a beverage to quench his thirst. After trying a variety of Israeli street meals, he ends up at Neima's soup stand and orders "one *chilbeh* soup, plenty of *schug*," a Yemenite spicy paste. Surprisingly, he is denied his request by the elderly and unfazed Neima herself, who says, echoing his character, "No *schug* for you!" After a battle of glares, Thomas admits defeat by yelling "Neimaf" – a la "Newman," complete with hand gesture. The ad is part of Pepsi Max's Top Street Food project, which ranks Israel's best street food venues.

Is this falafel making him thirsty?

Therapy methods challenged in court

An Orthodox non-profit group that purports to help gay men become heterosexual has been found guilty of fraud. In a civil judgment June 25 in Jersey City, N.J., a jury found that Jews Offering New Alternatives for Healing (JONAH) and its co-founder violated the state's Consumer Fraud Act. The three plaintiffs, all former clients, were awarded $72,000 in damages. Two are from Orthodox families, and one is Mormon. The men said JONAH claimed a success rate it could not prove and used scientifically questionable methods. "This is a momentous event in the history of LGBT rights," the men's attorney, David Dinielli, said.

Jews for Cruz no more?

The American political action committee (PAC) "Jews for Cruz" can be for just about anything but Republican presidential candidate Ted Cruz, the Federal Election Commission said. The Jews for Cruz PAC backs the Calgary-born Cruz, the junior senator from Texas, and his presidential bid, but Cruz hasn't authorized them to do so. Thus they had to change their name, the FEC informed the PAC in a letter June 22. FEC rules say a political action committee must have a formal affiliation with a candidate in order to include the candidate's name in its name. The group reportedly changed its moniker to JRUZ PAC in order to appease the FEC. ■

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COVER IMAGE: *MIRIAM STRIKING A TAMBOURINE TO CELEBRATE THE SAFE CROSSING OF THE RED SEA* BY ANSELM FRIEDRICH FEUERBACH (1829–1880)

Gematria

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The donation from white supremacist Earl Holt, whose group inspired South Carolina shooter Dylann Roof, to Ohio treasurer Josh Mandel's failed 2012 U.S. Senate bid. The Jewish Republican isn't returning the gift.

$20 million

The amount Morocco is spending to renovate Marrakesh's Jewish Quarter.

Quotable

One of the most essential skills for... Jewish organizations in the 21st century is having an entrepreneurial mindset

— Rabbi Hayim Herring, a Minnesota-based consultant to Jewish groups. See page 42.

Exclusive to CJNEWS.com

Let Mark Mietkiewicz help you find your bashert with his Jewish & Digital column.

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Letters to the Editor

Sherman campus woes

I would like to express my disappointment in the latest UJA Federation of Greater Toronto's announcement of the new and smaller Sherman Campus (*The CJN*, June 18). What began eight years ago as a $200-million project saw our beloved "Y" torn down, in spite of our pleas to withhold demolition. This caused us to seek other venues throughout the city. In addition, the Koffler Centre is now on Shaw Street.

Federation stated that the Bathurst Jewish Community Centre was tired, unsafe and no longer able to accommodate today's interests. At no time in the 30 years that I belonged did I feel unsafe. Today's interests still include tennis, squash and racquetball.

As for "tired," I know that the building was still solid, and some renovations were needed. Instead, the building is gone.

It is unfortunate that the decision-makers didn't do their homework. Any former members will not rush back after a 10-year wait.

Murray Rich
Toronto

Hate in houses of worship

America and the world are rightly shocked by the ideology of hate that led a young man in Charleston, S.C., to murder nine black Christian worshippers during a prayer meeting.

On the morning of Nov. 18, 2014, two Palestinian men entered a synagogue in the Har Nof neighbourhood of Jerusalem and attacked the praying congregants with axes, knives and a gun. They killed four worshippers, a responding police officer, and injured seven others.

Houses of worship used to be considered a safe haven – not any more.

Ezra Franken
Montreal

When Jews lived in Baghdad

Edwin Black's historical account, " When Baghdad burned," (*The CJN*, June 11) detailed the violent atrocities committed against the Iraqi Jewish communities on June 1-2, 1941 as Nazism and the Holocaust influenced the outbreak of that pogrom, known as the "Farhud."

However, we must also acknowledge that the majority of Iraqis were Righteous Gentiles and many contributed to saving Jewish lives. My father's family in Baghdad, a family of nine children, was spared as they sought shelter while a Muslim neighbour threatened to kill the assailants. And in the small town of Hila, where my mother was raised, the clergy head gathered the leadership in the town square and threatened that he would remove his religious turban headdress should any Jew be touched.

It is important to highlight the fact that prior to World War II, Jews lived under Muslim rule – in some cases for more than 2,500 years – and anti-Semitism was not as prevalent as it was in European and North American societies.

Smadar Meiri
Toronto

The JNF and Huckabee

It's disappointing to read that the Jewish National Fund rescinded an invitation to former Arkansas governor Mike Huckabee to be the guest speaker at the Ottawa Negev Dinner (*The CJN*, June 18).

As a former president of the Montreal JNF (2004-2006), I am miffed by this action, so reminiscent of the Ayaan Hirsi Ali affair. Ali, a valiant and courageous individual, was disinvited to address the graduates at Brandeis University because of her views on radical Islam. Her views did not fit the progressive agenda. The Jewish community was, in the main, appalled by this action.

Huckabee was invited to speak because he is a celebrity, is competing for the Republican presidential nomination and, above all, is a friend to Israel. While most Canadian Jews were cancelling their visits to Israel amid personal safety concerns during the last Gaza war, Huckabee proved his friendship. He walked the streets of Jerusalem, greeting and saluting the people. Similar to the Ali affair, he was disinvited because of his flip remarks with respect to transgender people. While I do not share his views, I also do not believe that every friend has to toe the line the progressive group sets in order to be a friend. In fact, the progressive line is antithetical to the existence of Israel.

I firmly believe that friends can air their differences without showing each other the back of their hand. After all, it's not as though Israel has so many friends that JNF can just toss a bunch to the garbage bin.

Joe Kislowicz
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*

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RABBI·2·RABBI

Charleston isn't just their problem

Racism is an issue in Canada and Israel, too, and God wants us to remember that even though others may not be made in our image, they *are* created in His image.

RABBI YAEL SPLANSKY
HOLY BLOSSOM TEMPLE, TORONTO

RABBI MARK FISHMAN
CONGREGATION BETH TIKVAH, MONTREAL

Rabbi Splansky: In one of his last sermons before the tragic shootings at the historic Emanuel African Methodist Episcopal (AME) Church in Charleston, S.C., Rev. Clementa Pinckney said: "The Lord teaches us to love all, and we pray that over time, justice will be done."

Rev. Pinckney was a man of justice and faith who saw that a religious life requires activism in the public sphere. Prophetic Judaism demands the same of us.

Do you think Jews today prefer to restrict religious life to the areas of ritual, prayer and sacred study? Or are we still descendants of Isaiah, Jeremiah and Micah, called upon by God to be public activists and agents of change?

Rabbi Fishman: I believe that one of the great tragedies of our time is how Judaism has become so bifurcated between what is referred to as "religious" behaviour versus what we consider the "lesser" value of social justice and public activism.

For me there is really no difference between a person keeping the laws of kashrut and lobbying for workers' rights, between putting up a mezuzah and campaigning against human trafficking, between keeping Shabbat and supporting environmental concerns.

Where did we lose our way?

Rabbi Splansky: At a bail hearing two days after Dylann Roof's murderous rage, the families of the victims had an opportunity to address him. One mother said, "Every fiber in my body hurts, and I'll never be the same… May God have mercy on you." A grandson said, "We would like you to take this opportunity to repent. Repent. Confess. Give your life to the One who matters the most…so that He can change it." A daughter told Roof that he "took something very precious away from me… But I forgive you." A granddaughter said, "Everyone's plea for your soul is proof that they lived in love… Hate won't win."

I was awed by such expansive expressions of forgiveness, even in the shadow of such pain. Judaism calls us to be forgiving, too, of course, but not unconditionally.

Rabbi Fishman: I sense that you, too, struggle with what I call "throw-away forgiveness," notwithstanding your admiration for the strength these sentiments elicit.

One of the sharpest differences between Judaism and Christianity is their unique approaches to forgiveness. Judaism demands a person fully repent from his evil ways, make a commitment not to repeat his behaviour and ask for forgiveness from those he has wronged before he can be granted forgiveness.

To say "I forgive you" to a murderer just hours after such slaughter is not a Jewish inclination. I actually find it cruel to the memory of those slain, and while I realize this is a strong statement to make and mean no disrespect to the families, such forgiveness is not right, nor is it righteous.

Rabbi Splansky: Canadians read about American gun violence and racism with sincere concern, but sometimes forget to hold up the mirror. We tend to say, "Over there. Someone else."

Not another moment should pass before recognizing that racial discrimination rears its ugly head every day in this good country of Canada. Police profiling, inequality in the workplace and unequal resources in school districts must be checked.

Moreover, as painful as it is to admit, racism is also found in our beloved Israel. Just a few short weeks ago, Israelis took to the streets in protest of racial discrimination against Jews of Ethiopian decent. As Diaspora Jews, we don't have a vote, but we do have a voice to speak to the Jewish character of the Jewish State.

Rabbi Fishman: As the Baal Shem Tov explains, the sad truism of our lives is that when we see a blemish in others, it is usually reflective of something we see in ourselves.

So many centuries after the Torah radically commanded us to love those not in our image, we still struggle with accepting, and even wanting to communicate with, others not like us. But behind every racist remark and brazen stereotype is the voice of God continuing to cry out to us that even though the stranger is not made in our image, they are nonetheless created in His image. That alone demands our respect – even our love. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7
Tel: 416-391-1836; Fax: 416-391-0949
Editorial e-mail: cjnnfo@gmail.com
Advertising e-mail: adscjn@gmail.com **Website:** www.cjnews.com
Subscription inquiries: 416-932-5095
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Canada's female cantors come into their own

After decades fighting for legitimacy, there are three times more women than men at liberal congregations

Cantor Heather Batchelor of Montreal

Aviva Chernick, cantorial soloist at Shaarei-Beth El Congregation of Halton, Ont.

Cantor Tracy Kasner Greaves of Congregation Etz Chayim, Winnipeg

Cantor Katie Oringel of Temple Sinai in Toronto

BARBARA SILVERSTEIN
SPECIAL TO THE CJN

In January 1989, the backlash to a cantorial concert at Toronto's Temple Emanu-El made front page news in the *Globe and Mail*.

The performers, female cantorial soloists, had formed the choral group Kol Nashim (Voices of Women). The members – Phyllis Angel Greenberg, Ruth Slater, Lis Manson, Linda Segal, Elizabeth Bolton (now Rabbi Bolton) and the late Esther Ghan Firestone, Canada's first female cantor – had been leading prayers at liberal congregations in the Toronto area, which, at that time, was uncharted spiritual territory for Canadian women.

The Toronto Council of Hazzanim's (TCH) flagrant disapproval of the Kol Nashim concert at Temple Emanu-El sparked considerable media interest. The TCH (the council of cantors) did not recognize women in the cantorate in 1989, recalled Angel Greenberg, a cantorial soloist at Congregation Darchei Noam since 1981. "The male cantors went berserk... The media attention was quite thrilling."

The late CBC host Peter Gzowski interviewed Kol Nashim members on national radio about the legitimacy of female cantors, and Rabbi Bolton even debated the issue with a male cantor on CTV, Angel Greenberg recounted.

Fast forward 26 years, and today there are three times as many women as men (15 compared to five) holding cantorial positions in liberal congregations across Canada.

Angel Greenberg said acceptance of women in the cantorate by the TCH has also shifted significantly. After a female cantorial concert in 2008, the TCH invited her and the other performers to join the council. "Many of the people who objected to Kol Nashim in1989 were now welcoming us."

Almost all the women doing cantorial work in Canada started out in other occupations, or they've had dual careers. In 1995, Rachelle Shubert was a singer in a band and music director at Temple Emanu-El-Beth-Sholom in Montreal, when Rabbi Leigh Lerner (now rabbi emeritus) asked her to become the cantorial soloist.

The work was very gratifying, she said. "It's a magnificent feeling to connect musically on a soul-to-soul level with the congregation."

Shubert returned to Toronto last year to become cantorial soloist at Temple Kol Ami so that she could live closer to her family.

Aviva Chernick, ba'alat tfillah (prayer leader) at Shaarei-Beth El Congregation of Halton, Ont., since 2007, is taking a sabbatical year.

She has served regularly at other congregations in Toronto, where she focuses on innovation in prayer, and she has been a guest prayer leader at synagogues across North America. She is also the founder of Tehilah, an annual conference in Toronto that celebrates the music of prayer.

Chernick is probably best known as lead singer of Jaffa Road, the award-winning world music ensemble, but she stressed that her spiritual work is equally important for her.

After studying dance and theatre, Chernick became a yoga teacher. "Through various other spiritual practices I found my way back to Jewish practice."

She said her knowledge of prayer was rekindled through study with Cantor Benjamin Maissner, music director of Holy Blossom Temple. He encouraged her to lead services.

Like Chernick, Naomi Taussig has a dance background. The cantorial soloist at Temple Sholom in Vancouver is a certified Israeli folk dance teacher.

Taussig started along the cantorial path by teaching Hebrew at Congregation Har El in West Vancouver, where she occasionally led prayers. When she agreed to sing *Kol Nidre* for Yom Kippur one year, she said she didn't realize she'd been "invited" to co-lead the entire High Holiday service.

CONTINUED ON PAGE 25

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From the Archives | Going to school

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE, ITEM 1654

Men in a wagon at the Canadian Jewish Farm School in Georgetown, Ont., in 1928. The school was an ambitious undertaking by Morris Saxe, an entrepreneurial farmer and humanitarian, that aimed to give young Jewish orphans from Poland a better life in Canada.

SeeJN | We are the champions!

YONATAN SINDEL/FLASH90 PHOTO

Hapoel Jerusalem B.C. players celebrate with Mayor Nir Barkat, right, in Jerusalem's Safra Square June 25 after beating Hapoel Eilat B.C. to win Israel's national basketball championship. It was Hapoel Jerusalem's first national championship.

From Yoni's Desk

Should Canada re-engage with Iran?

During an interview with CBC last Tuesday, Liberal party Leader Justin Trudeau stated his intention to cancel the bombing missions in Iraq and Syria that currently constitute Canada's main contribution in the war against the Islamic State (ISIS).

"This government has failed miserably to demonstrate why the best mission for Canada is to participate in a bombing mission," he explained, pledging instead to focus on training Iraqi forces.

Three days later, terrorists struck in Tunisia, France and Kuwait, leaving more than 60 people dead. ISIS claimed responsibility for the attacks in Sousse, Tunisia, and Kuwait City, while the gruesome beheading of a chemical plant manager near Lyon, France, bore a strong resemblance to the sort of "lone wolf" attacks endorsed by ISIS.

For Trudeau, it was perhaps a case of bad timing, but even so, the Liberal leader isn't alone in suggesting Canada's mission against ISIS in Iraq and Syria has failed, or at least not yielded the desired results. And as ISIS continues to gain ground in its battle to establish a new caliphate, it may very well be time to reconsider the most effective way Canada can assist in the fight to stop it.

Still, Trudeau's proposal appears to miss an integral point: the war against ISIS is not only being waged in Iraq and Syria. It is being fought around the world, and as last week's terror trio shows, everyone is at risk.

In the same interview, Trudeau also announced plans to reopen Canada's embassy in Iran, should he be elected prime minister. "I'm fairly certain that there are ways to re-engage," he said, referring to the Conservative government's decision in 2012 to shutter its embassy in Tehran and expel Iranian diplomats from Canada.

Liberal officials have since sought to clarify their leader's remarks. "The Iranian regime represents a threat to Israel, the Middle East and the world," Trudeau's director of communications, Kate Purchase, told *CJN* reporter Paul Lungen, "and we continue to be seriously concerned by Iran's nuclear ambitions.

"As Mr. Trudeau has long stated, our objective remains a comprehensive agreement that ensures Iran cannot acquire a nuclear weapon… Iran must be held to account for both its long-standing record of human rights abuses as well as its nuclear program," she added. (For more, please see page 8.)

That is well stated, but also calls into question Trudeau's estimation as to why Canada's embassy was closed in the first place. In 2012, then-foreign minister John Baird explained the government's decision, saying, "Canada views the government of Iran as the most significant threat to global peace and security in the world today." By contrast, Trudeau told the CBC last week, "As I understand it, there were security concerns that led to the closing of the mission."

Meanwhile, negotiations over Iran's nuclear program are heading into overtime, and the major sticking point remains the level of access monitors will have to Iran's nuclear sites. But if Iran has nothing to hide, what harm could there be in granting unfettered investigation to international nuclear experts? Should Justin Trudeau sincerely wish to re-engage with Iran, he might consider beginning the process by asking that very question. ■ — YONI

EXCERPT

The four horsemen of human rights

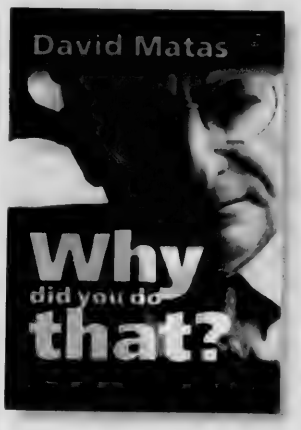
David Matas

Strictly speaking, I am not a survivor of the Holocaust, since all four of my grandparents came to Canada before World War I. Yet, in a very real sense, I and every Jewish person are survivors of the Holocaust. Six million Jews were killed. All Jews were targeted. It is only the fortunes of war that gave us an Allied, rather than an Axis victory in World War II. If the Axis powers had won, not I, not one Jewish person would be alive today.

I have escaped to tell. If we can give any meaning to the meaningless slaughter of so many millions of innocents, we must learn the lessons of the Holocaust. But these lessons will not descend from heaven. They ascend from hell, the inferno of total conflagration, from which the remnants of the Jewish community escaped. In his novel *Twilight*, Elie Wiesel writes: "It may not be in man's power to erase society's evil, but he must become its conscience."

To say "Never Again" is easy. To make it happen is not so easy. The reality is that, since World War II, genocide has happened again and again; not to Jews, but to Cambodians, to Hutus, to Tutsis, to Bosnians, to Somalis, and one could go on.

The anti-Semitism that led to the Holocaust took its most vicious form in Europe. It had its counterparts in Canada. In Winnipeg, during my early childhood years, there was a quota on Jews admitted to medical school at the University of Manitoba. It was impossible for Jews to buy property in the Winnipeg neighbourhood of Tuxedo. Jews could not join a fashionable dining club, the Manitoba Club, or the St. Charles Golf and Country Club. Victoria Beach was off limit to Jews.



None of the large Winnipeg law firms had Jewish partners, and none had Jewish employees.

•••

In one sense, my involvement in human rights was happenstance. I have been involved in human rights work in four different ways: through working for refugees, attempting to bring war criminals to justice, promoting the banning of hate speech and advocating for victims of international human rights violations. My involvement in each began more by circumstance than by design.

From my preteen years, I knew I wanted to do something in response to the Holocaust. Over time, it became clear to me what that something would be – attempting to learn the lessons of the Holocaust and act on them.

The lessons I have drawn from the Holocaust are that mass murderers must be brought to justice; that refugees must be protected; that hate speech should be banned; and that we must never accept in silence gross violations of human rights. I have engaged in human rights work to act on these lessons, to join the human rights struggle on four connected fronts. In fighting on these four fronts, I have had to combat four different enemies that prowl throughout the human rights battlefield.

These four horsemen of our very own human-made apocalypse are indifference, absolutism, hypocrisy and a sense of helplessness. Indifference has been the main foe of bringing mass-murderers in Canada to justice. When people are victims or potential victims of human rights violations, it is easy for them to become concerned. Where the victims are others, many people, regrettably, just do nothing.

Hypocrisy, acceptance of human rights values in principle, and violation in practice, are well illustrated in the refugee field. States accept refugee protection in principle. Yet, a variety of techniques, including a narrow application of the refugee definition, a denial of fairness in determination procedures, harsh treatment of those awaiting decisions, exaggerated skepticism, and interdiction all mean that a commitment to refugee protection, in principle, has often been coupled with denial of refugee protection in practice.

My struggles to foster effective hate speech laws have led me to battle against absolutism, the belief that the human right to freedom of expression trumps all others. There is no more important lesson to be learned from the Holocaust than the need to ban hate speech, because the banning of hate speech, if effective, may prevent atrocities from occurring.

My fourth human rights nemesis is a sense of helplessness, the feeling that human rights violations are so massive, that nothing can be done about them. Human rights belong to individuals. Unless individuals promote respect for rights, these rights are bound to wither. Embedded within the concept of human rights is a concept of a common humanity we all share, the notion that the human species is one. By asserting human rights, we promote that common humanity.

Rabbi Hillel, two millennia ago, asked three questions. The first two are: "If I am not for myself, who will be for me? If I am only for myself, what am I?" In my human rights work, I have tried to keep those questions in mind.

I would rephrase what Rabbi Hillel said this way: if we do not work for the human rights of our own community, who else will do it? Yet, if we do only that, if we leave to others the struggle for respect for human rights of those not members of our own community, what are we?

As for the third question Rabbi Hillel asked, it needs no rephrasing in this context. We can and must ask, when it comes to respect for human rights, "If not now, when?" ■

David Matas is an international human rights lawyer based in Winnipeg. He is senior honorary counsel to B'nai Brith Canada.

Excerpted from Why Did You Do That? The Autobiography of a Human Rights Advocate *by David Matas. Published by Seraphim Editions 2015. ©David Matas*

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2007	10.5%	2012	7.7%
2008	9.9%	2013	7.4%
2009	8.7%	2014	7.8%

Results from January 1, 1995, to January 16, 2015, are those of a pool of indirectly syndicated mortgages managed by the manager of Romspen Mortgage Investment Fund (the "Fund"). The indicated rates of return are historical returns calculated on a cash-on-cash basis after fees, and the annual compounded net returns assume a monthly reinvestment of distributions. Returns do not take into account income taxes, charges in unit values, front-end equipment or redemption charges that would have reduced returns. This is not an offer to sell or a solicitation of an offer to buy units of the Fund, which are offered to investors who meet eligibility requirements under applicable securities laws. Fund units are offered only by offering memorandum which contains important information about the Fund's fees, objectives and risk factors, and which should be read before investing. Limited and financial advisor. The Fund's returns are not guaranteed, and returns may change and past performance may not be repeated.

ROMSPEN

News

Liberal party defends Trudeau statements on Iran

PAUL LUNGEN
plungen@thecjn.ca

Justin Trudeau would "hope to re-open [Canada's] mission in Iran," but doing so would be conditional on several factors, a spokesperson for the Liberal Leader told *The CJN*.

"We have been clear that this will depend on many factors, including ongoing human rights abuses and the outcome of negotiations between the P5+1 nations and Iran," said Kate Purchase, Trudeau's director of communications.

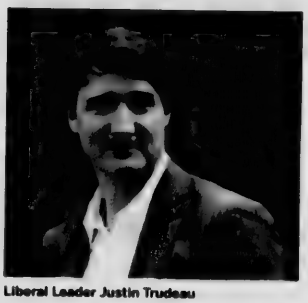
"The Iranian regime represents a threat to Israel, the Middle East, and the world, and we continue to be seriously concerned by Iran's nuclear ambitions."

Purchase was responding to queries from *The CJN* regarding Trudeau's June 23 comments on the CBC program *Power & Politics* in which he said he would move to normalize relations with Iran. "As I understand it, there were security concerns that led to the closing of the mission, but I'm fairly certain that there are ways to re-engage," he said.

Trudeau also told interviewer Terry Milewski that he would end Canada's bombing mission in Iraq against ISIS (also known as ISIL) and focus on sending Canadian military personnel to the region to train Iraqi security forces.

Government ministers pounced on Trudeau's statements, with Foreign Affairs Minister Rob Nicholson calling them "irrational."

His proposal to withdraw from the military mission is evidence Trudeau is not prepared to become prime minister, Nicholson said. As to his suggestion of normalizing relations with Iran, Nicholson said it would help "a state sponsor of terrorism that systematically violates human rights with little or no respect for due process."



Liberal Leader Justin Trudeau

> *As I understand it, there were security concerns that led to the closing of the mission, but I'm fairly certain that there are ways to re-engage*

In an email correspondence with *The CJN*, Purchase sought to clarify the Liberal leader's remarks.

"The Iranian regime represents a threat to Israel, the Middle East, and the world, and we continue to be seriously concerned by Iran's nuclear ambitions," Purchase said

"As Mr. Trudeau has long stated, our objective remains a comprehensive agreement that ensures Iran cannot acquire a nuclear weapon.... Iran must be held to account for both its longstanding record of human rights abuses as well as its nuclear program," she said

The current regime in Iran does not always represent or speak for the Iranian people, Purchase added, arguing that "Our presence would help Canadians in Iran and the Iranian people. It would not benefit the regime."

In 2012, then-foreign affairs minister John Baird set out the case for closing Canada's embassy in Tehran and expelling Iranian diplomats in Canada.

Baird said Iran is responsible for terrorism around the world; it continually threatens Israel with annihilation; it violates the human rights of its own citizens; it supports Syrian President Bashar Assad in a bloody civil war; and it has failed to comply with UN resolutions to curb its nuclear program.

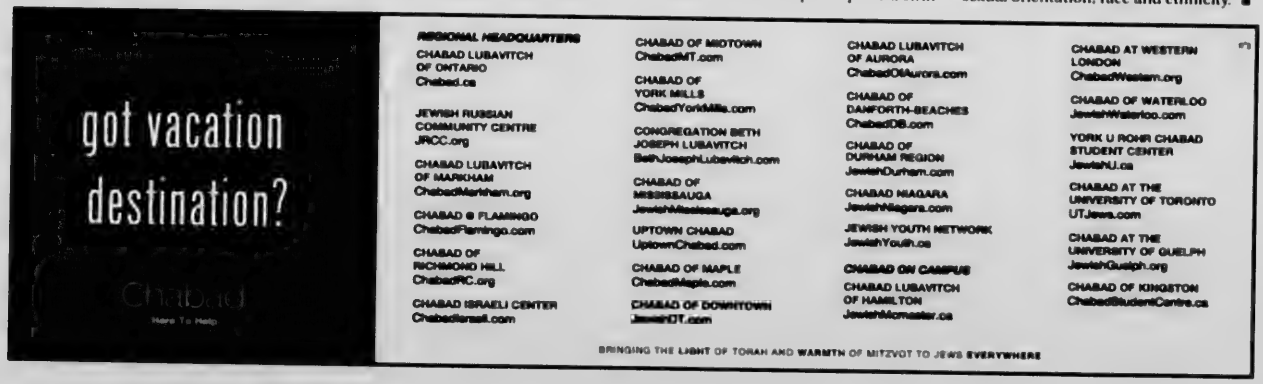
There were also reports at the time that local Iranians felt threatened by a statement made by an Iranian diplomatic official in Canada that Iran should nurture expatriates to serve the Islamic Republic.

Canada, which has put in place a stringent sanctions regime on Iran, also added the country to a list of state-sponsors of terrorism.

Responding to Trudeau's comments, Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), said, "We all share the hope that the Iranian people will come out from under this totalitarian regime's oppressive control. But as the Liberal leader noted, any changes to the Canadian posture would have to be a function of changed – and improved – circumstances on the ground. The threats posed by the Iranian regime, however, remain an acute threat, domestically, to regional stability and global security, so we assume that the Canadian position will continue to enjoy unanimity within the political sector."

Michael Mostyn, CEO of B'nai Brith Canada, said, "There is no question that Canada's Jewish and human rights communities view the current Iranian regime not only as a threat to the State of Israel, but to the safety and security of western civilians, who have often found themselves the innocent victims of Iran and its terrorist proxies. Iran is actively seeking to acquire not only nuclear weapons, but the capacity to deliver them through a secretive long-range missile program.

"The regime continues to cause chaos in Yemen, Lebanon, Syria, Gaza and Iraq through proxy terrorist groups, and it is among the worst human rights violators in the world. The regime of the ayatollahs is notorious for oppressing, torturing and murdering its own citizens on the basis of their religious and political beliefs, gender, sexual orientation, race and ethnicity." ■



Ottawa funds joint Israeli-Canadian medical research

SHERI SHEFA
sshefa@thecjn.ca

Thanks to a new investment by Ottawa in the Canada-Israel Health Research Program, the best and brightest of the Canadian and Israeli scientific communities will work together to improve our understanding in the fields of neuroscience and biomedicine.

On behalf of the program's partners – the Azrieli Foundation, the International Development Research Centre (IDRC), the Canadian Institutes of Health Research (CIHR), and Israel Science Foundation – Finance Minister Joe Oliver announced June 25 at the Ontario Science Centre that the seven-year, $35-million program will fund up to 30 research projects.

The first call for applications, focusing on new frontiers in neuroscience was announced in January. Up to six $1-million grants per year will be awarded to joint Canadian-Israeli research teams for up to three years.

Subsequent calls for applications may include areas of interest such as cancer biology, immunology, stem cell research and molecular medicine.

"Canada and Israel are renowned for excellence in health research, particularly in the neurosciences," Oliver said.

"The Canada-Israel Health Research Program harnesses the collective energies of our two great nations to pursue basic biomedical research aimed at improving health outcomes for Canadians, Israelis and people throughout the world."

Benny Gieger, chair of the academic board for the Israel Science Foundation, the primary public funding body promoting basic research in Israel, said he was "extremely excited" to be part of this program.

"First and foremost, the research achievements of both Israeli and Canadian researchers in different biomedical fields – including brain research, cancer biology, and immunology – are truly outstanding and in many cases, highly complementary," Geiger said.

"Secondly, we are genuinely excited at the thought of working with IDRC, CIHR, and the Azrieli Foundation, with whom we share the commitment and dedication to promoting scientific excellence."

The program will also include researchers from developing countries, who will contribute to and benefit from their involvement in the program. One of the goals of the program is to enhance the research capacity in developing countries and build international scientific relationships.

Pictured are, from left, Israeli Ambassador Rafael Barak, International Development Research Centre president Jean Lebel, Finance Minister Joe Oliver, Canadian Institutes of Health Research president Alain Beaudet and Azrieli Foundation CEO Naomi Azrieli CPIMAGES/STEPHANIE LAKE PHOTO

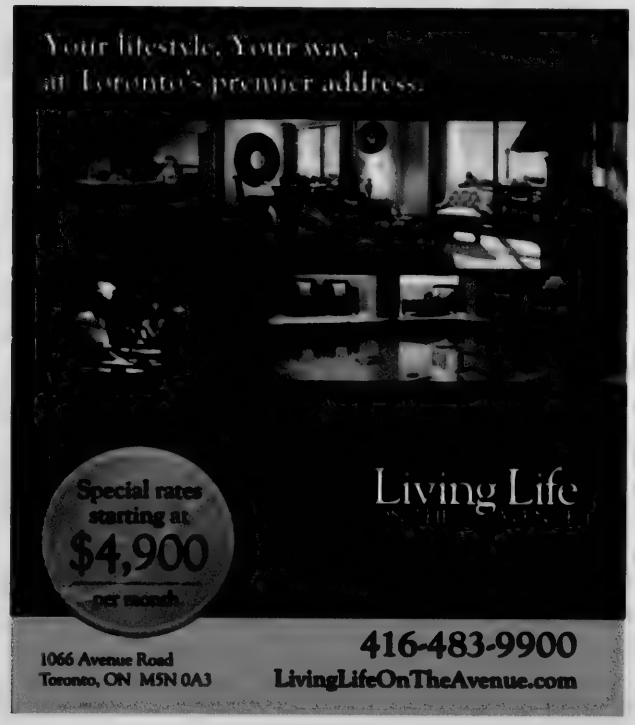
Azrieli Foundation CEO Naomi Azrieli said her organization has offered research grants to scientists for the past 10 years, but 1-1/2 years ago, she began to seek new ways to promote collaborations between Canada and Israel, as well as fund revolutionary scientific research.

"Canada is our home and our pride is to be a Canadian foundation, but Israel is our passion, and funding science at the highest level is our mission. If we can bring our pride and passion and mission together in this, the sum is greater than its parts," Azrieli said.

"Both Canada and Israel have some of the finest neuroscientists in the world, truly doing cutting-edge research, but with slightly different focuses. Canada has some real depth of expertise in neuroimaging, and Israel has a particular depth of expertise in computational biology, systems biology of the brain and bringing multi-disciplinary collaborative teams together from both countries... it's a wow factor to bring them together."

Israel's ambassador to Canada, Rafael Barak, said Israel and Canada enjoy "excellent co-operation" when it comes to health research, and this program will help "get together the best and the brightest on both sides."

Barak, who said he is grateful to the Canadian government and the partners for funding this program, noted that neuroscience is becoming more important as people live longer, "and the brain is the last organ in our body that remains to be discovered." ■



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Inter-ethnic encounters bring hope for peace

Mira Sucharov

When focusing on Israeli-Palestinian relations, as I do for a living, it's nice to have a good news story to relay. On June 22, the annual Victor J. Goldberg Prize for Peace in the Middle East (run by the New-York based Institute of International Education) was awarded to Yehuda Stolov and Salah Aladdin, two leaders of the Interfaith Encounter Association (IEA). To many outsiders, inter-ethnic encounter experiences seem a no-brainer when it comes to grassroots peace building efforts. But not everyone is so convinced, particularly the "anti-normalization" faction of the Palestine solidarity movement.

The $10,000 (US) prize recognizes "outstanding work being conducted jointly by two individuals, one Arab and one Israeli, working together to advance the cause of peace in the Middle East... [by] bringing people together and breaking down the barriers of hatred toward 'the other.'"

IEA brings together Israelis and West Bank Palestinians to engage with one another in an "interactive, interfaith encounter" context. The organization has run 1,900 programs over 13 years, with 4,000 individuals participating last year. Stolov is executive director of IEA, and Aladdin has taken on various leadership roles in the organization, most recently as assistant director.

Yet, the so-called "anti-normalization" movement is amplified by elements of the Palestine solidarity movement who associate with BDS. For example, the Palestinian Campaign for the Academic and Cultural Boycott of Israel (PACBI) guidelines urge that Israeli-Palestinian encounter-type initiatives be boycotted under the rubric of "anti-normalization."

The guidelines go on to suggest that "events, projects, publications, films or exhibitions that are designed to bring together Palestinians/Arabs and Israelis so they can present their respective narratives or perspectives, or to work toward reconciliation, 'overcoming barriers,' etc., without addressing the root causes of injustice and the requirements of justice," be boycotted.

The anti-normalization tendency may be understandable as a philosophical commitment, particularly if one believes – as those BDS activists do – that justice points to the amelioration of only one side's lot. But even if one believes that the only justice to be served is that of the Palestinians, the anti-normalization tendency is a misguided way to hope to achieve it.

Psychologists have long shown the importance of the "contact hypothesis" for reducing intergroup prejudice. Recent studies have shown that even "imagining a positive interaction" with an outgroup member can be just as powerful in reducing prejudice as face-to-face encounters can be. And the first step in getting Israelis to realize the power their country wields over Palestinian life and dignity is to render the Palestinian experience visible.

Yehuda Stolov agrees. The only way to end the occupation, Stolov explained to me, is to increase the sense of human connection between Israelis and Palestinians.

Stolov is aware of the anti-normalization pressures some participants may feel. To minimize this, participation is kept "under the radar," press access is restricted, and meeting spots are chosen so that the events can appear as inconspicuous as possible.

As the lead Palestinian drafter of the 2003 Geneva Initiative that sought to lay out a two-state plan for Israeli-Palestinian peace, Ghaith al-Omari has every reason to be jaded. And having advised the Palestinian negotiating team from 1999 to 2001, al-Omari knows first-hand how little has emerged from the halting peace process. Still, he has recently declared his opposition to the anti-normalization movement in a moving essay in *Fikra Forum*, reprinted on the Third Narrative website, where I serve as co-director of its Scholars for Israel and Palestine affiliate group.

People like al-Omari and the founders of IEA, and even the Goldberg peace prize visionaries, realize the possibilities inherent in hope rather than cynicism. And if you have to choose among them – as it seems you do these days, I'd rather be on the side of hope. ■

Sacrificing truth on the shores of Gaza

Mordechai Ben-Dat

Seldom has language been more wilfully and deceitfully manipulated than by political activists who hold in high moral regard and even defend governments or individuals who promote the genocide of the Jewish people of Israel.

Seldom has language been so utterly offensive to facts or to history than by those same political activists.

The proponents of BDS – the boycott, divestment and sanctions movement against Israel – are the most persistent and the loudest example of such activists. Alas, there are many others.

Apologists for the Hamas rulers of Gaza are another such group. They wilfully ignore the plain and simple truth of Hamas' violent nature and, worse, of its publicly proclaimed objective of eliminating Israel and exterminating Jews. The fact that it cannot achieve its objective should give it no shelter from thoughtful minds of western political activists. Hamas is unalterably and vehemently opposed to the very existence of the Jewish state. It is also unalterably and vehemently opposed to the sanctuary of human rights and civic freedoms for its own citizens. That is why the efforts of such activists to break the naval blockade of Gaza is especially galling and perplexing.

As of this writing, the Swedish-based group Ships To Gaza has undertaken a new absurdly and falsely named "Freedom Flotilla" to challenge the naval blockade. Both Egypt and Israel imposed the blockade in 2007, some two years after Israel – soldiers and civilians – unilaterally and entirely left the Gaza Strip.

The activists, however, are only interested in training their cameras and directing their negative press release machinery on Israel.

Neither Israel nor Egypt imagined the need for a blockade after Israel's withdrawal. Rather they imagined the flowering of Gaza into a prosperous fishing and tourism-based jewel on the Mediterranean. But immediately, the industrial infrastructure that Israel left behind was demolished. Then in 2007, Hamas expelled the Palestinian Authority in a gruesome, blood-soaked civil war. Both Egypt and Israel, fearing the stated aggressive intentions of Hamas' Islamist rulers, imposed the naval blockade. No other country on earth, in similar circumstances, would have behaved differently.

The Israeli navy was monitoring the latest flotilla's progress as it approached the shoreline of Gaza. By the time this newspaper reaches readers' homes, the flotilla of small ships may have already met the Israeli navy.

The activists say the vessels are carrying a cargo of solar panels and medical supplies for Gaza residents. This may be true. But it has not been true in the past. And as long as Hamas does not yield on its religiously ordained mission to destroy the Jewish state, the Jewish state must not yield on its security. No other country on earth would.

The claim by the Ships to Gaza organizers that they are acting out of humanitarian concern for the people of Gaza is patently false. Humanitarian aid, in vast quantities, already flows unceasingly into Gaza from Israel. The only products prohibited from entering Gaza are weapons and a short list of dual-use items that can be used to commit violence.

Israel, especially, provides all manner of emergency medical help to the people of Gaza. A recent case involved a young girl from Gaza City, whose leg was amputated in Gaza as a result of a car accident. Three months after the accident, her parents took the child to Barzilai Medical Center in Ashkelon, where surgeons saved her life and attached a fully functioning prosthetic.

This young girl's story is one of many. However, Freedom Flotilla activists do not wish to focus on this story or others like it. If the activists were truly interested in helping the people of Gaza, they might better use their resources to persuade Hamas to abandon its genocidal aims towards the people of Israel.

The slight to Gazan pride that the naval blockade engenders is entirely justifiable in its efforts to impede the flow of weaponry and thus save Israeli and Egyptian lives. ■

Moral excellence at risk today

Rabbi Jay Kelman

I have yet to decide for myself what's more upsetting – the Canadian Senate or FIFA, the international soccer federation. I expect little from a corrupt group of soccer executives, and very few revelations of their immoral, illegal and disdainful behaviour can surprise or shock me. What should sadden us is that no one has cared for such a long time. Billions of people eagerly await the World Cup and care little about the behind the scenes goings-on.

The world has known for years that hundreds, perhaps thousands, have died in Qatar (which, not surprisingly, was the biggest supporter of Hamas in last summer's war), while constructing soccer facilities for the World Cup that was won with bribery. Yet, it is not at all certain that it will be stripped of the World Cup. While that would be most fitting, it would be only a first baby step in the complete overhaul needed to root out the rampant corruption that afflicts FIFA and many other international organizations.

I do expect more from the Canadian Senate – a body so august that its unelected members are entrusted to oversee and even veto decisions made by Parliament. That too many of them see this as a cushy job of great entitlement and little accountability – they are, after all, unelected, and moreover appointed for life, or at least until they reach 75 – bodes ill for all Canadians, eroding our faith in government.

But, as with most issues, there is more than meets the eye, and much is the fault of all of us. As we read more about the Senate, it has become clear that any semblance of rules was basically non-existent and enforceability of what little expectations there were was beyond their purview.

Of course, it is obvious that this is not how one should act, but how many are willing to fight to correct the culture of an institution that forms part of our national identity? How many of us turn a blind eye

> *We need to honour those who consistently demonstrate integrity and humility*

when we witness the unethical behaviour of others – minding our own business as good Westerners are trained to do? And how many of us adopt the practices of those around us, allowing our moral sensitivity to be dulled as we play by the "rules"?

What we know to be objectively true for others has a tendency to be much more grey and subjective when it involves us. It was not for naught that our sages advised, "Do not judge another until you are in their place." And as my late father liked to point out, one can never be in the exact same place as someone else. And if you are, they will no longer be there. That said, we must expect and, more importantly, demand better from our leaders.

While identifying a problem is the first step in solving it, it's never enough just to talk or write about it – though talk and write we must. Such is especially true when dealing with human morality. Our community needs to put much greater effort into teaching and modelling morality. I understand the need to honour those who donate money – and those who donate are worthy of honour – but we also need to honour those who consistently demonstrate integrity and humility who have little money to give. So doing will not fill community coffers, but it will send a much more powerful message, one that money cannot buy.

We need to learn about, to see and experience those who can inspire moral excellence in others. We all understand the importance of mentors and coaches to help in developing skills. And there is no more important skill than moral excellence. If we seek out the best coaches for the former, we owe it to ourselves, to our children and to our community to do the same for the latter. ■

Comments to rabbijay@torahinmotion.org

It's essential to show gratitude

Norma Baumel Joseph

Most of us are taught the basics of good manners: we say please and thank you. We use these phrases constantly, almost as a reflex, even without thinking. But we do need to think a bit more about the meaning and the intent.

I admit to being immensely pleased when my grandchildren automatically say thank you as I hand them a cookie. But it's that automatic response that concerns me today.

Is the formal phrase "thank you" sufficient to show gratitude? Does the utterance itself aid us in expressing such an important message? If we teach it to our children as a pro forma reaction, are we inculcating gratitude from a proper perspective? Primarily, I am troubled with our ability to display gratitude.

Judaism certainly focuses on these questions. Even before getting out of bed, Jews are supposed to say "*Modah Ani*,"

> *We are grateful for life, for breath, for our existence.*

thanking God for returning our lives to us. We are grateful for life, for breath, for our existence. Even if we suffer in real terms, we still need to give credit for the fact of life. It is not simply a matter of seeing a silver lining in every cloud. That is a simplistic approach. Rather, I believe we existentially need to look at the totality of our lives and put things into context. We need to locate a complete sense of self and of life. I think that we are required to live graciously, which implies showing gratitude.

There are significant Jewish prayers for such ideas and concepts. Men and women are both obliged to articulate them. In fact, Maimonides ruled that no prayer could be considered proper if it did not have three components: praise of God, thanks to God and a request from God. So clearly, gratitude is an essential element in Judaism, as it should be.

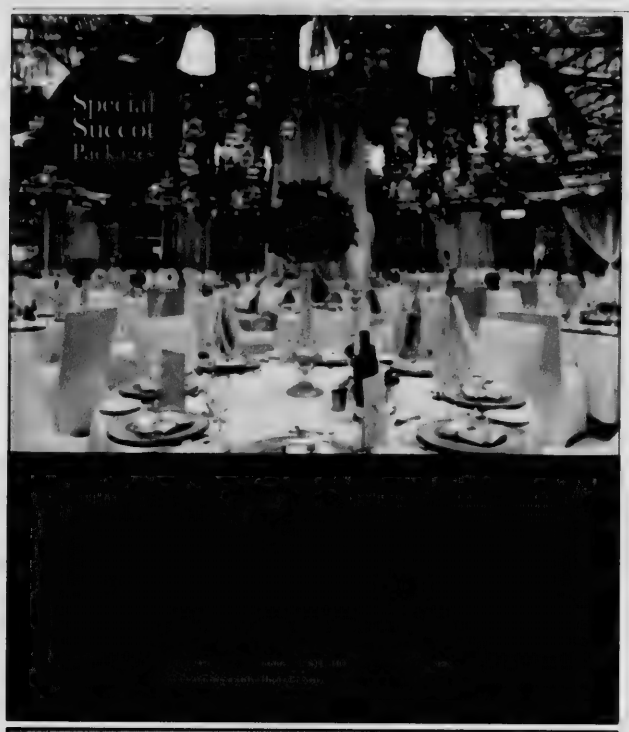
But prayers are not our only means of expression. There are formidable occasions in our tradition marked for thanksgiving. Primarily the holiday of Sukkot is dedicated to thanksgiving for the harvest. North Americans also have a Thanksgiving holiday. I believe that every known culture and tradition has a special day or occasion for this process of thanksgiving. Food, family, occasional prayers and fun usually pervade these occasions. On all levels, whether in prayer, by eating together with others, or in family gatherings, we are dedicated to giving thanks at special junctures. We can view it as a pervasively human activity.

I know we can all think of diverse thanksgiving opportunities and experiences – fun times when we celebrated and gave thanks. But my quest remains one of meaning and purpose. What are we expressing when we sit at the table or utter these prayers? How do these displays of indebtedness and thankfulness reflect our beliefs and judgments?

In Judaism, we have a special phrase for these affairs. For me, these words combine to offer a unique insight to the act of giving thanks. The expression *hakarat hatov* means recognition of the good. It's what we say or do when something has happened and we need to meditate on the moment before we celebrate. We must recognize the good. Isn't that amazing! More than merely saying thank you, we locate the specific act as a performance of goodness. We give thanks because something good happened. Is this naïve optimism or accurate acknowledgement?

Personally, I want to think of this as truthful description appropriate for demonstrations of gratitude. It seems to me that saying thank you means something good has happened. If that's the case, then I need to recognize that there is good in the world. A simple thank you does not seem adequate to express this recognition, this acceptance of the world we live in.

Good things happen, even in terrible times. Living with that knowledge brightens the world and elevates my thank you. I want to express *hakarat ha'tov* to my family and friends. Thank you all. ■



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New program aims to make summer camps more inclusive

JODIE SHUPAC
jshupac@thecjn.ca

Summer camp can be a very gendered place, as well as one rife with sexual pressures, say Ayla Lefkowitz and Miriam Selick, co-founders of Canvas, a youth-led organization that offers arts-based programs on gender, sexuality, consent and body image.

"Camps, like any spaces, are so influenced by ideas of what's expected of girls and boys," Lefkowitz said.

She and Selick, both graduates of United Synagogue Day School (now Robbins Hebrew Academy) and veterans of the Jewish summer camp system – Lefkowitz, 24, attended Camp Ramah, Selick, 25, went to Camp Gesher – have educational and professional backgrounds in the arts, sexual health, education and program development.

Seeing a need for educational programming for young people that focuses on issues such as gender-based violence, homophobia, transphobia and negative body image, they launched Canvas in 2014.

"In schools, but also in community centres and camps, there's still so much homophobia and bullying among youth," Lefkowitz said.

In addition to the workshops they've delivered in middle and high schools, as well as after-school community programs, this summer Canvas has been facilitating workshops for staff at four overnight camps during their staff training weeks.

Using art forms such as theatre, spoken word poetry and visual art, Lefkowitz and Selick, along with seven youth facilitators they've hired, are training counsellors to create spaces that are accepting of all campers, regardless of gender identity, sexual orientation or body type.

The camps include Camp George, Camp Northland and Camp Ramah, as well as the non-Jewish Camp Can-Aqua, and Lefkowitz and Selick tailor curricula to each one's particular needs, as expressed by the camp director.

"I found camp was a place where people wanted to explore sexuality... but not everyone wants those experiences, and there are so many kids at different stages. It's hard to create a space where every single kid feels comfortable," Lefkowitz said.

Selick said educational programs they'd seen dealing with these subjects weren't connecting with youths as well as they could be.

"Ours is so powerful because it's youth delivering to other youth, and it lets the participants voice their own experiences and knowledge," she said.

Canvas recognizes that camp counsellors, who are typically aged 16 to 22, have a huge influence on campers, and it's important for them to have training on a range of issues.

Ayla Lefkowitz, left, and Miriam Selick

"We want to get them thinking, 'How did I feel when I was 12?'" Lefkowitz said.

They believe use of artistic mediums allows young people to address difficult topics in a way that's fun and engaging, and also fosters empathy.

"Hearing about LGBTQ issues theoretically is a lot less powerful than hearing a story from someone's own experience," said Lefkowitz.

For example, a section on gender and sexuality starts with participants reading monologues written by LGBTQ youths, then discussing them and creating posters to hang in their cabins conveying positive messages about gender and sexuality.

Another, on body image, involves facilitators reading out statements for staff to debate, such as, "Camp would be a better place without mirrors."

In aiming to get staff thinking about ways to make camp as inclusive as possible, programs include discussions on how to respond to a camper who expresses being uncomfortable with their gender or not being attracted to the opposite sex.

The training typically ends with staff performing skits that pose potential strategies for change.

Lefkotwitz recalled: "At Ramah, my group did a skit about kids making fun of one camper for wearing a T-shirt to swim, and a staff member put on a T-shirt too and said, 'It's cool to wear a T-shirt, if that's what you're comfortable with.'"

Canvas also gives staff resources such as lists of inoffensive terminology, suggestions for age-appropriate activities and agencies they can seek out for extra support.

So far, they say feedback from counsellors has been very positive.

"A lot of staff members have come up to me saying they're so excited, that they hadn't had these conversations at camp before and feel they're really important," Selick said. ■

Shoresh community garden is therapeutic for its users

JODIE SHUPAC
jshupac@thecjn.ca

In the living room of the Kensington Market home he's lived in since 1927, David Pinkus, 91, watches television.

People periodically slip back and forth through the hallway that runs the length of the house – it's the sole thoroughfare connecting the bed of wildflowers in the front yard to the vegetable garden out back.

Pinkus takes the commotion in stride.

"At my age, you can't go into isolation. That's the worst thing for an elderly person," he said.

Pinkus was approached by the charitable organization Shoresh Jewish Environmental Programs last year and struck up a partnership in which Shoresh runs a community garden program out of his backyard.

Named "Maxie's Garden" after Pinkus' late brother, with whom used to share the Nassau Street home, the plots where the brothers once grew tomatoes are now tended for 25 weeks by about five adults who are clients of the downtown branch of Jewish Family & Child (JF&CS).

The latter has partnered with Shoresh on the initiative and is funding it, and the clients participating are typically dealing with challenges such as poverty or mental health issues.

For the second straight growing season, the group has been spending several hours each Thursday learning basic gardening skills alongside Shoresh's director of community outreach, Sabrina Malach, and members are growing an array of organic herbs and vegetables, including basil, dill, lettuce, beans, kale, zucchini and tomatoes.

They get to take home whatever they produce.

Frances Creed, a program regular, said growing vegetables has inspired her to incorporate more fresh produce into her diet.

"I love having my hands in the earth and seeing things grow. Being around nature is really calming, and I think it's good for our egos, because we start from nothing and grow something beautiful," she said.

Fran Chodak, a social worker at JF&CS who often joins the clients in the garden, said the program has many benefits: it allows participants to learn new skills, get physical exercise, spend time outdoors and avoid social isolation.

"Therapy can happen in a lot of different ways," she noted.

Malach said the program isn't as much about food security as about "the wow factor" – that sense of being uplifted by nature.

Sabrina Malach, left, of Shoresh and Frances Creed, a JF&CS client, working in Maxie's Garden. JODIE SHUPAC PHOTO

"People are coming here feeling really heavy, really dark, really depressed, and they walk into the backyard and go, 'Wow, look at what I planted. I made life happen. I'm alive,'" she said.

Other programs of Shoresh, whose mandate is to foster a Jewish community that embraces environmental stewardship, haven't explicitly targeted mental health, but Malach said she's noticed that it's a by-product of most of the group's initiatives, particularly those that engage seniors or children in growing food.

"Life is happening and it's very spiritual. That's God, to some people," she said.

Chodak stressed that Maxie's Garden is a "win-win" for all involved, especially when Pinkus comes out to the yard and talks to the clients.

"He knows the community, the neighbourhood and gardening so well," she said.

Malach noted that Pinkus often knows the clients' family lineages, "making them feel they're part of something."

"He's living history," she added, "this anchor of what's been happening in the neighbourhood and city for the past 100 years."

Pinkus, who worked as an engineer, has long been involved in Jewish and general community life, having volunteered with institutions such as Toronto Western Hospital and Mount Sinai Memorial Park Cemetery, where he was formerly president.

To this day, he's president of the downtown Kiever Shul, a role he's held since the 1970s.

"It's always a great thing to see things planted from an embryo – a seed – grow to fruition and be used for the health of people. There are people who can't afford to buy these products now. They're very expensive," Pinkus said.

Malach hopes to raise awareness of Maxie's Garden and help people understand that, in addition to environmental programming, Shoresh is "taking hunger really seriously, and social justice." ■

The CJN is hiring!

The Canadian Jewish News is seeking an **Online Editor** to join our team in Toronto. The successful candidate will play a central role as The CJN moves toward the launch of its new website. We are looking for an experienced editor who understands the latest trends in online media and how they intersect with The CJN's mandate to serve the Canadian Jewish community.

Our Online Editor will curate content, write stories and blogs, and package news items with headlines and other display copy, as well as source photos, audio and video. He or she is passionate about a diverse range of topic areas, including current affairs and politics, science and the arts, business and opinion writing, and possesses strong social media skills and demonstrated ability when it comes to developing and executing online and social media strategies to grow new audiences.

The successful candidate will also possess the following professional qualities:

- Substantial experience writing, copy editing, fact checking, commissioning and packaging digital content
- Comprehensive understanding of HTML, Photoshop and blog publishing platforms, as well as audio and video editing software
- Demonstrated technical skill in a variety of digital media (interactives, audio, video, photography) and the ability to produce interactive digital content (maps, graphs, data visualizations) in formats optimized for online media
- Knowledge of Search Engine Optimization and Social Media Optimization
- High-level knowledge of legal and ethical issues related to journalism
- Excellent understanding of Jewish and Israeli politics, geography, history, and current issues
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- Knowledge of user-generated content and social media techniques and policies
- Excellent online news judgment and ability to work effectively under 24/7 online newsroom deadline pressure
- Knowledge of Canadian Press style
- The ability to analyze traffic data, track metrics and respond to them on the fly.

Interested candidates are encouraged to forward a resumé and cover letter to info@thecjn.ca

An Open Letter to KATHLEEN WYNNE, PREMIER OF ONTARIO

TREAT OUR CHILDREN FAIRLY

Dear Premier Wynne:

We could not in good conscience attend the recent "Words and Deeds Leadership Awards Dinner" at which you were honoured by CIJA and UJA Federation for your "tolerance and inclusion". With tuition being the largest expense in our family budgets, we and the Jewish school community need to prioritize the education of our children which costs our families (and saves Ontario) over $100 million annually, including:

- $15,000 in elementary school tuition and $25,000 in high school tuition per child;
- Special Needs support for our children with learning disabilities, auditory processing disorders and other non-funded disabilities; and
- Busing our children to school, expensive text books, food programs, computer equipment and other school supplies normally paid by the Province of Ontario for all other children.

SCHOOL CHOICE

Education is the area of provincial responsibility with the greatest impact on the Jewish community. A Jewish education is demonstrably the most effective way to ensure Jewish continuity by imbuing our children with a strong positive Jewish identity. We declare loudly and proudly: Our children grow to be full and equal participants in and outstanding contributors to a stronger Ontario!

We believe all Ontario parents should be entitled to choose the school best suited to their children's needs, as is the case in most of the rest of Canada, where taxes fund school choice.

Fairness and common sense say that it is wrong to provide Catholic and "public" options for parents, but deny any provincial funding to parents of the 125,000 children who pay taxes but choose a different form of education.

CREATE A TASK FORCE / COMMISSION

As Ontario has become increasingly culturally diverse, it is the Premier's responsibility to address the divergent educational needs of **all** Ontario children.

Over thirty years have passed since the Ontario government's Shapiro Commission on education recommended fairness and inclusion for parents and children who are outside of the public education system. It is now time to establish a new task force to determine how Ontario can meet this responsibility.

Premier Wynne, your predecessor prided himself on being "THE Education Premier for ALL Ontario Children", as have you, a former Ontario Minister of Education. It pains us that our children continue to be excluded from YOUR Ontario.

We too will make a dinner to honour you when you introduce genuine choice in education, so that your personal commitment to educate **ALL** Ontario children is met.

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Please join our cause by contacting **educationchoicenow@gmail.com**

TREAT OUR CHILDREN FAIRLY

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Toronto player signs contract with Leafs

PAUL LUNGEN
plungen@thecjn.ca

When Zach Hyman isn't busy playing hockey, practising hockey or training for hockey, he's busy writing books whose themes can readily be applied to hockey.

Though only 23, Hyman has already authored two books aimed at young people. The first was *Hockey Hero*, and the second is *The Bambino and Me*. Both have the recurring themes of believing in yourself and following your dreams.

Last week, the personable Toronto native got a double dose of good news that went a long way toward realizing his own dreams. First, the Florida Panthers, who drafted him in the fifth round of the 2010 entry draft, traded his rights to the Toronto Maple Leafs. Then, a few days later, Hyman signed an entry-level contract with the hometown team. It's a two-year, two-way deal, which means his salary will vary depending on whether he plays with the Leafs or their farm team, the Marlies. But either way, he'll be living in Toronto and wearing Toronto blue.

"It's a dream come true. Me, all my friends, my brother grew up watching the Leafs," he said, adding that getting to suit up for the Leafs is an honour and privilege.

It also took a lot of hard work and plenty of skill that most players don't possess.

Last spring Hyman completed his fourth and final year of U.S. NCAA Division 1 hockey, playing for the University of Michigan Wolverines. He had a breakout year. Skating on a line with highly touted prospect Dylan Larkin, who was drafted by the Detroit Red Wings, he scored 22 goals and 54 points in 37 games.

He played in every situation, including the power play and penalty kill, and his season was so good, he led the voting for the prestigious Hobey Baker Award for most of the season. (In the end, the MVP-type award went to Jack Eichel, considered, along with Connor McDavid, to be once-in-a-generation players.)

Hyman's coach, Red Berenson, had glowing things to say about Hyman, noting his growth as a player and the leadership role he assumed for the Wolverines.

It was about half way through his third year with the Wolverines that things began to click, Hyman said. He scored 14 points in 15 games as the season wound down.

The improvement moved him up the depth chart, and in his fourth and final year, he assumed the leadership role that Berenson wants from his older players. He was voted assistant captain and accepted the role and the pressure of being a senior with aplomb.

He was paired with Larkin from Day 1. "There was great chemistry," Hyman said. "We're both fast, strong, able to read off each other."

Alex Voihanski has been watching Hyman's growth as a hockey player for years. Currently president of PPI Hockey, he also managed the Canadian hockey team at the 2013 Maccabiah Games. Hyman was a key part of that team, he said.

"He's an exceptionally creative hockey player who excelled along the boards. He's got very good speed and can fit in the top nine of any team. He's NHL ready," Voihanski said.

Coming to the Leafs, a team in transition, offers plenty of opportunity for a young player like Hyman. Though he won't say it, it's an opportunity he may not have had with Florida.

A fifth rounder on a team experiencing its own youth movement, he'd likely find himself lower on the depth chart than more highly touted, and higher, draft picks. He was set to become a free agent on Aug. 15, and his camp made it clear that he didn't intend to sign with Florida.

Over the years, Hyman attended Florida's summer development camps, and one of the things they teach young players is how to present themselves and deal with the media. He's learned that lesson well. "It's a great organization with great people there," he said of the Panthers. "But we made a family decision not to be with the Panthers."

Zach Hyman inked his deal last week.

They had planned to wait until August to explore other options, but when the Leafs came calling, it was a no-brainer to sign with them. The contract is pretty much standard and there are no doubt going to be openings on the team for a talented and driven youngster who has plenty of flash and dash to demonstrate.

"It's a special opportunity to join the organization," Hyman said. ■

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Kosher chicken production in Ontario still on hold

PAUL LUNGEN
plungen@thecjn.ca

It looks as though consumers of kosher chickens will have to wait a bit longer for a made-in-Ontario option.

Chicken Farmers of Ontario (CFO), the agency that administers the provincial chicken quota under authority of the Ministry of Agriculture, has re-opened the application process to new bids.

"There is still an opportunity for someone to apply with a complete business proposal to serve the kosher chicken market in Ontario," said Michael Edmonds, director of communications and government relations for CFO.

"Even though there have been some developing proposals, those proposals have changed radically over time, and to this point, none have submitted a complete proposal."

Edmonds was referring to a number of applicants for a quota to produce kosher chickens in Ontario. Though he would not say how many groups have applied, he acknowledged that originally it was more than three or four. Given the "complex" kosher chicken market in Ontario, none of the entities that placed a bid has satisfied CFO criteria, he said.

CFO has retained the consulting firm of Deloitte to assist in evaluating the business plans presented in the bids. The ultimate decision in choosing a successful applicant – which can include groups that have been turned down in the past – will be made by the CFO board, Edmonds said.

"We have been holding the opportunity available to the market for some time. As soon as we are able to find a reasonable partner with a reasonable proposal, vetted by our third party consultant, we'd be ready to go to the market," he added.

CFO first solicited bids for kosher chicken production in early 2014, setting a deadline of May 30 for applications. Edmonds said at the time he expected consumers could expect to enjoy Ontario-produced kosher chickens by the end of the year.

He also acknowledged last year that kosher chicken consumers in Ontario wanted more options available to them. Prior to May 2013, the market had been served by two chicken producers, Chai Kosher Poultry, a Toronto company, and Marvid Poultry, a Montreal-based firm.

However, in May 2013, Chai sold its quota to a halal producer, leaving Marvid with a virtual monopoly on the Ontario market.

The bid application process is being re-opened.

Marvid stepped up supply of kosher birds for Ontario, but not all kosher consumers were satisfied.

"The community very clearly told us they're looking for Ontario kosher chickens," Edmonds said last year, in announcing creation of a new kosher chicken quota. "We've received numerous calls from consumers and retailers that there was not enough high quality processed kosher chicken in Ontario."

Edmonds declined to provide a number for the quota, saying prospective producers are expected to suggest a figure, based on their knowledge of the market and production capacity.

The CFO website sets out a number of criteria expected of a successful kosher processor. They include "leadership, vision and drive committed to delivering a successful outcome of kosher supply"; "financial strength to fund a significant capital project and to fund working capital of a startup operation"; "financial management capabilities"; "access to an existing food processing plant facility or track record in managing a project to construct one"; "operations management capabilities... procurement expertise... sales and marketing experience/capabilities...understanding and engagement with the Jewish community and distribution channels."

In addition, the CFO requires "kosher certification and supervision by a major recognized North American kosher certification agency."

The CJN has learned that at least one of the rejected bids included supervision by a senior Toronto rabbi. Did the supervision requirement of "a major... certification agency" eliminate that bid from contention, Edmonds was asked.

"That line was for guidance only and is not intended to put any restrictions on the proposals. We are open to any business proposal that can meet the kosher consumer markets outlined in the business plan," he replied. ■

THE CANADIAN JEWISH NEWS
JULY 2, 2015

Kathleen Wynne announces trade mission to Israel

JODIE SHUPAC
jshupac@thecjn.ca

Ontario Premier Kathleen Wynne told an appreciative audience of more than 700 people at the Centre for Israel and Jewish Affairs (CIJA) and UJA Federation of Greater Toronto's annual Words & Deeds Leadership Award Dinner that she'll be leading a trade mission to Israel next spring.

"Many of you have asked me this question so many times and I haven't been able to give a concrete answer," she said. "But I'm happy to tell you I will lead this mission and will be joined by a delegation of business[people]. We'll meet with leaders from business and government and will deepen our partnership and find areas of further collaboration between Ontario and Israel," Wynne said.

Wynne was the recipient of this year's national Words & Deeds Leadership Award.

During her keynote address at the June 22 gala, held at the Fairmont Royal York Hotel in Toronto, she said Ontario and Israel will each invest $3 million in partnerships and collaboration to promote trade and business between them.

Shimon Fogel, CEO of CIJA, told *The CJN* that the organization chose to honour Wynne because, in a general sense, she's introduced "a new tone and approach to doing politics and public policy" insofar as she's very quickly established relationships with colleagues at all levels of government and has shown "a propensity to engage in serious public policy issues without the kind of acrimony usually attached to these things."

For the Jewish community specifically, he said Wynne has "shown sensitivity on a number of files, not least of which is the commitment she's expressed to Ontario-Israel relations."

Ontario Premier Kathleen Wynne at the Words & Deeds event June 22. UJA FEDERATION PHOTO

Referring to the Ontario government's recent announcement that it will open an office in Israel to help promote business and trade between the two jurisdictions, Fogel noted that Wynne's decision to establish a "robust trade presence" in Israel has been extremely helpful to the Jewish state, particularly in the context of growing support for the boycott, divestment and sanctions (BDS) movement.

Drawing on the theme of "words and deeds," in her speech, Wynne first spoke about the vast discrepancy that has existed in Canada, where the words of the treaties promising respect, shared benefits and the right to self-govern to indigenous people have become hollow, "leaving the words on the page and these communities mired in social and economic despair."

As a social activist in the 1990s, she said, she used words to "change the hearts and minds" of people regarding issues close to her as a woman, a mother and a lesbian.

She realizes that at the time she didn't always frame her arguments as economic ones, but now she understands that "building a society of pluralistic harmony is every bit an economic project as a social one. Because when people are disenfranchised... that has an economic cost."

Ontario's economic agenda reflects that, she said, as it seeks investment in de-stigmatizing and better treating mental health issues, increases wages for personal support workers and works to end youth homelessness.

Further, her government is looking to "build on the strength of connections with diverse societies all over the world, pursue new markets... and understand every one of Ontario's diverse communities has much to offer in building Ontario up," something she said the Jewish community has been proving for generations.

She concluded by emphasizing the importance of words and deeds. "With words we can inspire deeds and with deeds we take actions that by their nature speak louder than words. By doing both we advance our collective cause for equality and diversity."

Fogel said that on the social policy front, Wynne has been a real partner in understanding the need for social service agencies that help society's most vulnerable – including within the Jewish community – to have continued or new government funding.

He also said, "she's pledged to work with us to find ways for the provincial government to contribute to finding healthier, less toxic environments on campuses."

He added that Wynne is the first provincial premier to be honoured at the Words & Deeds Dinner and that, in part, this reflects a conscious choice on the part of the organizers "to bring more local resonance and relevance to this kind of event. There's a cross-section of Toronto and Ontario society represented here tonight, and it speaks to the kind of relations we've sought to build and continue to grow."

Prominent attendees of the gala included a host of mayors from different municipalities in the Greater Toronto Area, various police chiefs, city councillors and Justin Trudeau, national leader of the Liberal party.

Wynne's speech was preceded by a dinner and a number of speakers, including Larry Tanenbaum, honorary co-chair of the dinner, Morris Perlis, chair of UJA, Rabbi Baruch Frydman-Kohl, senior rabbi at Beth Tzedec Congregation and Father Damian McPherson, of the Archdiocese of Toronto, who touted the work being done by CIJA and UJA Federation and emphasized the shared Canadian and Jewish values of inclusivity and pluralism.

The Words & Deeds Leadership Award Dinner takes place in Toronto and Winnipeg, a joint undertaking by CIJA and the local Jewish federation, and is designed to recognize community leaders who have exemplified outstanding contributions to humanitarian causes, tolerance, inclusion and civil discourse in Canadian society.

Past award recipients have included Gord Nixon, CEO of RBC Financial Group and the Richardson family in Winnipeg. ■

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New Jewish seniors complex a first for Edmonton

SHERI SHEFA
sshefa@thecjn.ca

It's a project that was almost 20 years in the making, but Our Parents' Home, a seniors housing complex that caters to the needs of the Jewish community between Winnipeg and Vancouver, welcomed its first residents last week.

Located in downtown Edmonton at the corner of Jasper Avenue and 119th Street, plans for the 14-storey highrise facility began in 1996.

"About 19 years ago, a group of people realized that there was no provision for the Jewish seniors in the community there," explained Lesley Jacobson, a volunteer with Our Parents' Home.

"Edmonton has a small Jewish community of about 5,500 people, and Calgary has about 1,000 more. We have schools, we have synagogues, we have Jewish federations and all the other trappings of a community, but nothing for our seniors," Jacobson said.

"We realized that they were scattered across the city. Some of them were the only Jewish people in their facility. They didn't get to see another Jewish person, except for their family or a visiting rabbi. There was no kosher food for them, there was no one who shared their background."

She said a group of Jewish volunteers decided that they wanted to fill that gap in the Jewish community.

"They decided they would look to build something that could be 'aging in place.' If someone could no longer maintain their home, or they wanted to downsize, they could go to a place where they wouldn't have to move again."

Jacobson said they formed an organization called Beit Horim, Hebrew for Our Parents' Home. They began by raising funds and doing some research.

"About 10 years ago, they raised enough money and they purchased an apartment building that they were going to renovate. That was during boom time in Alberta," she said."It got to the point where there were zero rental properties available in the city... And while we were sitting on this building, someone came along and offered us more than twice what we paid for it. So we sold it."

About three years ago, they purchased a piece of land next to the Beth Shalom Synagogue on Jasper Avenue, and construction began in late 2012, with an estimated $30-million price tag, $6 million of which is coming from the province.

An artist's rendering of Our Parents' Home

Building costs have since escalated, but Jacobson declined to say by how much, and fundraising is ongoing.

"On the main floor, we have some commercial spaces, a kosher kitchen, dining room and reception area. On the second floor, we have administration, a fitness room, offices, a boardroom, library etc. The third and fourth floors have what they call supported living for [people with] dementia. On the third and fourth floors, we have secure floors for memory care residents. On the fifth floor we have supported living that is not secure, just for people who need supportive living, according to Albert Health Services," Jacobson said, adding that they are also provided with kosher meals and snacks.

In addition to 50 spaces for supported living, there are eight floors in the building for 80 one- and two-bedroom independent living units that are available for rent.

"Included in their rent is a minimum of 20 meals per month and all the services. They can access health care, they get all their programs, fitness classes, utilities – everything is included in their rent."

The monthly fees range from $1,860 for the supported living units to around $3,000 for the two-bedroom units.

Although there are still units available, Jacobson said she expects the building to fill up within the next few months.

"We've really gone to great pains to make people feel like they're living in a boutique hotel," she said.

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A JOURNEY THROUGH THE UKRAINIAN-JEWISH ENCOUNTER:
FROM ANTIQUITY TO 1914

Fair in Ukraine. Painting by Basil Sternberg (1818-1845). Annual fairs, bazaars, and, more frequently the common weekly or daily marketplace were key spaces for Ukrainian-Jewish interaction.

EXHIBIT

July 8–19, 2015
Ukrainian Museum of Canada – Ontario Branch
St. Vladimir Institute
620 Spadina Avenue, Toronto, Ontario

Launch and Reception:
Wednesday July 8, 2015
6:00 pm – 8:00 pm

(Includes live music and a kosher sampling of Ukrainian and Jewish cuisine and drink)

The Ukrainian Jewish Encounter (UJE) travelling exhibition, *A Journey through the Ukrainian-Jewish Encounter: from Antiquity to 1914*, will have its Toronto opening in conjunction with the Ukrainian Museum of Canadian History on Wednesday, July 8, 2015. It will be shown until Sunday, July 19, 2015 at St. Vladimir Institute, 620 Spadina Avenue. Exhibition hours are 10:00 am – 5:00 pm daily.

The territory of modern-day Ukraine has been the homeland of diverse and flourishing cultures, including one of the most populous Jewish communities in Europe, whose presence on Ukrainian lands dates from 2,000 years ago. The vast majority of Ashkenazi Jews today have their origins in Ukrainian lands.

Created by UJE and co-funded by Citizenship and Immigration Canada, this multi-media exhibition consists of narrative, images, music, and continuously running videos. It offers an integrated account of the historical experience of Ukrainians and Jews, in all its complexities—under ever-changing political regimes, as two stateless peoples, side by side, over long periods of normal co-existence conducive to the creation of enduring cultures and cross-cultural influences, and during intermittent episodes of crisis and violence. The blended Ukrainian-Jewish story, up to the end of tsarist Russian rule and Habsburg Austro-Hungary, will be of particular interest for both Ukrainian and Jewish audiences, but also for a wider Canadian public, offering diverse perspectives on a shared history.

The Ukrainian Jewish Encounter (UJE) is a privately organized multinational initiative launched in 2008 by a group of individuals from Canada, the United States, Ukraine, and Israel. Its work engages scholars, civic leaders, artists, governments and the broader public in an effort to promote deeper mutual comprehension and solidarity between the two peoples.

The exhibition, first shown at the Schwartz/Reisman Centre in Vaughan, Ontario, May 28-June 7, is now at the Oseredok Centre in Winnipeg until June 27. After Toronto, it will travel to Edmonton and Montreal in August-September.

UJE Ukrainian Jewish Encounter · Canada · ST. VLADIMIR INSTITUTE ІНСТИТУТ св. ВОЛОДИМИРА

Doctors fundraise for hospital in Be'er Sheva

PAUL LUNGEN
plungen@thecjn.ca

Dr. Ehud Davidson

If you look at Be'er Sheva on a map of Israel, it looks to the unaided eye that it is a good 100 miles away from Gaza.

Guess again. It's only about 20 miles from the border as the helicopter flies, and so, the city's Soroka Medical Center was naturally the default destination for casualties suffered by the Israeli military in last summer's Operation Protective Edge.

The hospital, with its 1,000 beds and modern trauma unit, operated around the clock during the conflict, while still serving civilian patients in its catchment area, said Dr. Ehud Davidson, director general of Soroka.

Its 800 doctors and 2,000 nurses, spent long spells in the hospital during the conflict. In 50 days, the hospital treated more than 700 wounded soldiers, said Dr. Amit Frenkel, a senior doctor in the hospital's ICU.

Some had family members serving at the time. One doctor refused to go home, worried that his son might be one of the incoming casualties, Davidson said.

The hospital set up a kindergarten for 300 children, so their parents could remain for long hours at the hospital and not worry about their youngsters.

A teaching hospital for Ben-Gurion University's medical school, Soroka is the go-to hospital in southern Israel. Its catchment area is vast – covering some 60 per cent of the country's land mass and one million people. Each year, the hospital cares for more than 500,000 outpatient and clinical visits, 200,000 emergency cases and 32,000 surgical procedures. When cases in the southern port city of Eilat overwhelm the modest medical facilities there, patients are placed on board helicopters and ferried north to Soroka.

Now the hospital is planning an expansion to better serve southern Israel's expanding population, and it is looking to supporters in the Diaspora for help.

Davidson and Frenkel were in Toronto last week to increase the hospital's profile, meet potential supporters at a get-together at the home of Toby and Saul Feldberg, and make the case for Canadians' financial assistance in Soroka's capital expansion.

Davidson believes Soroka deserves support from Canadians interested in the well-being of Israelis. Demands on Soroka's resources will only increase in years to come, he said. Not only is its reach vast, but more and more young people are moving into the region.

Among the recent arrivals in the area are Israel Defence Forces (IDF) personnel. The IDF has begun shifting its bases to the south, freeing up valuable real estate in the central part of the country. That will only increase demand on the facility's medical resources.

Be'er Sheva itself has changed dramatically over the years. It's 10 times bigger than it was in the mid-1950s.

Today it is a thriving city of 200,000 "and growing very fast," Davidson said.

But it still doesn't have the same medical outcomes as do people living in central Israel, around Tel Aviv. "There are disparities in health parameters between us and Tel Aviv. Lifespan is six to eight years less than in Tel Aviv, due to the lack of doctors, nurses and beds [in the south]," he said.

"We take a leading role in bridging these gaps. There's nobody else. We're the only medical facility in the region."

Soroka is planning an ambitious expansion that will see it increase the number of beds at the hospital by 300.

"We came up with a plan that will cost $300 million (US). These are huge numbers."

The plans for the neonatal care centre envision 59,000 square feet of space. The cost of that expansion alone will run to $20 million.

The government is hard pressed to come up with those kinds of funds for a single hospital, given Israel's security concerns and the other calls on public spending, he said.

Hence the visit abroad. A support group has been operating in the United States for a few years and the Canadian Friends of Soroka Medical Center is up and running as well, with Francesca David its local representative.

"The Jewish people scattered all over the world feel a sentimental need to help Israel," said Frenkel, who worked at Toronto's St. Michael's Hospital on a fellowship. "We need to direct them to areas that help the survivorship of Israel, like emergency wards, maternity wards, surgery units. All these departments save lives." ■

Analysis: Tough act to follow for federation CEO

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

It comes as no surprise to some that Adam Bronstone lasted less than a year as the new CEO of the Jewish Federation of Winnipeg. Was he the right person for the role? Probably not. But even if he were, it's always tough to take over from an institution.

Bob Freedman was the unassailable CEO of the federation for 27 years. Anyone who succeeded Freedman would automatically be compared to him. The staff would be also loyal to him, which isn't to say federation staffers were hostile to the new hire, only that they, too, couldn't have helped comparing Bronstone to Freedman and the way he operated.

The person who succeeded Freedman needed to be someone who knew the community well, had experience working and volunteering in the community (as Freedman did before becoming CEO), had solid management experience, and had demonstrated ability as a fundraiser. Although Bronstone was originally from Winnipeg, has family here and came back yearly to lead High Holiday services at a High Holiday-only Conservative congregation, he hadn't lived here for more than 20 years. So, no, he wouldn't have known the community well.

And although he has an impressive-looking resume featuring Jewish community work in New Orleans, Florida and New York, how successful a fundraiser was he? Obviously, the shortfall of $300,000 in the CJA campaign this past year – the first time the CJA campaign has fallen short after 16 years of ever-increasing goals – had to reflect negatively on his leadership efforts.

Missing from his resume was a short stint as executive director of the State of Israel Bonds office here, from Jan. 1, 2014 until June of the same year. There, too, he came into a very difficult situation. Having known both of his predecessors in the role, I know that Israel Bonds provides little support to its Winnipeg office for advertising and promotion while setting ambitious targets. Nevertheless, his predecessor sold millions of dollars worth of bonds, despite the handicaps he toiled under. Three years ago, he moved on to another Jewish community leadership role, where he has been equally successful.

How successful was Bronstone at selling Israel Bonds? Did he leave there and take the federation position because he was having difficulties running the Bonds office?

When federation hired Bronstone, it was for a six-month probationary period. When, after six months, his probation was extended for another six months, the writing was on the wall for him.

> *Is the federation as it's currently constituted ungovernable? I don't think so.*

Why did he resign now – whether voluntarily or not – given that he probably only had another couple of months to go anyway and is still receiving his salary until then? No one is saying.

And what role did the federation's executive and board play in his downfall? Did they give Bronstone clear direction? Did he receive adequate support? Once again, no one is talking for the record.

So what's next? According to Israel Ludwig, a past federation president and current board member, the organization hopes to hire an interim CEO – possibly recruited from an organization made up of retired CEOs – to tide the community over until the bulk of the 2015-2016 CJA campaign is over.

"We will begin our search for a new CEO in the new year," Ludwig said. "Last time, Toronto, Calgary and Edmonton Jewish communities were also looking for new CEOS. This time, we should have the field to ourselves."

Is the federation as it's currently constituted ungovernable? I don't think so.

Consider, for example, the case of the Jewish National Fund here. Rami Kleinmann was the JNF shaliach in Winnipeg for several years, and an outstanding and innovative shaliach he was. He was publicity savvy and built strong links with other ethnic and religious communities. He was one of the most successful JNF shlichim to ever serve this community. In 2008, Kleinmann left Winnipeg and the JNF to become the Toronto-based executive director of the Canadian Friends of the Hebrew University.

Kleinmann's replacement turned out to be a dud. In short order, Kleinmann's JNF staff had all bailed out, and the JNF's profile in Winnipeg declined.

The current JNF executive director here, Rob Berkowits, is a younger member of the community with substantial management experience in community organizations in the wider community. Twice removed from Kleinmann, Berkowits brought renewed energy and new ideas and has successfully reinvigorated the JNF brand here.

The next federation CEO – twice removed from Freedman's shadow – may well work out well, as long as the federation executive and board are perhaps more careful in their choice. ■

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TORAH HIGH

Building for

The inside story behind the creation of UJA Federatior

(Part 1 in a s

Photo: Ontario Jewish Archives, Blankenstein Family Heritage Centre

By Leo Goldhar

I had just finished my term as Chair of United Jewish Appeal's 1997 Annual Campaign and was looking forward to some much needed time off from community and fundraising to relax and smell the roses, as they say.

But, as the Yiddish proverb states, "God laughs when we make plans," and sure enough, that's when Ted Sokolsky, then the Campaign Director of UJA, asked me to get involved in helping to re-imagine the physical infrastructure of our community through a new initiative called Jewish Toronto Tomorrow.

Now known as the "Tomorrow Campaign", the project is UJA Federation's unprecedented $400 million capital initiative, which continues to reshape Toronto's Jewish skyline, downtown, midtown and in York Region, raising funds to build the infrastructure for our thriving community.

Although a break would have been nice, when Ted Sokolsky asks you to do something, you tend to try to do it. Ted is passionate about the GTA's Jewish community, and can be very persuasive.

Smelling those roses would simply have to wait.

He wondered if there was any available land north of Steeles Avenue where UJA Federation could build a "Jewish space", a central meeting place that would include all of the essential programs and services under one roof for the growing Jewish community in that area.

After all, with more than 70,000 Jews living in York Region, it is the third largest Jewish community in Canada, behind only Toronto and Montreal, and UJA Federation, with Ted at the helm, had the vision to realize that this flourishing community needed a place to call "home".

Most of the Jewish families living north of Steeles are young, many of them from the Former Soviet Union and Israel, and the majority of them had little or no affiliation with UJA Federation, or the Jewish community in general, and that had to change.

Ted suggested that I get in touch with Lou Greenbaum, a very well known and respected developer who was active north of the city. One thing I've learned in my years of business is that it's smart to surround yourself with smart people, and Lou certainly fit the bill. He agreed to look for a suitable piece of land north of Steeles. After about a year or so, Lou found the land on which the Lebovic Campus now sits.

Unfortunately, no matter how long and how well you plan an initiative of this size, things seldom go smoothly. The only piece of land that Lou could find was 50 acres while we were hoping for something around 10 or 15 acres, max. That was the first challenge, but we knew we could make it work and we decided to go ahead and purchase the land.

That's when the second challenge presented itself: dealing with a reluctant owner.

I suggested to Lou, who was working with her real estate agent, that there was only one way to deal with people like this, and that was to "sweeten the pot" by making them an all-cash offer with no conditions. And guess what? It worked! Still, after several months passed since she had agreed verbally, we still had not heard back from the owner or her lawyer, so Lou gave them a call. It was then that we learned that our offer had been accepted and she was going

: Tomorrow

ı's Joseph & Wolf Lebovic Jewish Community Campus

ı Part Series)

Photo: Ontario Jewish Archives, Blankenstein Family Heritage Centre

Toronto Star photo

to sign off on it without any negotiations or discussions. I guess $6.2 million in cash has that affect on people.

Ted got the "green light" from UJA Federation to go ahead with the deal and it closed in March, 2000. Still, none of us had any idea about where we would find that money, but at least we had the land.

This time, my job was over for sure, right? Wrong. That's when Ted asked me to help raise that $6.2 million.

We went ahead and secured a bank loan which UJA Federation had guaranteed, but how were we going to possibly raise that money? Talk about your challenges, this was the most daunting of them all.

I suggested to Ted that we should hold a meeting with some of UJA's top donors; the philanthropic leaders of our community. I thought that we should have it somewhere special; a place that would help attract these busy folks to come together. Ted called Larry and Judy Tanenbaum to see if they would allow us to hold a cocktail parlour meeting at their beautiful new home, an attraction that many people really wanted to see.

Sure enough, they agreed and on January, 17, 2000, we held the meeting downstairs in the Tanenbaum Theatre with 14 potential donors on hand. Remember, at this point we were selling nothing concrete, but rather a dream, and we needed everyone in that room to take a leap of faith and get behind what we were doing. We also had no idea what we were going to do with 50 acres of land, so I did what anyone in my position would have done, I improvised!

First thing to do was secure the services of a wonderful architect, Guela Solow Ruda of Petroff Partners. I asked her to draw up some plans and some renderings of what a 50-acre Jewish campus might look like, and be sure to include some pictures of schools, a community centre, some seniors' housing, and other buildings. We put her pictures up on easels at the front of the room.

I gave my pitch and told everyone there that we had already committed to the land and that we were selling one-acre units to anyone who was interested for $125,000 according to a formula we had come up with based on the price we had paid for the land. The only restriction was that there was a maximum of two units each, ensuring that UJA Federation had control of the project.

That's when Joe Lebovic, an incredible philanthropist who has donated to many vital charities across Canada, stood up and said, "I'm in for $250,000", and from there, the floodgates opened and we raised $3 million that night from several visionary individuals. Those individuals, and the ones who followed, are known as the "Founding Families".

But as successful and invigorating as that night was, there was no time to rest on our laurels. There was another huge challenge in our way, namely that the deal for the land was to close in two weeks and we still needed another $3 million. There was no way we could raise that kind of money again so quickly…or was there?!

To find out what happens next, be sure to read Part 2 in the July 23rd edition of the CJN.

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Mayor vows to fight anti-Semitism in Montreal and around the globe

Mayor Denis Coderre, at the podium, is surrounded by leaders of the Montreal and Paris Jewish communities. JANICE ARNOLD PHOTO

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

A hate crimes department within the Montreal police force might be a good idea Mayor Denis Coderre said following a meeting with Jewish community leaders from here and France at city hall on June 25.

Coderre and members of his executive committee held a two-hour closed-door session to discuss what role cities can play in combating anti-Semitism in Montreal and globally.

He underlined the frequent link between anti-Semitism and radicalization and its violent expression.

Unlike forces in many North American cities, the Service de police de Montréal (SPVM) does not have a unit dedicated to investigating crimes suspected to be motivated by hatred of identifiable groups.

Coderre said he will meet the SPVM to pursue the possibility.

"We have good people [in the police] who are doing a good job now, but we have to look into whether we can do things a better way and learn from best practices [elsewhere]," he said.

That was the most concrete suggestion coming out of the meeting.

The mayor's main message after the meeting was that "we have to call a spade a spade... Anti-Semitism exists, here and around the world, we have to denounce it, we have to talk about it, we have to understand that clearly something is going on and we must be there to fight it."

The meeting was the fulfilment of a promise Coderre had made to leaders of the French Jewish community when he visited Paris in February, shortly after the murderous terrorist attacks at the *Charlie Hebdo* magazine office and Hyper-Cacher kosher grocery store.

Present at the meeting, from France, were Serge Dahan, president of B'nai Brith France, and Yonathan Arfi, vice-president of the Conseil Représentatif des Institutions Juives de France (CRIF), as well as leaders of Federation CJA, the Centre for Israel and Jewish Affairs (CIJA), the Communauté Sépharade unifiée du Québec and B'nai Brith Canada.

Julien Bauer, a Université du Québec à Montréal political science professor, and Mount Royal MP and human rights activist Irwin Cotler participated as experts on anti-Semitism.

Coderre hopes that Montreal and Paris can co-operate especially closely on strategies to combat anti-Semitism and make their cities safer.

Coderre called anti-Semitism "the oldest and most persistent" form of racism and warned against a tendency to "trivialize" it. He also recognized that anti-Zionism often cloaks contemporary anti-Semitism.

The meeting was also a followup to the June 10-11 Montreal Summit on Living Together, a gathering of 23 mayors from around the world convened by Coderre to examine how municipalities can prevent radicalism and ensure security, starting by promoting respect for diversity and harmony among the different cultural groups in their citizenry.

The City of Montreal, also in the wake of the Paris attacks, announced plans for a new centre aimed at preventing violent radicalism. So far, it consists of a telephone hotline to report information on suspected radical activity. Coderre said that the centre can play a role in preventing anti-Semitism. He wants to form partnerships with the schools, civil society and others in this endeavour.

Coderre said he plans to make the discussion on anti-Semitism an annual event, and believes that Montreal can serve as a model of how to combat racism and radicalism, while achieving "a balance between openness and vigilance."

"The more we talk about it, the more it will have a positive effect," he said.

CIJA Quebec vice-president Luciano Del Negro applauded Coderre's commitment in taking on the "challenge" of combating anti-Semitism.

He especially appreciated that the mayor recognizes that distinctiveness of anti-Semitism among forms of racism, and that anti-Semitism is not only a phenomenon of the extreme right, but also the far left.

Similarly, Cotler applauded Coderre's "exemplary leadership" and recognition that "municipalities not only have a role, but a responsibility, to combat anti-Semitism" globally. ■

'It's about going inside oneself to help people connect'

Lisa Kent, cantorial soloist at Danforth Jewish Circle in Toronto

Noami Taussig, cantorial soloist at Temple Sholom in Vancouver

Cantor Deborah Staiman of Shaarei-Beth El Congregation of Halton, Ont.

Rachelle Shubert, cantorial soloist at Temple Kol Ami in Toronto

Phyllis Angel Greenberg, cantorial soloist at Congregation Darchei Noam in Toronto

CONTINUED FROM PAGE 5

"That was a long and huge learning curve. It took the better part of a year. But when the time came, chanting the holiday service was a tremendous experience."

The congregation subsequently raised money for Taussig to be the cantorial soloist for five years. She later freelanced at Temple Sholom and was hired there when the cantor retired.

Cantor Katie Oringel works closely with Cantor Charles Osborne at Temple Sinai in Toronto. She is the youngest by a generation in comparison to many of the other women doing cantorial work in Canada, and unlike the others, Oringel has never had another career.

She traced her interest in liturgical music to her experience at a Reform summer camp. "That's where I fell in love with Jewish music and I felt what it was like to lead a community in prayer…

"I realized that's what I wanted to do with my life."

After receiving her undergraduate degree, the Texas native enrolled in the intensive five-year master's program at the Debbie Friedman School of Sacred Music (formerly, the School of Sacred Music) at Hebrew Union College (HUC) – Jewish Institute of Religion, the main seminary for Reform clergy.

Oringel started working at Temple Sinai right after her ordination in 2009.

By that time, almost two generations of female graduates had preceded her. In fact, 2015 marks the 40th anniversary of women in the cantorate. The investiture of the first female cantor took place at HUC in 1975.

Of the 500 cantorial graduates from HUC since 1975, 230 have been women. The school also runs a four-year certification program for cantorial soloists, which is recognized by the American Conference of Cantors, the professional organization of Reform cantors.

In 1987, the first female cantors graduated from the HL Miller Cantorial School and College of Jewish Music of the Jewish Theological Seminary of America (JTS), the academic training centre for rabbis and cantors in the Conservative movement.

Women in the Conservative cantorate are still a minority, according to Cantor Nancy Abramson, director of HL Miller. The school has graduated 70 female cantors since 1987.

Today 160 women belong to the 580-member Cantors Assembly, the international association of cantors affiliated with Conservative Judaism.

In the United States, job prospects for JTS cantorial graduates are equal for both genders, but Cantor Abramson noted that no female graduates have been hired by any Canadian Conservative congregation. "Canada tends to be more conservative with a small 'c.'"

In this country there's only one female cantor working at a Conservative synagogue. Cantor Tracy Kasner Greaves has been leading prayers at Congregation Etz Chayim in Winnipeg since 2002.

She's also the artistic director of the Sarah Sommer Chai Folk Ensemble.

The Winnipeg-born cantor had been studying music for many years, when she was hired at the age of 15 to be a program assistant at the Conservative Shaarey Zedek Congregation, she said. "At the time, I didn't realize that this would be my life's work."

Cantor Sanford Cohn trained her for this position, which she held throughout her undergraduate years.

A year after Cantor Kasner Greaves moved to Calgary, Etz Chayim recruited her. "They knew my voice and my way of davening," she explained. "They wanted my voice to be the voice of the congregation."

Cohn mentored her during her intensive preparation for the cantorate, she said. "I'm a product of my community. I'm not sure my experience could be translated to another community."

Indeed, Cantor Heather Batchelor, a JTS graduate, is hoping to find a Conservative pulpit in Montreal.

She pointed to some Conservative congregations that promote egalitarian Judaism, but are still not considering female candidates for the clergy. "There's a real disconnect."

Nevertheless she plans on staying in Montreal, because she loves the city.

Originally from Minneapolis, Batchelor moved to Montreal in 2010 when she was offered a three-year contract with Congregation Dorshei Emet, a Reconstructionist synagogue.

She said the Reconstructionist approach to prayer was very different from her Conservative training, so for now, she leads High Holiday services at a number of U.S. congregations.

Cantor Deborah Staiman has also served at both American and Canadian synagogues. She is now taking on a range of responsibilities at Shaarei-Beth El Congregation, while Chernick is on sabbatical.

Staiman has the distinction of being one of the first Canadian women to be ordained in the cantorate.

She is also a singer with a large repertoire of Yiddish music. At concerts this year, she debuted two new shows – *Molly Picon: the Darling of American Yiddish Theatre* and *The Big Four of Second Avenue*.

Staiman started out as an opera singer. She studied in London, Rome and New York City, but during those years she also sang professionally in a number of congregational choirs.

She enrolled in HUC's intensive full-time cantorial program in 1987. "It was a huge commitment," she said. "I left for Israel for a year and hit the books."

Staiman said people are not always aware of the depth of training and knowledge that ordained cantors bring to their work.

Cantor Anna Trubashnik is another performer who has moved from the operatic stage to the bimah. The Russian-born cantor was a child prodigy. When she was a teenager, she lived and trained with opera great Marilyn Horne in New York City.

Trubashnik's foray into the cantorate was serendipitous, she said. The late composer Srul Irving Glick, a family friend, recommended her to Temple Emanu-El in 1990.

"I was seven months pregnant at the audition. After I finished singing, there was silence. Two months later, I began rehearsing for the High Holidays."

Trubashnik also completed the certification program through HUC. "I had three small kids and the workload was huge."

She said being a cantor is a privilege. "You're uplifting people through music. You're feeding their souls."

Lisa Kent, a music teacher and a trained jazz singer, studied with Trubashnik, when she became the cantorial soloist for the Danforth Jewish Circle (DJC) in Toronto.

"I always loved singing, but performance did not come naturally to me," she said. "Cantorial work is different. It's not about performance. It's about going inside oneself to help people connect spiritually."

Kent helped launch Aviva Rajsky's cantorial career, when she invited Rajsky, a former lounge singer with an extensive Jewish education, to sing at the DJC for High Holiday services.

"The first time I sang *Kol Nidre* and *Avinu Malkeinu*, I was hooked in terms of leading prayer," Rajsky said. Since 2011, she has been the cantor at Congregation Habonim, where she served with cantor emeritus Ghan Firestone, until Ghan Firestone's death at the end of May.

When Rajsky co-led High Holiday services at Habonim for the first time, she described that experience as life altering. "It was amazing. I felt like Moses coming down from the mountain. I was glowing. I realized this is what I'm supposed to do."■

INTERNATIONAL

Worldwide Jewry not yet close to prewar numbers

AMANDA BORSCHEL-DAN
JERUSALEM

Worldwide Jewry is not closing in on the pre-Holocaust population number of 16.5 million, said foremost Jewish demographer Prof. Sergio DellaPergola, despite recent headline-grabbing claims that it is.

That may happen eventually, he told *Times of Israel*, but it is not likely before 2050.

Late last week, international media, including *Times of Israel*, was flooded by optimistic claims, based on a report by the Jewish People Policy Institute (JPPI), that the Jewish population had regained losses suffered during the Nazis' systematic genocide.

Israel's Prime Minister Benjamin Netanyahu in a statement at the June 28 cabinet meeting got on the bandwagon with the "encouraging data" – while giving it a signature Iran-flavoured spin.

"According to the Jewish People Policy Institute, the number of Jews in the world has passed 16 million and is approaching – and maybe has already passed – the number of Jews who lived before the Holocaust," he said.

"There is still a certain symbolic value in that the Jewish People has re-attained the number that it had before the awful destruction," said Netanyahu.

"Seventy years after the destruction of one-third of our people, we will not allow a regime that denies the Holocaust and openly declares its intention to destroy our state have the ability to do so," he added.

The JPPI report was accompanied by a summary which reads: "The worldwide Jewish population has been steadily expanding and now numbers 14.2 million people. If we include those who identify as partially Jewish and immigrants to the State of Israel who are not halachically Jewish but have qualified under the Law of Return (and do not profess any religion) we are approaching the number of Jews in the world on the eve of World War II."

In conversation with the *Times of Israel*, JPPI president Avinoam Bar-Yosef said the report is not stating that there are now 16.5 million Jews, the pre-World War II figure. Rather that for "policy purposes," there are several million more who should be considered in order "to tailor for them special policies that will enhance their Jewish identity."

While creating "euphoric headlines," this way of computing is patently false, said demographer DellaPergola in a lengthy conversation with the *Times of Israel* Sunday.

Israeli President Reuven Rivlin welcomes new immigrants from USA and Canada as they arrive in a special "Soldier Aliyah Flight 2014" on behalf of the Jewish Agency and the Nefesh B'Nefesh organization, at Ben-Gurion airport in August 2014. MARK NEYMAN/GPO/ FLASH90 PHOTO

The JPPI report, it seems, is mixing proverbial population apples and oranges into its claim that "we are approaching the number of Jews in the world on the eve of World War II." But as in many conversations surrounding Israel and the Diaspora, at the base of this controversy is the endlessly unanswerable question, "Who is a Jew?"

As the world's pre-eminent expert in Jewish demography, DellaPergola has been beleaguered by phone calls since the report.

The professor emeritus from the Hebrew University of Jerusalem saw that his 2014 figure of 14.2 million was the basis for the JPPI's extrapolations and resulting media reports.

He explained how this apparent numbers game stems from "a mixture of misunderstanding – and also journalistic counterfeit. The headline does not match the news. It is a canard."

Since 1975, DellaPergola has generated and analyzed data based on working definitions of different segments of the Jewish people. Primarily, there is the "core" group, those who self-identify as Jews by religion and non-religious Jews who see themselves as culturally Jewish.

JPPI demographer Uzi Rebhun told the *Times of Israel* that in creating his report, he used DellaPergola's 2014 figure and added the 350,000 people who immigrated from the former Soviet Union to Israel and their offspring, "who are not Jewish according to halacha" but have undergone what he called a "sociological conversion."

'We don't say they are Jews, we say that if someone wants to add to them the Jewish population, it is a subjective decision."

These 350,000 are Israelis and speak Hebrew, said Rebhun. They live their lives according to the Jewish calendar and send their children to Jewish schools.

Another group, which accounts for approximately one million not found in DellaPergola's reckoning, reside in the United States, and according to the recent 2013 Pew survey, "have no religion" but consider themselves "partially Jewish." The majority, some 60 per cent, have a Jewish mother, said Rebhun.

The JPPI report adds another several hundred thousand of these "partial Jews" from all across the Diaspora to reach close to the prewar 16.5 million figure.

"We assume that there are also partial Jews in other Diaspora countries – we don't know how many," said Rebhun.

"What we are saying is that there are 14.2 million Jews. The others are a subjective decision for the researcher and ordinary people to decide whether they are Jewish."

It gets complex in postwar modernity, when identity is more fluid and intermarriage rampant. Prior to the Holocaust, said DellaPergola, while there was definitely secularism, especially in Poland, Germany and Italy, the "sophisticated distinctions of identity were not there."

A tool DellaPergola uses when discussing data from descendants of Jews is the "extended global aggregate." According to his 2014 report, "if we add persons who state they are partly Jewish and non-Jews who have Jewish parents, an extended global aggregate population estimate of 17,236,850 is obtained."

Then there is the "enlarged" Jewish population, which includes the sum of the core Jewish population, plus the people who report they are "partially Jewish," such as in the 2013 Pew survey. Add to that those who may have been born to Jewish parents but are not currently Jewish, or who consider themselves as having a Jewish background, and non-Jewish household members, such as spouses and children. The enlarged world Jewish population for 2014, for example, was 20,109,400.

And a final measure is the Israeli Law of Return. In his 2014 report, DellaPergola writes, "under the comprehensive three-generation and lateral provisions of Israel's Law of Return, the total Jewish and non-Jewish eligible population can be roughly estimated at 22,921,500."

Another way of conceptualizing the population figures is as quantified per 1,000. Prior to the Holocaust, for example, Jews were about eight per 1,000 people worldwide. After WWII, Jews dropped to four per 1,000. Today, it's slightly below two per 1,000.

"You'd first have to shake 500 hands before you find another Jew," laughed DellaPergola.

But the researcher is optimistic, especially regarding the role of Israel, of recovering prewar population rates.

"Israel has had an increase of 100,000 Jews every year in the past years, which is a significant number."

According to Pew, Jewish population may recover its losses from the Holocaust by 2050 – although its relative per 1,000 rate will be even lower than today.

"Israel has had an increase of 100,000 Jews every year in the past years, which is a significant number," said DellaPergola. He called Israel "the driver of the Jewish people in its entirety."

The scholar mused, "Why do Israelis want to have children when Europeans do not?" A lot has to do with the inherent optimism of the Israeli people, he answered himself.

"There is a nexus between satisfaction and family," said DellaPergola. He smiled and said, however, that it could be circular, with each element driving the other and the more satisfied you are, the more children you have, and vice versa.

For Israel to keep up its momentum, however, the country needs both "a good psychology and good economy." He said we need "the willingness to have babies – and the ability to pay for them."■

Times of Israel
Timesofisrael.com

Gaza-bound ship intercepted by Israeli navy

TAMAR PILEGGI
JERUSALEM

Israeli Navy commandos boarded a ship that was headed for the Gaza Strip overnight last Sunday-Monday and took control of the vessel. The interception occurred without incident and there were no injuries.

The Swedish-registered Marianne of Gothenburg will now be taken to Ashdod port, after which the activists on board will likely be deported, as Israeli officials had warned.

Israeli Prime Minister Benjamin Netanyahu congratulated the commandos on "their determined and efficient action in detaining the passengers on the ship that tried to reach the Gaza coast in contravention of the law.

"This flotilla is nothing but a demonstration of hypocrisy and lies that is only assisting the Hamas terrorist organization and ignores all of the horrors in our region. Preventing entry by sea was done in accordance with international law and even received backing from a committee of the UN Secretary General," Netanyahu said in a statement released to the press.

Earlier, flotilla organizers said three other boats accompanying the Marianne had turned back to their ports of origin, without explaining why, and that the Marianne was sailing toward Gaza on its own.

"We once again call on the government of Israel to finally lift the blockade on Gaza," the activists said. "Our destination remains the conscience of humanity."

Shortly after 4 a.m. local time, organizers said they lost contact with the Marianne when it was about 100 nautical miles away from the Gaza coast. At least three Israeli Navy boats were nearby at the time.

There were 18 activists and journalists aboard the Marianne, including the former Tunisian president Moncef Marzouki and Arab-Israeli Knesset member Basel Ghattas.

The activists had vowed not to use violence against the IDF forces, but to practise "passive resistance" when the boat is boarded, according to a Channel 2 reporter who was sailing with them.

On Sunday June 28, Netanyahu's office prepared a letter for the activists aboard the flotilla, slamming what it described as the hypocrisy of the group's humanitarian mission to Gaza.

"Welcome to Israel!" the letter read. "It appears you've made a mistake along the way. Perhaps you meant to sail somewhere not far from here – Syria. There, Assad's regime is massacring his own people every day with the help of the murderous Iranian regime.

Palestinians children hold placards and wave their national flag during a rally to show support for activists aboard a flotilla.
AAED TAYEH/FLASH90 PHOTO

"In contrast, here in Israel, we are dealing with a situation where terrorist organizations such as Hamas are trying to harm innocent civilians. In the face of these attempts, we are protecting the citizens of Israel in accordance with international law."

Israel, continued the letter, regularly assisted in humanitarian projects benefiting Palestinians, but would not tolerate the import of weapons for terrorist groups. "Only a year ago, we thwarted an attempt to smuggle by sea hundreds of weapons intended for use against innocent civilians.

"There is no blockade on the Gaza Strip, and you are invited to transfer humanitarian supplies through Israel. Preventing access through the sea is done in accordance with international law, and we even received backing from a committee of the UN secretary-general."

In May 2010, Israeli commandos intercepted the Turkish-flagged Mavi Marmara, the largest ship in a flotilla dispatched to Gaza by the Turkish relief agency Humanitarian Relief Foundation (IHH), and were violently attacked by those on board, with several soldiers seriously injured. Nine Turkish citizens were killed when the commandos opened fire in what Israel said was self-defence, and one more died last year from injuries sustained in the incident.

Israel and Egypt imposed a blockade on Gaza in 2007 after the Islamist Hamas group wrested control of the Strip in a bloody coup, ousting the Palestinian Authority leadership.

Both countries say the blockade is meant to prevent Hamas from importing weapons into Gaza. ■

Times of Israel
Timesofisrael.com

DR. ARNIE ABERMAN APPOINTED NATIONAL PRESIDENT OF CANADIAN FRIENDS OF HAIFA UNIVERSITY

Dr. Arnie Aberman was appointed to serve as National President at the recent Annual General Meeting of Canadian Friends of Haifa University. Chairman of the Board, Marvin Sadowski, welcomed Dr. Aberman and expressed the Board's gratitude to outgoing President, The Hon. Gerry Weiner, for his loyal service to Canadian Friends.

Dr. Aberman received an Honorary Degree (Ph.D.) from the University of Haifa at the recent 2015 Mount Carmel Dinner. He also has an Honorary Degree (LL.D.) from Laurentian University (Sudbury), an Honorary Degree (D.Sc.) from Lakehead University (Thunder Bay) and an Honorary Degree (LL.D.) from the University of Toronto. Dr. Aberman is also a member of the Order of Canada.

Commenting on the appointment, Marvin Sadowski stated: "Having Arnie at the helm is a wonderful step forward for us. I believe that he will be an outstanding leader of the University of Haifa in Canada and I am confident that with his extraordinary energy, talent and vision, Arnie will take our organization to greater heights for the good of the University and the State of Israel."

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OPINION

Changes are needed on the Israeli left

Yair Lootsteen

The days since March 17 have been gloomy for those of us on the left here in Israel. After the dismal election results, concern deepened when Prime Minister Benjamin Netanyahu announced the parties and personas he'll rule with till the next time we go to the ballots. His choices of "natural" ultra-Orthodox and right-wing allies and of insular Likud ministers (Culture Minister Miri Regev leading the list), left many feeling things are bound to get worse.

There's no telling how long Netanyahu's coalition will last given its slim plurality, but many believe that's of little consequence since we'll continue on an inexorable path to decades of rightist governments, a fail-safe formula for a disastrous Israeli future, diplomatically, economically, socially, to name but a few.

While we could take all this lying down or start packing our bags (I actually know people considering this option seriously), it would be more prudent and responsible to begin planning a return to power. That alternative will only materialize if the left understands why it's done so poorly in elections the past couple of decades and what's to be done to begin changing that predicament.

To start with, we must acknowledge that the left has become an elitist, Ashkenazi enclave. Speaking at a left-leaning rally days before the elections, Yair Garbuz, a well-known artist, alienated many Sephardi voters when he expressed amazement at how "amulet-kissers, idol-worshippers and people who prostrate themselves at the graves of righteous persons" were controlling the country. More recently, in the wake of an ongoing fracas between Regev and the arts community, Oded Kotler, an acclaimed actor and theatre director, described Likud supporters as a "marching herd of cud-munching cattle."

While leaders of the left denounced both Garbuz's and Kotler's remarks, many in the Sephardi community viewed their statements as representative of the paternalistic, condescending manner liberals continue to perceive and use to treat people whose roots are neither European nor North American.

This quandary segues well into the left's next problem – its relationship with Israel, the Jewish state. While identifying as a Jew can have cultural and ethnic manifestations, more than anything else it connects us to Judaism, to the Jewish religion. Many liberals look disdainfully at anything associated with religious aspects of their Judaism, as something primitive and intrusive. Perhaps it's the Orthodox monopoly over all things Jewish in this country – a problem in and of itself, requiring institutional changes to make Israel a more pluralistic society – but in doing so, they not only divorce themselves from religious Judaism but also from huge swaths of Israeli society – anyone Orthodox in their beliefs and many traditional Jews, mostly Sephardi, for whom Judaism is central in their lives.

Thirdly, while the left advocates continued good faith negotiations with the Palestinians, it has yet to come to grips with the failures of the Oslo accords. Many mistakes were made during negotiations leading to those agreements between Israel and the PLO and many more in their implementation. If we earnestly propose advancing toward a permanent settlement of our differences with the Palestinians, we must begin by explaining to an increasingly skeptical Israeli electorate what was done wrong in the past and how and why past mistakes won't be repeated in the future.

Lastly, since Yitzhak Rabin's assassination in 1995, the left in general and the Labor Party in particular have suffered from a dearth of charismatic leaders, able to sway incredulous opinions of disbelieving Israelis. None of the leaders who followed Rabin – Shimon Peres, Ehud Barak, Binyamin Ben-Eliezer, Amram Mitzna, Amir Peretz, Shelly Yachimovich, Isaac Herzog – had what is takes to persuade Israelis to take the leap of faith necessary to move forward on the peace process.

No change will occur until all these matters are addressed sincerely. That will take time, too much time, but there's really no other choice. ■

In Memory

MALKA GREEN ז"ל

Friends of Simon Wiesenthal Center for Holocaust Studies extends its sincere condolences to the family of Malka Green. A Founding Director of the organization, 'Malkie' was an extraordinary human being – an 'Eishet Chayil' who always displayed great dignity, wisdom and a deep commitment to the Jewish people. Her passing is a loss to the entire community. We express our heartfelt sorrow to her husband Al, her children and the entire family.

May G-d comfort them among the mourners of Zion and Jerusalem.

FRIENDS OF
SIMON WIESENTHAL CENTER
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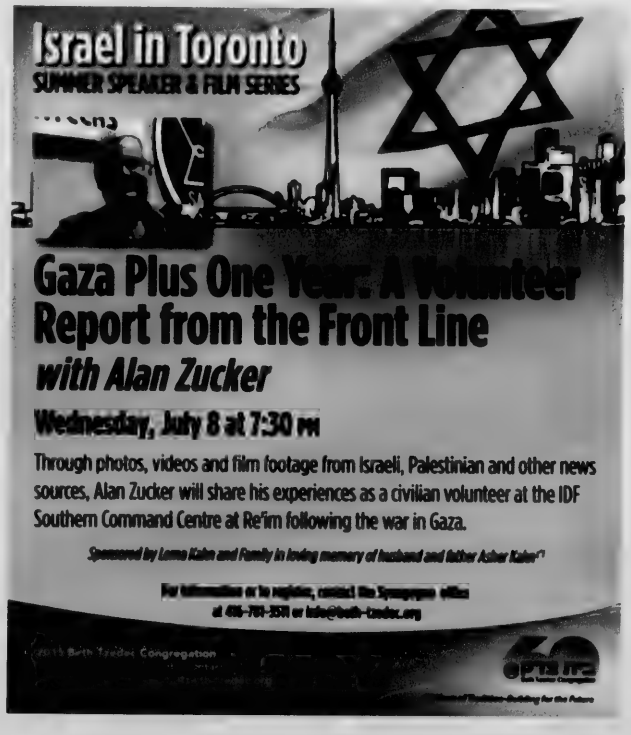
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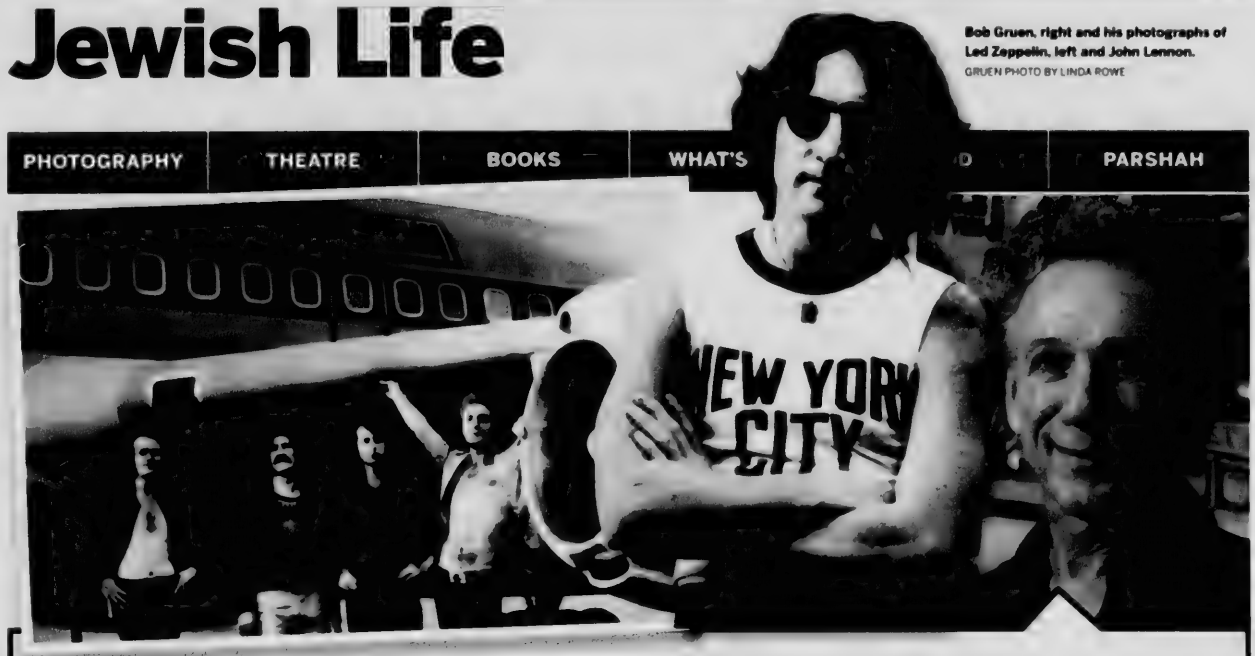

Bob Gruen, right and his photographs of Led Zeppelin, left and John Lennon.
GRUEN PHOTO BY LINDA ROWE

Iconic photographer's exhibit documents rock 'n' roll history

RUTH SCHWEITZER
SPECIAL TO THE CJN

Bob Gruen has photographed a pantheon of rock 'n' roll legends while striking up friendships with many of them, including John Lennon, Yoko Ono, Joe Strummer, Joey Ramone, Deborah Harry and Alice Cooper who sang *I'm Eighteen* at Gruen's celebrity-studded birthday party last October.

"I became friends with them just the natural way anyone becomes friends," Gruen said simply. Affable and unpretentious, Gruen would likely attract friends no matter what circle he travelled in.

An exhibit of some 100 of Gruen's photographs runs at Toronto's Liss Gallery until July 11. The show documents rock 'n' roll history, featuring performers ranging from Bob Dylan to Lady Gaga and bands like Led Zeppelin, The Clash, the Ramones and Kiss.

Gruen, who was raised in Great Neck, Long Island, got his first 35-mm camera for his bar mitzvah. Photography was his hobby and he took pictures of his family. "Trying to get four or five dysfunctional people together for a picture was good training for band photography," he said.

Gruen took his first concert photos at the 1965 Newport Folk Festival, where folk-icon Dylan shocked his fans with a three-song electric set. Gruen, a teenage Dylan fan, had talked his way into getting a photo pass for the concert. That day, a pivotal event in rock history, Dylan announced that "folk music is rock 'n' roll," Gruen remembered.

He moved to New York City's Greenwich Village during its hippie heyday. "It was my idea to turn on, tune in and drop out, and I lived with a rock 'n' roll band," he said. His mother, Elizabeth Gervais-Gruen, an amateur photographer who taught him how to develop pictures, was always asking him when he'd get "a real job," Gruen added. "My idea was not to have a career at all."

The band he lived with hired him to take pictures and, from there, the work snowballed.

Gruen's first big break came in 1970. A picture he took of Tina Turner in a flashing strobe light was "a real masterpiece with five images of Tina" that captured her energy, he said.

At one of Ike and Tina Turner's shows, Gruen's friend pushed him, pictures in hand, in front of Ike, who took him backstage. A photo Gruen took of Tina eventually made it to one of the duo's album covers.

Gruen became Lennon and Ono's personal photographer in 1971. He shot two iconic images of Lennon, one wearing a New York City T-shirt and the other making the peace sign in front of the Statue of Liberty. Gruen agreed to let Lennon and Ono – with whom he has a 44-year friendship – see all the photographs he took and select the shots they preferred. "I want people to like my pictures," he said.

With his uncanny knack for being at the right place at the right time, Gruen was a regular at New York clubs when punk rock developed in the mid-'70s, and, in the late '70s, when new wave, an offshoot of punk, was born. In their early days, he photographed the New York Dolls, Patti Smith, the Ramones and Blondie, and on the other side of the pond, the Sex Pistols and The Clash. Gruen, who lives in New York City with his artist wife, Elizabeth Gregory-Gruen, said that rock 'n' roll is about the freedom to express yourself.

Gruen sees himself as a cultural historian, rather than a celebrity photography. "Years of drunken debauchery have turned into an artistic history of our culture," he observed wryly. Over the years, many of his famous friends have died, among them Strummer, Joey Ramone and Lennon. Gruen was at home developing pictures the night in 1980 when Lennon was killed. "I'm getting older. If you're the lucky one who gets older, then you lose those who don't," he said.

As a young man he may not have wished for a career, but Gruen got one despite himself. Now he has no plans of retiring anytime soon. He's not carrying his camera bag every day, but he continues to work, publishing books of his pictures, holding exhibits – his 102-year old mother attended a show he had in Brazil – and photographing new acts like the Strypes, an Irish teen band. ■

For more information about Gruen, visit www.lissgallery.com and Gruen's website at www.bobgruen.com.

Stratford production of *Sound of Music* provides something new and wonderful

MORDECHAI BEN-DAT
SPECIAL TO THE CJN

Stephanie Rothenberg plays Maria in Stratford's production of *The Sound of Music*.

The 1965 movie production of *The Sound of Music* was so successful, so celebrated, that it became the iconic best of the many Broadway hit musicals by Rodgers and Hammerstein.

Julie Andrews' performance and operatic singing ability would define the role of Maria, the adorable, unfocused, courageous, loving nun who finds her true calling in life in the repair and restoration of a broken family to an integral loving unit.

Ever since, the movie has occupied a place of honour on the showcase mantle of timeless entertainment triumphs.

What more is there for an audience to "receive" in seeing the play? What unexplored, additional artistry could the play yield to an audience already familiar with a film performance at the highest level?

After seeing the Stratford Festival's production of the play, the answer is: plenty!

It is not simply because the proximity to a stage creates an intimacy and near-tactile relationship between audience and actors, that this production provides something new and wonderful. Rather, it was because of the theatrical magic that results from stunningly rich performances and thoughtful, respectful, innovative direction.

The opening scene in the abbey is visually spellbinding and musically overpowering. The incremental joining of the sisters' voices, anchored by the exceptional clarity and gravity of Anita Krouse's Mother Abbess, is striking. The resulting harmony is crystalline in its purity.

The second scene introduces Maria, alone, reclining on the crest of a mountain, absorbed in the moment, and inspired by the natural beauty that surrounds her to sing the title song of the play. Her voice is superb. Stephanie Rothenberg's rendition of the song is robust and tender at the same time.

But it is in the sophisticated contrast between the two scenes that we know Donna Feore, the play's director and choreographer, has in store for us a fresh, nuanced approach to the flow of the story. It foreshadows the intelligent directing that marks the play throughout. The abbey is dark; the light that shines is pinpoint. The hillside is sun-soaked and ubiquitously light-filled. The nuns are clothed head to toe in wimples, habits and high-buttoned shoes, their external essences wrapped entirely in black. Maria, on the other hand wears neither wimple nor habit. She is dressed modestly, but in colours other than black. She is barefoot, without a head covering.

The contrast in the settings and in the music of the two scenes immediately projects the two different worlds contending within Maria for the loyalty of her soul: the closed, austere, light-deprived confinement of the abbey versus the panoramic, luminescent, wide spaces of the hills.

Rothenberg has a charismatic, commanding presence whenever she is on stage.

With flair and style, substance and authority, she easily replicates the three-octave ending of the song *I Have Confidence* that became one of Andrews' signature pieces in the film.

Ben Carlson is understated but persuasive as the stiff and stern Captain Von Trapp. He poignantly executes one of the play's key moments, the turning back, so to speak, of his life to its former warmth and meaning when he hears his children singing *The Sound of Music*. He joins in their singing. The simple declarative line of the song tells us emphatically that his change is complete: "And I'll sing once more." It is both his hope and his promise, and perhaps the key that unlocks the treasure chest of the play's many inspirational messages.

Maria, of course, is the human catalyst by which Captain Von Trapp and his entire family are transformed. But she cannot transform the society that is collapsing all around her. She does, however, harness the strength and the courage flowering from the love she is newly experiencing to survive that collapse. ■

The Festival's production of The Sound of Music *should be high on one's list of plays to see this summer. It runs until November. www.stratfordfestival.ca*

THE FRINGE
Toronto's Theatre Festival

Toronto Fringe Festival coverage:
See pages 33 and 41

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Eye on Arts

by Bill Gladstone

TORONTO FRINGE FESTIVAL PRESENTS COMEDIES, DRAMAS, MUSICALS, DANCE & MORE

The Toronto Fringe Festival, which uses dozens of venues across the city from July 1 to 12, offers 148 shows with a maximum price tag of $12. This year's lineup features more than 60 comedies, 30 dramas, 13 musicals, and 14 dance and physical theatre shows. Unexpected locations include a boxing gym, yoga studio, synagogue and a vintage clothing store in Kensington Market.

Toronto poet **Rafi Aaron** presents *Mandelshtam*, a play examining Stalin's persecution of **Osip Mandelshtam**, a prominent Russian poet of the 20th century whose fate was sealed after he wrote a poem attacking Stalin. The story focuses on his relationship with his wife as their situation deteriorates into deeper adversity until he is finally arrested. Performed at the Anshei Minsk Synagogue, St. Andrew Street. www.rafiaaron.com/the-play

Shecky's Yoga Shul, a yoga experience presented by **Shana Sandler** and **Howard Pressburger**, offers a class where the ancient traditions of yoga and Judaism come together in a potentially transformative way. "Wear comfortable clothes. You will be moving. You will be sitting on the floor. You will be standing. You will be enlightened. (Enlightenment not guaranteed.)" The theatrical "class" is being offered at the Ahimsa Yoga Centre.

Festival headquarters are located in the parking lot behind Honest Ed's, 581 Bloor St. W. at Bathurst. Performances offered daily from 10 a.m. to midnight. www.fringetoronto.com, 416-966-1062.

• • •

New Date for New York Films: The Toronto Jewish Film Society has arranged a new screening date for two films after last month's planned screenings were cancelled due to a power failure. The films are **Joseph Seiden's** long-lost *Kol Nidre*, part melodrama and part musical, which offers an unparalleled glimpse into Yiddish New York of the 1930s; and *70 Hester Street*, a short about a Lower East Side synagogue.

The screenings are co-presented with The Yiddish Vinkl Toronto and feature guest speaker **Bernice Eisenstein**. Miles Nadal JCC, Al Green Theatre, Sunday July 19, 4 p.m. and 7:30 p.m. $15, $10. Box office opens one hour before each screening.

• • •

Arts in Brief

• **Faye Kellerstein** presents *A Kiddush for Yiddish, 20 Years Later*. Kellerstein presents a video of several songs from her 1995 production *A Kiddush for Yiddish*, along with an update on the lives of several of the participants. Yiddish Vinkl at Free Times Cafe, Thursday July 2, noon. $20, includes buffet lunch. Please RSVP to yiddishvinkl@yahoo.ca

• Critic **Adam Nayman** continues his series of talks with clips on the films of the **Coen Brothers**, with *Fargo* and *A Serious Man* the focus of the next instalment. Miles Nadal JCC, Monday July 6, 7 to 9 p.m. The final session is on July 13. Drop-in $12, students $6.

• *Is It Summer Yet?*, an exhibition of camp photos from the Ontario Jewish Archives, Blankenstein Family Heritage Centre, continues throughout July at the Miles Nadal JCC Gallery.

• **Jeff Perrin** of Hot Rows Productions is planning to film segments of a new TV series called *Divine Intervention* featuring **Rabbi Shmuley Boteach** for Vision-TV. In the show, Rabbi Shmuley provides passionate, intelligent, frank and funny counselling for couples and individuals seeking help. Audience members are required for July 8 to July 14. 70 Jefferson Ave., Toronto. Book tickets at www.hotrows.com/divineintervention ■

William H. Macy in *Fargo*

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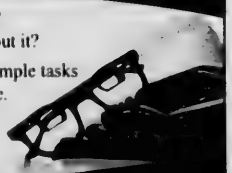

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Teacher's classroom experiences shape Fringe play

AMY GRIEF
SPECIAL TO THE CJN

Yael Sirlin, a teacher for 20 years, has penned a new play that she describes as a love letter to her profession.

"*Legs Crossed Hands on Your Lap* is about a very caring elementary school teacher," says Sirlin of her show, which opens at the Toronto Fringe Festival on July 3.

William Cordon Taylor directs it and Debra Hale plays Ms. X, the teacher. Actors Stevie Jay and Jamillah Ross join her onstage, portraying a Rolodex of characters including students, parents and other teachers.

It's all inspired by Sirlin's experiences in the classroom, and she hopes to transport audience members back to their more formative years. "Your spirit was light and you looked at the world with a sense of wonder," she says. "And why not have a Jewish teacher lead you through these experiences?"

Sirlin wants to leave audience members smiling, but her play isn't without intrigue. The school hallways aren't always as rosy as they appear. "Over the years I was really amazed because it's supposed to be the noble profession," she says.

From left, Jamillah Ross, Debra Hale and Steve Jay

Along with talk of strike action, Sirlin promises storylines that are decidedly more risqué for a play set in primary school. "There will be a sexy scandal, there will be things stolen, there will be some drinking going on, definitely a free pour of vodka or two in front of the pet fish," she says. The drinking happens after the final bell, Sirlin assures.

It's not only working with a classroom of exuberant young children that gets stressful. Sirlin also notes how much her students and their parents confide in her. Every year, she has to make at least one call to the Children's Aid Society.

"There's no end to what I will do for my students," she says. And at Fringe, she'll celebrate them. She strives to infuse the student perspective into the play.

For her, exploring her role as a Jewish teacher was also important. In any given school year, 95 per cent of her students aren't Jewish, but it's not uncommon for her to hear them dabbling in Yiddish vernacular with the occasional "oy!" Though, this fascination with her religion isn't always positive.

"When you're Jewish, you deal with anti-Semitism," she says. "I've dealt with it as a teacher and as an individual just out there in the world." That's why it's important for her to create strong Jewish characters without relying on stereotypes. "Why can't we be the lead, be the teacher?" she asks, "especially when we're inspiring the entire future to go out there and fulfil their potential and feel proud of themselves."

This isn't Sirlin's first time putting Jewish characters on stage. Eight years ago, she debuted *Windows, Walls and Doors* at Fringe, which followed two married couples, one was Israeli and the other Canadian.

Since she teaches full time for the Toronto District School Board, her new play took six years to write. And like any diligent student, she put it through the Canadian Actors Equity Impact Workshop and worked with a dramaturge before mounting it onstage.

She's no stranger to the artistic process. Prior to teaching, Sirlin pursued a career as an actor. She trained at the American Academy of Dramatic Arts in California and also at the HB studio in New York City. She left that world behind in her late 20s and has no regrets about stepping out of the spotlight to play a decidedly less glamorous part.

"I'd always known I wanted to teach and I love the little guys, I really, really do," she says. "I'm very humbled by my profession. These students every day awaken my sense of wonder." And now she wants to teach her audience to feel that way too. ■

Legs Cross Hands On Your Lap opens July 3 at the Tarragon Theatre Extraspace, 30 Bridgeman Ave. Tickets at fringetoronto.com, 416-966-1062 or at the door.

Claims Conference

CLAIMS CONFERENCE CHILD SURVIVOR FUND

Claims Conference negotiations with the German government have resulted in a fund for certain Holocaust survivors who were children at the time of their persecution. The Child Survivor Fund will issue one-time payments of €2 500 to eligible individuals who apply to the program.

Eligibility is open to those born January 1, 1928 or later AND who were persecuted as Jews in the following circumstances:

(I) in a concentration camp; or
(II) in a ghetto (or similar place of incarceration recognized as such by the German government); or
(iii) living in hiding or under false identity or illegality for a period of at least 6 months in Nazi-occupied territory or in Axis countries.

Individualized application forms were mailed to certain survivors who have received previous compensation payments from other programs. If you received an individualized application form in the mail, please complete it and return it to the Claims Conference.

If you believe you are eligible for the Child Survivor Fund and did not receive an application in the mail, you may obtain an application at www.claimscon.org/childsurvivor and return it to the Claims Conference. Information about the program is also on the website.

If you have submitted an application and have received an acknowledgement from the Claims Conference, you need not take any further action. If you have submitted an application and have not received acknowledgement within 8 weeks of submitting it, please contact the Claims Conference.

Applications must be submitted by survivors. If an eligible survivor applies and subsequently passes away, the surviving spouse is entitled to payment. If there is no surviving spouse, the child(ren) of the eligible child survivor is entitled to the payment.

Hardship Fund

The German Government has recently restated that Jewish Nazi victims cannot receive a Hardship Fund payment if they were part of an organized evacuation. However the German Government clarified that this restriction only applies to claimants who were themselves the subject of an organized evacuation. For further information contact the Claims Conference.

There is no cost to apply to any Claims Conference program.

For more information, contact:
Claims Conference
1359 Broadway, Room 2000, New York, NY 10018, USA
Tel: 646-536-9100 Email: info@claimscon.org www.claimscon.org

The Claims Conference has an Ombudsman. To contact the Office of the Ombudsman, please email Ombudsman@claimscon.org or write to The Ombudsman, PO Box 585, Old Chelsea Station, New York, NY 10113, USA

True-crime biographies depict reviled criminal behaviour

BILL GLADSTONE
SPECIAL TO THE CJN

Five years ago, while researching a book on the history of the Jewish community of London, Ont., I uncovered an obscure and remarkable personality from the past, someone who blazed a bright meteoric trail through the world and then seemingly disappeared.

Back in the 1920s, Charlie Burns (originally Bernstein) took over the local Carling brewery and ran a bootlegging operation into the United States, providing huge quantities of booze to gangster Al Capone and others. One of London's wealthiest residents, he rode around town in a magnificent Cadillac worth $15,000.

Besides building a Talmud Torah for the London Jewish community on Hill Street, he dabbled in much larger real estate ventures, including the monumental Dominion Square building in Montreal. But when the stock market crashed, Burns lost everything and, overnight, the banks foreclosed all of his business interests. He left town a pauper, vanished from the public record, and died in obscurity.

Some years ago, Canadian author Dean Jobb stumbled upon a much more accomplished meteoric figure whose criminal light also blazed brightly in the 1920s. With his impeccable suits and round horn-rimmed glasses, Leo Koretz had the look of a trustworthy accountant or financial adviser. An immigrant from Bohemia, he grew up in the midst of Chicago's Jewish community, became a lawyer, and began accepting investments from clients for mortgages that seemed to pay better-than-average yields.

From the start, Koretz had no trouble making people believe in him. After his first "dip into dishonesty" in 1905, he felt compelled to keep selling fraudulent mortgages in order to pay dividends on the previous fake transactions. Then, upping his game, he acquired some rice farms in Arkansas and began selling shares to a series of non-existent properties. Would-be investors, assured by his track record that the rice farms would be profitable, beat a path to his door.

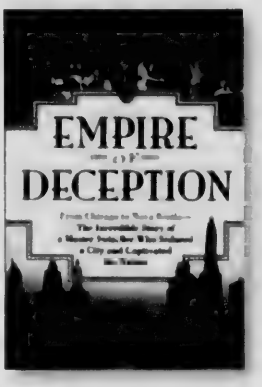
With each transaction, Koretz put himself deeper and deeper into the hole, and soon realized he could not turn back from the "empire of deception" he was building. "You understand how it goes," he would eventually admit. "One false step leads to another, until it is impossible to turn back. You must go on or face exposure."

Perhaps part of Koretz's criminal genius, and the reason why he eventually became the subject of this very readable and fascinating book, is that he kept expanding his operation. After Koretz bought shares in a Panamanian enterprise that sold wooden railway ties to an American railroad, he travelled to the Bayano region of Panama and found out that he had been swindled. "There was no timber, just a few quagmires and mudholes – worthless stuff," he would recall. "And no $10,000." Determined to turn the bitter experience to advantage, he decided to improve on the swindle and bring it to Chicago.

With time, Koretz became extremely adept at how to make suckers fall. He invented a syndicate of powerful businessmen who were behind the Panamanian enterprise, making them sound so real that even his closest friends were intrigued. At first he let in only a few investors, making sure to reward them with impressively high dividends; soon people were clamouring for the stock. He frequently advised would-be investors to delay and even declined large cheques on occasion. "When Leo did sell stock, it was always with a feigned reluctance that convinced buyers that he had done them a favor," Jobb writes.

To anyone who got cold feet or wanted their money back, Koretz always obliged, writing a cheque on the spot, which served only to enhance demand for the stock as well as his reputation for integrity. People literally camped outside his door for the privilege of putting their money into what they were sure was a rock-solid and highly profitable enterprise.

Perpetually needing to enlarge the Ponzi-like pyramid he was building, Koretz next declared that oil had been discovered on his Bayano properties, igniting a new frenzy of interest. The bubble reached its height in 1922, about the time a group of investors feted Koretz at a posh banquet in Chicago's Drake Hotel.



Empire of Deception: From Chicago to Nova Scotia -- The Incredible Story of a Master Swindler Who Seduced a City and Captivated the Nation.
By Dean Jobb
(Harper Avenue)

His downfall came when a group of his executives finally visited Panama, where, to their immense shock, they discovered alligator swamps instead of oil fields. By then Koretz had liquidated much of his holdings, left packets of cash and jewelry for his unsuspecting wife and family members, and vanished. This dramatic denouement brings us only to the end of the first of the book's three parts; the other two parts cover his time in hiding in Nova Scotia and the twists and turns involving his eventual trial and imprisonment.

A Bernard Madoff of his day, Koretz was a despicable character who brought many good people to ruin, but whose story nonetheless makes for compelling reading. *Empire of Deception* captures the spirit of the high-flying 1920s and the cops-and-robbers wildness of Chicago at that time. Because the setting is Chicago, and the chapters alternate between criminal and prosecutors, the book reminds me of Eric Larsen's extraordinary true-crime account of the demonic serial killer H. H. Holmes in *The Devil in The White City*.

I am also reminded of Ben Macintyre's 1997 book *The Napoleon of Crime*, a fascinating biography of 19th-century American-Jewish arch-criminal Adam Worth. For better or for worse, Worth arguably made an even bigger mark in the world than either Madoff or Koretz. As Sir Arthur Conan Doyle once acknowledged, Worth had been the prototype for Sherlock Holmes' criminal adversary, Professor Moriarty. It's odd how, ever since Daniel Defoe and Edgar Allen Poe, universally reviled criminal behaviour has become the basis for one of the most popular and enduring genres in literature.

• • •

Speaking of true-crime biographies, Monda Halpern, an associate professor of history at Western University in London, Ont., has written an in-depth account of the 1931 murder of Ottawa resident Jack Horwitz who had been having an affair with a married woman, Alice Edelson. Through a detailed examination of newspaper coverage, interviews with family and community members, and archival photographs, *Alice in Shandehland* reconstructs this long-forgotten murder case in Depression-era Canada. (*Shandeh*, of course, is the Yiddish word for "shame" or "disgrace.") The book is newly published by McGill-Queen's University Press. ■

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The Socialite

Elissa Atlin, Dov Atlin, Wendy Atlin, Earl Levy, Michele Atlin, Bram Atlin and Erin Hershberg

Weizmann Wonderful Woman panel Dr. Hagar Landsman, Beth S. Horowitz, Mamie McBean, Lainey Lui and Pattie Lovett-Reid

Francie Klein

Marianne Jenkevica, Marilyn Anthony, Renee Bleeman and Aisling MacKnight

Sandra and Mike Florence

Wonderful Women

A unique evening celebrating inspiring, phenomenal, wonderful women was hosted in Toronto by Weizmann Canada. Funds raised at the Wonderful Women event help support female scientists pursue postdoctoral training at leading international institutions before returning to Israel for an academic career. ■

– *The Socialite*

Nancy Pencer and Sonia Rodriguez

Vanessa and Vincent Iarocci

Rachel and Lansa Parker

Michele Atlin and Jeannie Tanenbaum

Allison Kotler, Alana Kotler and Linda Reitapple

Karen Holland and Liz Breen

Rachel Schwartz, Michele Atlin and Cathy Beck

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.

What's New

JULY 2 - JULY 9

by Lila Sarick

Thursday, July 2

YIDDISH VINKL

Faye Kellerstein discusses her production "A Kiddush for Yiddish, 20 Years Later," noon, Free Times Cafe, 320 College St. $20, includes lunch. RSVP yiddishvinkl@yahoo.ca.

Saturday, July 4

ORILLIA COUNTRY SHUL

The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are: July 4, **Lionel Sharp**; July 11, **Rabbi Kinneret Shiryon**; July 18, **Rabbi Cory Weiss**; July 25, **Rabbi Micah Streiffer**; Aug. 1, **Rabbi Michael Dolgin**; Aug. 8, **Eric Petersiel**; Aug. 15, **Rabbi Tina Grimberg**; Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

Sunday, July 5

PJ LIBRARY GOES TO CAMP

Join PJ Library for a day of fun activities at summer camp. For families with children aged 4-8, bus transportation available. PJ Library visits Camp Northland today; July 19, Camp George; Aug. 5, Jack and Pat Kay Centre Day Camp (Lebovic JCC, Vaughan); Aug. 9, Camp Gesher. To register, visit pjlibrarytoronto.ca/camp.

Wednesday, July 8

GAZA PLUS ONE YEAR

International business consultant and civilian volunteer **Alan Zucker** shares his experiences at the IDF Command Centre at Re'im following the war in Gaza last summer, 7:30 p.m., Beth Tzedec Congregation.

THE STORY OF JACOB ADLER

Ralph Wintrob discusses "The story of Jacob Adler: how he turned song and dance into a great art," 7:30 p.m., Shaarei Shomayim Congregation. Members free, non-members $2.99.

Deadline reminders:
Please note there will be no issue July 16. The deadline for the issue of July 23 is July 13. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Lemonade sale

The children at the Thomas & Marjorie Schwartz Preschool Centre hosted their annual bake/lemonade sale last month and raised $990. All proceeds go toward enabling children of all financial means the ability to attend the Miles Nadal JCC's early childhood education programs. From left, Julia Kalman, Caio Rapp-Perrone and director of early childhood education, Cathy Indig serve a customer.

Coming Events

KAVANAH GARDEN HOURS

The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

JF&CS

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

◗ **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
◗ **Earl Bales Seniors Club.** 416-395-7881. Walking group, Mondays, 10 a.m.; Casino Woodbine, July 15; High tea big band sing-along, July 22, 2 p.m.; Social bridge, Thursdays, 12:30 p.m.; Balance and co-ordination class, Tuesdays 10 a.m.
◗ **Bernard Betel Centre.** 416-225-2112. July 7, **Warren Green** discusses "Jewish medical resistance during the Holocaust," 10 a.m.; July 9, **Janet Slavin** gives a demonstration of "Moving meditation," 1:30 p.m. Thursdays, July 9-Sept. 3, **David Lipovitch** teaches a course on "Jerusalem: the holy city," 1 p.m.
◗ **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
◗ **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
◗ **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Jull** 416-785-0941.
◗ **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
◗ **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
◗ **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmichaels1@gmail.com
◗ **Beth Tzedec Synagogue.** Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen**, 416-781-3514.
◗ **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
◗ **Beth Sholom**'s seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.
◗ **Sadko Hadzihasanovic** offers a summer art workshop focusing on the development of technique, July 27-31, 9:30 a.m.- 3:30 p.m.
◗ **Leon Soriano** teaches "Painting and mix media," July 14-16, 10 a.m.-4 p.m.
◗ **Kathryn Chelin** teaches "Drawing for the terrified beginner," July 13-17, 9 a.m.-noon.
◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.
◗ Osteo Fit: Safe exercises and education for people with osteoporosis and those at risk of falling, offered every Wednesday, 10:30 a.m. Call ext. 4235.
◗ **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," July 21-23, 10 a.m.-4 p.m.
◗ **Rosalin Krieger** discusses sitcoms of the 1990s, Tuesdays, July 28-Aug. 18, 1-3 p.m.
◗ **Sadko Hadzihasanovic** teaches "Art from nature," Aug. 4-7, 9:30 a.m. - 3:30 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org
◗ *Is it Summer Yet?* Camp photos from the Ontario Jewish Archives, are on display until July 31.
◗ The MNjcc and Montreal's Segal Centre for Performing Arts are sponsoring the 2015 Canadian Jewish Playwriting Competition. The winning play will be performed in a public staged reading. Submission deadline July 2. www.mnjcc.org/2015CJPC

CONTINUED ON NEXT PAGE

◗ **Adam Nayman** discusses the work of filmmakers **Joel** and **Ethan Coen**, Mondays until July 13, 7-9 p.m. July 6, *Fargo*/*A Serious Man*.
◗ Mixed abilities dance event with DJ **Layah Jane**, July 19, 4 p.m. All ages, all bodies welcome. Call ext. 330.
◗ Accessible yoga for people of all abilities. Companions and support people welcome. Six-week session runs July 19-Aug. 30, 1 p.m. Call ext. 521.
◗ Rooftop barbecue, July 15, 5-8 p.m. For tickets, call ext. 0.
◗ Toronto Jewish Film Society presents *Kol Nidre* and *70 Hester Street*, July 19, 4 and 7:30 p.m. Guest speaker is **Bernice Eisenstein.** Box office opens one hour before screening start time.
◗ Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
◗ Summer Supper Club: Social Enterprise Edition: Designed for young adults with developmental disabilities or ASD. Join the JCC for a week of cooking and preparing and selling healthy snacks, July 13-16 or Aug. 10-13, 4-8 p.m. Contact: liviyam@mnjcc.org
◗ From tummies to mummies: Pre- and post-natal fitness classes. Call ext. 567.
◗ Register for Summer Institute for Creative Adults. Singers edition, soprano and alto spots are sold out, tenors and basses needed, July 13-17, 9:30 a.m.-4:30 p.m. Vocal camp for adults, individual, group and master class formats. Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21. Ext. 250.
◗ Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.
◗ Learn to pair beer and cheese with expert **Crystal Luxmore**, July 16, 7 p.m.
◗ Novelist **Nora Gold** discusses "Anti-Israelism on campus," July 30, 7 p.m.
◗ **Suzanne Metz** offers a "Non-traditional life drawing workshop," July 14-16, 9:30 a.m.- 4:30 p.m..
◗ **Dr. Meredith Gillespie** discusses "Understanding anxiety in children," Aug. 19, 7 p.m.
◗ Create heritage ceramic tea sets, Aug. 4-7, 10 a.m.-4 p.m.
◗ **Bill Gladstone** presents "The Jews of Old Toronto," Aug. 13, 7 p.m.
◗ In partnership with the Bernard Betel Centre, the JCC goes to Port Hope to see *Singing in the Rain*, Aug. 25. ■

Kosher turkey bacon has arrived

RANDY FINGRUT
SPECIAL TO THE CJN

Kosher turkey bacon is here in a big way. Not only does it go with so many foods, it is the play-dough of the food world. Thanks to its soft texture and long thin strip shape, it is perfect for wrapping around other foods to create new and interesting dishes.

Turkey bacon is easy to prepare, it can be baked in the oven on parchment paper, cooked in the microwave on paper towels, fried in a pan or barbecued when wrapped around meat or vegetables. Turkey bacon can get quite stiff if cooked too long, so for most dishes, try to cook the bacon strips just shy of stiffness.

My preferred technique for preparing turkey bacon is to bake it in the oven on parchment-covered baking sheets at 400 for 15 minutes. The turkey bacon cooks evenly, there is little smell and it is very easy to clean up. So get with it and find out what turkey bacon has to offer.

Chicken Rumaki

Bring joy to the faces of your guests when you take these babies off the barbecue.

Rumaki
❑ 2 chicken breasts, skinless and boneless
❑ water chestnuts, sliced in half
❑ turkey bacon

Marinade
❑ 1/2 cup soy sauce
❑ 3 tbsp. brown sugar
❑ 3 tbsp. hoisin sauce
❑ 1 tsp. fresh ginger, diced
❑ 1 clove garlic sliced
❑ 4 green onions, finely sliced
toothpicks

Cut chicken into 1-in. pieces. Set out three bowls, one for chicken, one for water chestnuts and one for turkey bacon slices. Put together a piece of chicken and a piece of water chestnut. Carefully roll both pieces in the bacon until tight and secure with two toothpicks on the diagonal.

Combine marinade ingredients and add Rumaki and toss until completely coated.

Marinate from one hour to overnight.

Broil or barbecue over medium heat until evenly browned and bacon is crisp. Turn a number of times to avoid burning. Approximately 10 minutes total cooking time.

Club Salad With Creamy Dressing

Crunchy and delicious!

❑ 1 medium head of romaine lettuce
❑ 1 small head of iceberg lettuce
❑ 1 1/2 cups cooked cubed chicken or turkey
❑ 6 slices cooked turkey bacon, chopped
❑ 1 cup cherry tomatoes, halved
❑ 1/2 large English cucumber, sliced

Wash and dry lettuce, discarding stems and removing any dry or bruised areas. Tear lettuce into bite-sized pieces and combine with remaining ingredients in a large bowl.

Dressing
❑ zest of one lemon
❑ juice of one lemon
❑ 1/8 tsp. garlic powder
❑ 1/2 cup Miracle Whip Light
❑ 1/4 tsp. salt

Combine until smooth and drizzle over the salad. ■

ASK ELLA

Handling family situations

Ella Burakowski
eb@thecjn.ca

Dear Ella,

When I met my husband, I was living on my own and had a promising career. I continued working after we got married. My husband runs a very successful business and after I got pregnant, we both decided we could afford for me to be a stay-at-home mom.

I now have two small children and things have really changed around here.

I feel like a slave, no longer an equal partner in this marriage. I cater to Stan's every need and make sure everyone is well taken care of. What do I get in return? Not a whole lot. Sure, I have a wonderful home, food on the table and a reliable car, but my emotional needs are not being met. Nothing is appreciated, everything is expected. I am unhappy and need to fix this.

It's My Life Too

Dear It's My Life Too

You're already on the right track by having identified that your situation needs fixing. In the past, you were rewarded for a job well done by a weekly pay cheque, which is a monetary acknowledgement of your hard work. Now that your job has changed, you still need the recognition for a job well done. Stay-at-home moms make many sacrifices for their families and often put their own needs last.

Perhaps you are doing your job too well? You've made it very easy for everyone to live their lives comfortably and you ask for nothing in return. But you are not doing anyone any good if you're unhappy.

You and Stan have been able to discuss important matters as equals in the past, so why not now? Often the pressures of daily routines don't allow a lot of time for discussion, but communication is too important to put on the back burner.

You need a plan. Make the necessary arrangements that will give you the time and privacy to have this talk. You need to rein everyone in, including the kids. If you can afford it, hire help. Make a schedule that allows you to have some personal time, as well as time with your husband, even if it's going out to dinner every couple of weeks. If it's not part of a specific schedule, it will be taken over by your everyday routine.

Don't underestimate what your contentment brings to your family. It's possible Stan doesn't realize how you're feeling. Time for him to be clued in.

Dear Ella,

I hate exchanging gifts with my mother-in-law. This woman can tell you what I gave her for any occasion for the past 20 years!

She has this amazing bookkeeping system. She knows who gave what and how much they spent, and she reciprocates with a gift of the same value. How am I supposed to give a gift from my heart if she uses this cold, calculating agenda on every present?

She does the same with phone calls. Last year, she was in the hospital for a week, and she can tell you exactly who called, how many times, who sent flowers or an email.

She's a lovely woman, but this part of her makes me crazy! Should I just come out and tell her how rude and ridiculous she is being?

Gift Tracker

Dear Gift Tracker

Your mother-in-law's bookkeeping system is not so unique. Some people do this without consciously realizing it. There is a definite psychology to giving and receiving.

Usually people give to please the recipient. They are anxious to see the reaction, as it's an acknowledgment that the thought put into your gift is appreciated and it makes you as the giver feel good.

From the recipient's perspective, although she may appreciate and enjoy the gift, she also sees it as an obligation, and therefore she has worked out this system. She thinks she is doing the right thing.

Your mother-in-law has been doing this for years. Don't expect to change her now. This doesn't make her a bad person, only an uncomfortable person to buy for, as she is always calculating worth instead of appreciating the thought and effort.

Don't let her ways change you. Continue giving in the way you are accustomed to. Gift giving is an action that makes you feel good. Giving out of obligation does not have the same rewards.

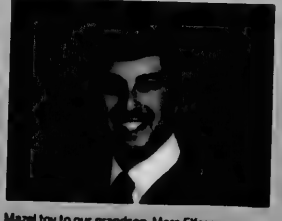
Try to look past this character flaw – it's not worth making waves over. ■

Ella's advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

Family Moments

Mazel tov to Libby & David Garshowitz on celebrating their 60th wedding anniversary, with love from Hartley, Ira, Aliza and spouses, nine grandchildren and great-granddaughter.

Mazel tov to our beautiful granddaughter, Gabrielle Eltassy, on graduating from McGill! With great pride, grandmaman, grandpapa, Nounitte, Mom, Dad, Marc, Samy, Sydney, Mike and Julie.



Mazel tov to our grandson, Marc Eltassy, on graduating from McGill medical school. We are very proud of you! Grandmaman, grandpapa, Nounitte, Mom, Dad and siblings.

Mazel tov Anna & Lou Vandelman, who were married on June 9, 1955. With love from children Michael & Ingrid and grandchildren Zachary and Nicholas.

Happy first birthday Ariyel Rothman. Saba Shlomo Teva is holding him. Celebrating are Abba & Ima Shayle & Noa and brothers Aedden and Orrie.

Email your digital photos along with a description of 25 words or less to shlockman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

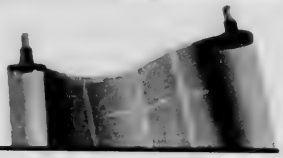
Mazel Tov!

מזל טוב!

Mazel tov to Julie Flegg & Brandon Chernov on their recent engagement. Parents: Felice & Jeffrey Flegg, Renana & Moris Chernov.

Parshah

Balak | Numbers 22:2-25:9



Rabbi Ilan Acoca explains what the king of Moab forgot in his battle against Am Yisrael
Rabbi Baruch Frydman-Kohl says our lack of awareness may constitute sinfulness
Rabbi Catharine Clark wonders whether Balaam was evil, or just self-absorbed

Rabbi Ilan Acoca

The Midrash Rabbah gives a parable about a king who placed guards at the entrance of his palace to protect him from an opposing officer. The officer came and killed the guards, and the king became fearful.

Balak in turn feared the Israelites. He saw what Am Yisrael did to the nation of Sichon and Og, whom Balak paid to protect him from Am Yisrael. Balak knew of the miracles that occurred in Egypt, at the Sea of Reeds and in the desert.

Rav Yaakov Sofer (1870-1939) asks, how then did Balak think he would be able to defeat Am Yisrael? The God who performed all the previous miracles would surely save the Israelites again.

Rav Sofer answers that Balak was a great sorcerer and he saw that Am Yisrael would be defeated by the nation of Moav and Midyan as is written in the book of Judges (3:6). However, Rav Sofer claims, sorcerers cannot see all the future. Balak did not realize that this would happen later in history and not in his time. That's why when Balak invited Balaam to curse the Jewish People, he said, "Perhaps I will be able to strike it and drive it away from the land." (Numbers, 22:6). Balaam was not so convinced he would be able to defeat Am Yisrael, and he was right.

Last summer during Operation Protective Edge, some Orthodox Jews were looking for a wheat field that was sown later in the season, in order to make matzah for the following Pesach. They found a field next to Kibbutz Sufa near the Gaza Strip. Two days after they harvested the wheat, 13 terrorists came out of a tunnel. They had been planning an attack and were going to hide in the giant wheat field. But they were spotted and were killed. Many Jewish lives were saved by the grace of Heaven.

May HaShem continue to protect us. Amen. ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.

Rabbi Baruch Frydman-Kohl

Although the Torah portion is referred to as Balak, the main character is Balaam, a non-Israelite prophet. Although Balak hires Balaam to curse the Israelites, the seer blesses them. Although Balaam refuses to say what God did not tell him, he is considered wicked because he sought to deflect Israel from its mission by attracting the men to ritual prostitutes and polytheistic practices. Although the narrative seems quite fanciful, this section of the Torah refers to the seer named in an archeological inscription found at Deir Alla, Jordan in 1967. Although Balaam was considered an enemy of Israel, his words of blessing are recited when we enter the synagogue to pray. The entire saga and its aftermath are replete with literary reversals.

In one of the reversals, the Torah describes Balaam travelling on a donkey to curse the Israelites. God sends an angel to block Balaam's way. The donkey refuses to continue and the seer repeatedly beats the animal. In this reversal, the man of vision cannot see what even a donkey perceives. Balaam apologizes to the angel, "I have sinned. I did not realize you were standing in the road to oppose me." (Numbers, 22:34).

Why is not seeing a sin? The Torah seeks to teach that there are times when our lack of awareness is the problem. We may deceive ourselves, ignoring what we should have known. Balaam doesn't want to see, so he doesn't notice his problematic path.

One of the most important religious acts is to be aware of ourselves and others, of the world and of the Presence of the Holy. The donkey and the dramatic reversal challenge us to ask what we should be seeing. Do we not see the homeless on our way to work? Are we unaware of the magnitude of the refugee crisis in Syria? Do we choose not to see, because noticing would cause us discomfort or demand our engagement? Will we be Balaam or the donkey? ■

Rabbi Baruch Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.

Rabbi Catharine Clark

In Parshat Balak, Balaam hires himself out to curse the Israelites, a dubious task that God nevertheless tells him to undertake. Balaam saddles his donkey, but before he gets very far, God changes His mind and sends an angel to block Balaam's way.

Only the donkey, however, can see this adversary. As the donkey swerves and stalls to avoid the divine roadblock that Balaam cannot see, Balaam becomes furious and hits his donkey. Here the story takes a weird turn. The donkey talks back, objecting to Balaam's beatings. Balaam then has something to say himself, "You have made a mockery of me! If I had a sword with me, I would kill you."

What a strange way to respond to a talking donkey! Balaam has just encountered one of the 10 miracles God created at twilight just before the first Shabbat, but his response is all about himself. "You have made a mockery of *me*. If *I* had a sword with *me*, *I* would kill you." Where is Balaam's wonder?

Rabbeinu Bachya is similarly unimpressed with Balaam's response. He says Balaam is so focused on the wicked project of cursing the Israelites that he ignores one of God's miracles. Rabbeinu Bachya sees Balaam as entirely evil.

There is more to the story, however. As Jacob Milgrom points out, while the talking donkey folk tale portrays Balaam as a bad guy, other sources in the parshah take a different view. Balaam is introduced as someone committed to the will of God. Balaam affirms at the beginning and end of the parshah that he can say and do only the will of God.

Perhaps Balaam is not so much evil as entirely self-absorbed. He has a task, and he's going to do it. Should a miraculous talking donkey interrupt, Balaam will nevertheless remain laser-focused on himself. May we never be like Balaam, so intent on ourselves that we miss God's wonders. ■

Rabbi Catharine Clark is spiritual leader of Congregation Or Shalom in London, Ont.

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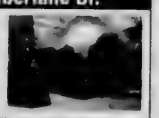

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Fringe play tells story of exiled Russian Jewish poet

JODIE SHUPAC
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Playwright Rafi Aaron

When Toronto poet Rafi Aaron first read the poetry of 20th century Russian Jewish poet Osip Mandelstam, he was transfixed – both by the content, which Aaron described as "intriguing, complicated, something you could go back to and keep seeing more," and by Mandelstam's life story.

Aaron's fascination with Mandelstam, who spent several years in internal exile in the Soviet Union for writing a poem satirizing Stalin and was later re-arrested and died in a labour camp, led him to write the play *Mandelshtam*, (spelling intentional) which premiered at the Toronto Fringe Festival July 1.

Directed by Jenifer Capraru, *Mandelshtam*, Aaron's first play, recounts Stalin's persecution of Mandelstam and explores the latter's relationship with his wife Nadezhda.

It will be performed at the Anshei Minsk Synagogue in Kensington Market.

The play is based on a book of prose poetry Aaron published in 2006 about the couple's experiences called *Surviving the Censor – The Unspoken Words of Osip Mandelstam*.

The book was the 2007 winner of the Stan and Helen Vine Canadian Jewish Book Award for poetry.

"The book has four characters – Mandelstam, Nadezhda, an anonymous voice from the labour camp and a researcher who's trying to piece it all together – relaying through monologue what happened. I started wondering what would happen if they could actually talk [to each other]," Aaron, who's written three other books of poetry, said. "I'd never written dialogue, but at some point I took a stab at it and got very good feedback from people in the theatre world. And one thing led to another."

He adapted the play so that the cast of four characters includes a friend of Mandelstam who may or may not be an informer and the famous Russian poet Anna Akhmatova, a close friend of Mendelstam who is also persecuted.

Aaron, who was raised in Ottawa, studied Judaic Studies at York University and spent a decade living in Israel, underwent a process of intensive research on the poet and his wife for *Surviving the Censor*, including traveling to Russia as a guest of the Canadian government to meet with Mandelstam scholars.

However, he said, "as soon as I learned all the dates and facts, I tried to forget them. What I tried to do was pass on the feelings of what it must have felt like for them. The dates were used as postmarks along the way, but my purpose was to translate history into art."

Mandelshtam reflects this, Aaron said, as it attempts "to get away from the historical narrative and....emphasize how, as Stalin was tightening the noose around [the couple's] necks, it was affecting their relationship."

The play begins with Mandelstam's initial arrest in 1934 and covers the roughly five-and-a-half year period that followed, in which he returned from exile and was re-arrested.

Both Mandelstam and Nadezhda, who became famous in her own right after publishing a memoir in the 1970s exposing treatment of the intelligentsia under Stalin, were unique figures, Aaron stressed.

Mandelstam broke the mould insofar as most artists under Stalin either kept silent or became "state-controlled puppets," and Nadezhda for memorizing everything her husband wrote in an attempt to ensure its survival.

Aaron chose the historic Anshei Minsk, which was founded by Jewish immigrants from Belarus, after discovering it on a Heritage Toronto walking tour.

"I researched it and found out its architecture dates back to the same period as the play is set," he recalled.

Further, he saw a link between the censorship of Mandelstam's words and the shul, once a target of arson.

More broadly, the message the play conveys about speaking out in the face of adversity is topical, he said, given recent Canadian events of people staying silent at the CBC and cases of bullying in schools. "[Mandelstam] is a man who spoke out because he couldn't stand what was going on around him. He knew the consequences would be dire, but he had no choice." ■

Mandelshtam will be performed at the Anshei Minsk Synagogue, 10 St. Andrew St. Toronto. www.fringetoronto.com. 416-966-1062

THE CANADIAN JEWISH NEWS
JULY 2, 2015

Rabbi Hayim Herring: groups can shape their futures

SHERI SHEFA
sshefa@thecjn.ca

Rabbi Hayim Herring, an author, presenter and Jewish community professional consultant based in Minnesota's Twin Cities, has built a reputation as a visionary who can help bring Jewish institutions into the future.

As a former congregational rabbi, senior federation executive and executive director at a national Jewish foundation, Rabbi Herring is called upon by Jewish groups to provide insight and foresight into new methods in strategic planning, and to help them attract leaders who can appeal to the next generation of Jews.

Rabbi Herring is the author of more than 40 scholarly articles and studies about the contemporary American Jewish community, as well as books including *Tomorrow's Synagogue Today: Creating Vibrant Centers of Jewish Life*, and *Keeping the Faith in Rabbis: A Community Conversation about Rabbinical Education*.

Rabbi Herring spoke to *The CJN* about a new book he's working on, as well as some of the challenges facing Jewish leadership today.

You describe yourself as a "non-profit organizational futurist." What does that mean and what expertise do you offer to those who seek you out?

One of the most essential skills for non-profits, congregations, Jewish organizations in the 21st century is having an entrepreneurial mindset. It's very easy to tell congregations or organizations to be nimble, but that's a challenge when you're running one day-to-day. I work with people around that issue. Related to that is, instead of waiting to react to the future, I help them peer further ahead on their own by working in groups on some methodologies that I'm trained in and experiences that I've had.

My question is, do you always want to be playing defence or catch-up? There are things that are out of our control, but to the extent that you can control them, wouldn't you rather shape your own future than have someone shape it for you?

I still do some of the basics that have not gone away – collaboration, engaging volunteers, especially now when you have four and soon to be five generations of people alive at one time. You can't use a scattershot strategy to engage volunteers.

You have to customize it for each generation. So collaboration, volunteer engagement, strategic planning, I do all those things.

You're working on a new book, *Game Over, Game On* (working title). Can you tell me about it?

Part of my own professional and personal growth has been collaborating with people from outside of the Jewish community. In Minnesota, we have a lot of Lutherans. Lutherans and Jews share lots of commonalities. [Each has] established congregations and organizations that are struggling by and large with involvement, and a whole host of newer organizations and congregations have developed over the past decade.

What I'm looking at, with a Protestant professor at Luther's Theological Seminary locally, is what happens when established organizations and congregations try to embrace a new kind of social network thinking – more autonomy, self-direction, democratization. What happens when the established embraces the new? And what happens when the new becomes five to 10 years old and reaches what we would call early maturation? Do they become something of what they tried not to become? Are they something different? And where is the shared learning? Is there shared learning? I don't know – we'll find out. Between the old embracing the new and the new as it matures, I think we kind of need each other in the end.

Rabbi Hayim Herring

> *People want community but they don't need institutions in the same way that they used to*

What are the biggest challenges facing contemporary Jewish life in North America for the generations to come?

I would call it disintermediation between the individual and organizations... meaning, I don't need the institution or congregation to mediate between my values and the impact that I hope to have on my community. So people want community, but they don't need institutions in the same way that they used to.

In other words, in the past, if you or I wanted to do some good in the world, we would find a congregation or Jewish organization or other non-profit. We would get on a committee, roll up our sleeves, attend meetings, do some work according to the organizational agenda that aligns with our values, maybe work our way up the ladder of leadership and assume some volunteer leadership position.

Today, here is the question that we face. If I can pick my own cause, mobilize people around it, do my own fundraising and marketing and see direct impact relatively soon, why do I have to pay to sit on a committee where incremental work will get done and I might be able to make some sort of difference five to 10 years down the road.

Leaders need to rethink what is it that my community, organization, congregation needs? What is its purpose now, today, given that many of the things it used to do can be done by individuals? How do I now apply yesterday's thinking and behaviour to today's reality, which will be different from tomorrow's?

Are there any similarities between the American and Canadian Jewish communities in this regard?

Some similarities are apparent, but my impression... is that the broader culture in Canada is so vastly different than America's, and Jewish communities are just microcosms of their broader cultures, that the Jewish communities work differently as well...

What can we in the United States learn from Canada and put into practice in terms of our community that can keep us from melting down and working better together? We are just a border away... but it's like being a world away. We talk about being a global community. Can we work a little bit more closely with our neighbours? ■

This interview has been edited and condensed for style and clarity.

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Lincoln and the Jews

Backstory

ALLAN LEVINE
SPECIAL TO THE CJN

April 15 marked the 150th anniversary of the assassination of Abraham Lincoln, consistently rated as one of the top three U.S. presidents – and rightly so. Lincoln preserved the Union during the Civil War and abolished slavery. He was deserving of all the accolades bestowed upon him including the imposing statue, the focus of the grand Lincoln memorial in Washington, D.C.

Lincoln, somewhat strange (as he himself conceded) and peculiar-looking, was not without his flaws. He freed the slaves, yet very much a product of 19th-century thinking, he did not believe in the equality of the races.

At the same time, Lincoln had an enlightened attitude about Jews, especially for that era.

As Benjamin Shapell, the founder of the Shapell Manuscript Foundation and co-author with American historian Jonathan Sarna of the new illustrated book, *Lincoln and the Jews*, puts it: "He represented Jews, befriended Jews, admired Jews, commissioned Jews, defended Jews, pardoned Jews, consulted with Jews, and extended rights to Jews."

In 1809, the year Lincoln was born, there were only 3,000 Jews in the United States. At his death in 1865, that number had increased to about 150,000, mainly emigrants from Great Britain and German states. It would take until the latter part of the 19th and early years of the 20th centuries and the mass migration of east European Jews before there was a true Jewish presence in America. Still, from the start, prejudice and discrimination against Jews existed despite their small number.

While Lincoln, who spent his early years in rural towns in Kentucky and Illinois, likely did not encounter a Jew until he was an adult, he came to know and befriend several. One of his closest confidants was Abraham Jonas, a fellow-lawyer and legislator.

Born in England in 1801, 'Abe' Jonas had immigrated to the United States in 1819, and together with his brother Joseph, had founded Congregation Bene Israel, "the oldest synagogue west of the Alleghenies" in Cincinnati. Though Jonas' parents were Orthodox, he was not observant. "He delivered speeches on the Jewish Sabbath, ate non-kosher foods, and on at least one occasion in 1854, dined openly with Abraham Lincoln and others at an 'oyster saloon,'" Shapell and Sarna write. Most notably, Jonas was an astute politician and played a key role as an adviser in Lincoln's presidential campaign of 1860. In February of that year, some months before the election, Lincoln wrote to Jonas that: "You are one of my most valued friends."

Another Jew Lincoln admired was his podiatrist, Dr. Issachar Zacharie. The same day that Lincoln signed the preliminary draft of the emancipation proclamation abolishing slavery, he also took the time to compose a reference letter for his friend. "Dr. Zacharie has operated on my feet with great success, and considerable addition to my comfort," the president wrote. During the war, the talented and trusted Dr. Zacharie was sent on a secret peace mission in the south. While in Louisiana, the well-connected foot doctor learned about Confederate military strategy and troop strength, information that he passed on to Lincoln.

Apart from being the first president to appoint Jewish chaplains and seven Jewish generals, Lincoln's most important decision involving Jews was to cancel Gen. Ulysses Grant's notorious edict of 1862, which expelled all Jews from Kentucky, Tennessee and Mississippi on the pretext that Jews "as a class" had violated the Union's trade regulations.

On scant evidence, Grant had determined that Jews were illegally selling southern cotton (despite the war, the trade continued, but it was regulated by the army). After Lincoln was besieged by telegrams from Jewish leaders and then met a group at the White House in early 1863, he revoked the order. "I do not like to hear a class or nationality condemned on account of a few sinners," Lincoln declared.

An avid student of the Bible, Lincoln dreamed of visiting the Holy Land. According to his wife, Mary, the president spoke of travelling to Jerusalem in the carriage ride to Ford's Theatre on the fateful evening of April 14, 1865. As they sat down in their box for a performance of *Our American Cousin*, Lincoln said softly to Mary, "how I should like to visit Jerusalem." He never did. ■

Historian Allan Levine's most recent book is Toronto: Biography of a City.

OBITUARIES AND RELATED NOTICES

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Inside

Jewish athletes prepare for Pan Am Games

Sisters Anjelika and Victoria Reznik are in rhythm. **PAGE 26**

Runner Sasha Gollish is ready for the big stage. **PAGE 30**

Windsor shul seeks $100,000 for roof repairs

Shaar Hashomayim, the city's most prominent synagogue, reaches out for help. **PAGE 13**

NO ISSUE

The CJN will not publish this week.

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:42 p.m.	9:55 p.m.
Montreal	8:25 p.m.	9:39 p.m.
Ottawa	8:33 p.m.	9:47 p.m.
Toronto	8:41 p.m.	9:53 p.m.
Winnipeg	9:18 p.m.	10:41 p.m.
Calgary	9:31 p.m.	10:58 p.m.
Vancouver	8:58 p.m.	10:21 p.m.

Saul Bellow changed my life

On the 100th anniversary of the great novelist's birth in Lachine, Que., author Curt Leviant celebrates the generous spirit of a literary legend. **PAGE 8**

A synagogue behind bars

Imagining what life must have been like for Jewish inmates of Eastern State Penitentiary. **PAGE 7**

Shmuley Boteach is fighting BDS

'America's Rabbi' explains the importance of defending Israel on university campuses. **PAGE 38**

Film revisits dark chapter in Winnipeg

World to Come probes rabbinic child abuse scandal that rocked city in '80s and '90s. **PAGE 29**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
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Orthodox group uses Mexicans to protest Pride, and WWII hero dies

They were standing in for yeshiva boys

An Orthodox Jewish group hired Mexican labourers to protest for them at New York's Gay Pride parade June 28. A reporter for the *New York Times* saw the group picketing for the Jewish Political Action Committee (JPAC), a fringe chassidic group in Brooklyn. The hired protesters wore tzitzit and held up signs protesting homosexuality and same-sex marriage, which was upheld by the U.S. Supreme Court June 26. JPAC member Heshie Freed said the men filled in for "yeshiva boys" who were kept away because of "what they would see at the parade."

Winton saved children from Nazis

Sir Nicholas Winton, the Englishman who organized the Kindertransport that rescued 669 children from Nazi-occupied Czechoslovakia, died July 2 at 106. Winton was a 29-year-old stockbroker when he arrived in Prague in December 1938. He was

Nicholas Winton

planning to go on a holiday to Switzerland, but changed his plans when he heard about the refugee crisis in Czechoslovakia, which had just been occupied by the Nazis. Over the next nine months, he organized eight trains that carried children, the vast majority Jewish, to safety in Britain. His heroism was unknown until the 1980s, when his wife found evidence of the rescues. That led to a reunion with some of the children and a documentary.

Weiss quits RCA in protest

Rabbi Avi Weiss said he's quitting the Rabbinical Council of America to protest its failure to admit rabbis whose sole ordination is from the rabbinical school he founded. The RCA, the main association of U.S. modern Orthodox rabbis, has yet to grant membership to rabbis with smichah exclusively from Yeshivat Chovevei Torah in New York. Rabbi Weiss has been a frequent critic of the RCA, most recently for centralizing control of Orthodox conversions in America. He established his yeshiva in 2000 as an alternative to Yeshiva University's seminary. Chovevei Torah ordains a handful of rabbis each year. After its graduates failed to gain membership in the RCA, he co-founded an alternative group, the International Rabbinic Fellowship. ■

Inside today's edition

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Gematria

5

The number of years extended by the Israeli Chief Rabbinate to Rabbi Shlomo Riskin's term as chief rabbi of Efrat, a post he's held since 1983. Rabbi Riskin, a critic of Israel's conversion process, turned 75 last month and would have been forced to retire without the extension, which is usually automatic. In granting the extension, the Chief Rabbinate noted it disagreed with some of his halachic opinions.

2,000

The age in years of a mikvah found by a family underneath their home in the Ein Kerem area of Jerusalem. See picture on p. 6.

Quotable

The sole intention of the BDS movement is the economic destruction of the State of Israel.

— Rabbi Shmuley Boteach. More on p. 38.

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Letters to the Editor

No plans for Jewish library

In your article about the smaller Sherman campus of the Bathurst Jewish Community Centre(June 18), there was no mention of plans to restore the Jewish Public Library which used to be at 4600 Bathurst St. If you go there today, you will find only the Frank and Anita Holocaust Resource Collection. When I asked the librarian what happened to the rest of 50,000 books about Jewish religion, culture and history, she said they are sitting in storage somewhere waiting for a new library to be built.

An outdated website claims this library still exists at 4600 Bathurst St. It is time to restore it.

Maxanne Ezer
Toronto

Two views on intermarriage

Over the last few issues of *The CJN*, there has been a lot of discussion about intermarriage. Many of the opinions expressed did not have an issue with intermarriage, nor do they see it as a threat to Jewish continuity.

It would seem then that our greatest challenge is not intermarriage itself, but even recognizing that intermarriage is a challenge to begin with.

Jason Helfenbaum
Toronto

Letter-writer Leon Elmaleh ("Marrying within the faith," May 21) takes a sadly parochial and even racialized view of Jewish affairs. Demonizing intermarriage is an easy polemic. Intermarriage brings many fine, dedicated people into engagement with Jewry and Jewish faith.

Speaking personally, I am proud of all of the non-Jews in my family history, beginning with my Christian great-grandfather in Victorian England who made the dramatic choice to make common cause with the Jewish People and bring Judaism into his life by becoming the husband of a Jewish wife and a father to seven Jewish children.

While we all know about Jews who have "married out," when we harp on intermarriage as a generic evil, we show callous and needless disrespect to all the non-Jews who have "married in" and become the mainstays of Jewish life in their homes and communities. Do we really want to do that? Is there a reader of *The CJN* who does not know of a convert to Judaism who has become the backbone of Jewish commitment in his or her family?

Marry Jewish by all means, if that's where life takes you. But remember the story of Ruth, which has an instructive message for every Jewish era.

Jews do not missionize to non-Jews, but the Jewish door can be found and opened. The "stranger" may enter and find welcome.

If Judaism and Jewishness are going to disappear, they'll disappear due to a lack of interest on the part of both born-Jews married to other born-Jews and Jews-by-birth who make no effort to bring a non-Jewish marital partner into meaningful contact with the Jewish experience.

Stu Wooley
(ex-Montrealer and Kingstonian)
Columbia, S.C.

Harper and the Jewish vote

Michael Taube takes comfort in the fact that recent voting patterns in Canada and Europe among Jews support his small "c" conservative political philosophy ("Canadian Jews shift right, American Jews tilt left," June 25).

It's a sad commentary on Canadian Jews that Prime Minister Stephen Harper's support for Israel is enough to persuade us to overlook the character of his leadership.

This is without a doubt the most relentlessly partisan government in my lifetime, the government that most blatantly disrespects democracy, democratic procedure and rudimentary fairness. It is secretive, mean-spirited and has sent a chill of fear through the civil service, which it does not hesitate to denigrate at every opportunity.

It is not enough for me that Harper supports Israel. He and his government are bad for Canada. That has to matter to us as Jews.

Zav Levinson
Montreal

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number*

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RABBI·2·RABBI

The crucial work of adult education

Learning is just as important as attending services and social justice, and people are looking for more opportunities to engage with Jewish texts and ideas

RABBI AVI FINEGOLD
FOUNDER, THE JEWISH LEARNING LIBRARY, MONTREAL

RABBI PHILIP SCHEIM
BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION, TORONTO

Rabbi Finegold: I would like to continue the discussion from our last column about politics and the pulpit. Are there other topics that you think congregational rabbis should stay away from?

To put it another way, aside from ideas such as law, liturgy and spirituality, are there things that you find yourself particularly suited for in the rabbinate? Are there skills that you think people expect you to have, but are really beyond the training you received in seminary?

I for one always find myself explaining that I am an "ideas guy," and that I like to focus on the "big picture." Still, I know quite well that administrative skills are an essential component of the modern rabbinate, despite there not being a section of the *Shulchan Aruch* devoted to board management.

Rabbi Scheim: Last month, at a Rabbinical Assembly seminar, the American magazine editor Leon Wieseltier spoke compellingly of what rabbis need to address in their sermons. His answer could be summarized in one word: Torah.

Wieseltier bemoaned the prevailing tendency of rabbis to echo the editorial pages of their newspaper of choice, to focus on the issues-du-jour, rather than use their public-speaking opportunities to teach Torah. Other than a very brief allusion to a current event – unless, of course, the world, Jewish or otherwise, is facing a cataclysmic crisis, which would demand a more extensive discussion – I would agree with Wieseltier that the weekly Torah reading, the Jewish calendar, Jewish practice and tradition should be our pulpit focus.

People don't need us for news or sports commentary, for which there are far better informed sources of information than the rabbi.

Thus, I would categorize myself as "old school." I feel that our seminaries should focus on teaching us Torah, transforming us into the best transmitters of our tradition that we can be. Many of the other skills that we use in the rabbinate, from fundraising to counselling, rely as much on instinct and personality as they would on professional skills courses.

Yes, those skills should be taught, but the overwhelming emphasis of rabbinical training should remain in the realm of Torah.

Rabbi Finegold: I agree, and it is for this reason that I focus my work on adult education.

I feel that there are many very qualified rabbis preaching from the pulpit, counseling individuals and performing lifecycle events. Sadly, there are not as many who are involved in serious adult learning and teaching. Filling that void is what I hope to accomplish at the Jewish Learning Lab, an adult education effort that I've been creating.

The analogy I have been using is that many professions have continuing education credits as a requirement for their continued competence, and we should require the same of our congregants. We should see Jewish continued learning as a fundamental part of one's religious life, equal to and alongside attending services and social justice.

Pirkei Avot equates these three aspects of Jewish life when it speaks of Torah, avodah (worship) and gemilut chasadim (acts of kindness), and we should, too. In my experience, people actually crave this kind of learning and are looking for more opportunities to engage with Jewish texts and ideas.

We should leave the punditry to pundits and focus on the thing which sets us apart as leaders. And that is, as you rightly say, Torah.

Rabbi Scheim: Clearly there is no daylight between us on this.

Serious adult learning has to be prioritized in the Jewish world. We impose educational standards on bar and bat mitzvah kids, but place few learning expectations on their parents, or on synagogue or community leaders.

We have a long distance to travel in order to achieve widespread Hebrew literacy in the greater adult Jewish world. We rabbis need to do much more to further this goal, and I commend your pioneering role in this effort. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave W., Ste 218, Concord, Ont L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjninfo@gmail.com
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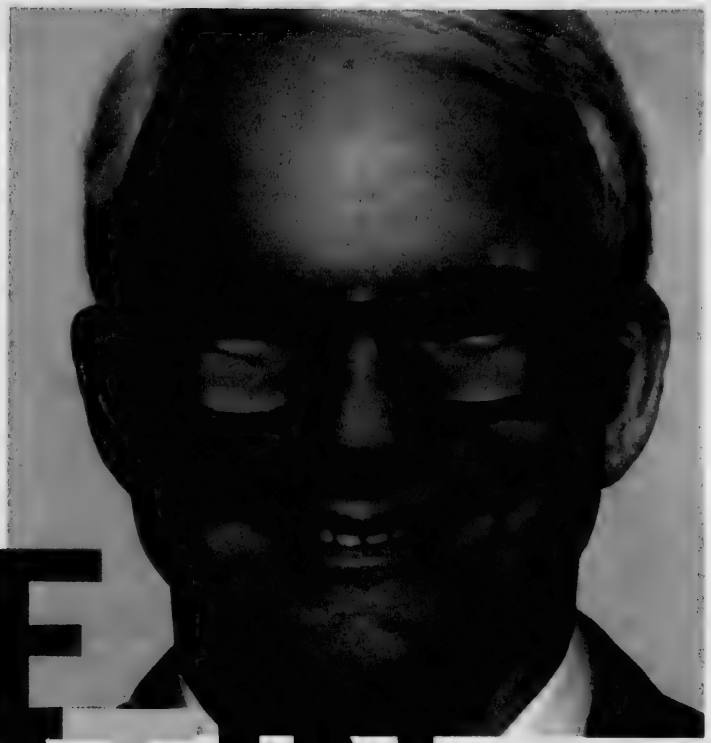

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SeeJN | Honours for Cotler

Retiring MP Irwin Cotler, centre, was inducted into Côte St. Luc's Human Rights Walkway. At the plaque unveiling, held indoors because of rain, he is surrounded by Côte St. Luc Mayor Anthony Housefather, fourth from right, and the council, and D'Arcy McGee MNA David Birnbaum, second from left.

SeeJN | A stunning discovery

ASSAF PERETZ/ISRAEL ANTIQUITIES AUTHORITY/ISRAEL SUN PHOTO

A 2,000-year-old mikvah was discovered below a living room floor during renovations carried out in a private home in the picturesque neighbourhood of Ein Kerem in Jerusalem. The owners of the house were awarded a certificate on July 1 by the Israel Antiquities Authority for exhibiting good citizenship in reporting the discovery to authorities.

From Yoni's Desk

Michael Oren's polarizing words

In the weeks leading up to the release of his new book, *Ally: My Journey Across the American-Israeli Divide*, Michael Oren, the former Israeli ambassador to the United States and current member of Knesset, penned three essays for leading American publications, all of which offered pointed critiques of U.S. President Barack Obama. The response has been polarizing, to say the least.

The controversy began June 16, when the *Wall Street Journal* published an article by Oren under the headline "How Obama abandoned Israel" (even though Oren never explicitly states in the piece that the American president has in fact "abandoned" the Jewish state). Instead, Oren argues that Obama has ditched what he calls two key elements of the U.S.-Israeli relationship – the principles of "no daylight" and "no surprises" – and made deliberate mistakes in his relationship with Israeli Prime Minister Benjamin Netanyahu.

Three days later, another Oren essay appeared in the *Los Angeles Times*, titled "Why Obama is wrong about Iran being 'rational' on nukes." Here, Oren documents the ever-expanding rift between Israel and the Obama administration over Iran's nuclear ambitions. Obama, Oren writes, seems convinced that the ayatollahs are rational, noting that the U.S. president recently told *Atlantic* writer Jeffrey Goldberg: "The fact that you are anti-Semitic, or racist, doesn't preclude you from being interested in survival."

On the same day, a third Oren piece, "How Obama Opened his Heart to the 'Muslim World,'" was published by *Foreign Policy*. The author recounts how, in the early days of his ambassadorship, he sought to study the U.S. president – an exercise Oren dubbed "Obama 101." When it comes to the Muslim world, Oren writes, Obama's approach – on issues ranging from Palestinian statehood, to Israeli settlements, and the Syrian conflict – is nothing short of "revolutionary."

As for why Obama chose that path, Oren suggests it has something to do with the president's studies at liberal institutions such as Harvard and the University of Chicago, places where he would have been influenced by the work of Edward Said, who argued in favour of engagement with the "Islamic world." Oren also suggests Obama has been motivated by the memory of the two Muslim men who abandoned him and his mother. "I could also speculate how that child's abandonment by those men could lead him, many years later, to seek acceptance by their co-religionists," Oren writes.

In these essays and other recent media appearances, including a sparring match with former U.S. ambassador to Israel Martin Indyk on *CNN*, Oren comes across as many things: a champion and defender of Israel, a fierce critic of Obama and his administration, an amateur psychologist, as well as angry and perhaps even insecure. He has been widely accused in recent weeks of sowing divisions between American and Israeli Jews, as well as goading Jews in the mainstream media.

Some have suggested that Oren has adopted an aggressive public persona in order to sell books. Indeed, a number of commentators have pointed out that Oren is more supportive of Obama in *Ally* than his recent essays might indicate. But that's mere conjecture. And speculating about the motivations of allies, after all, can get you into hot water rather quickly. ■ — YONI

ESSAY

Finding a Jewish oasis behind walls of stone

Robert Hirschfield

I turned down the long alleyway at Cell Block 7, where the prisoners' exercise yards used to be before the Alfred W Fleisher Memorial Synagogue opened its doors in 1924. Passing the rows of peeling, decomposing cells, many with the eerie skylight that used to be called "the eye of God," their desolation leeched into you like a bad smell.

Eastern State Penitentiary in Philadelphia's Fairmount District, opened in 1829 on the principle of instilling penitence in the convict by means of a solitude so strict no communication with other convicts was permitted. Even when they were led out of their cells, the prisoners had to have their heads hooded.

Charles Dickens, who visited Eastern State in 1842, roughly seven decades before its draconian social experiment was abandoned, and a more socialized routine introduced, would write: "I hold this slow and daily tampering with the mysteries of the brain to be immeasurably worse than any torture of the body."

Pushing open the plain wooden door of the synagogue, whose restoration began in April 2008 and finished a year later (Eastern State closed its doors in 1971 and was transformed over time into a historic museum), I found myself standing before the empty Ark, the upraised table where the Torah was read, the wall-hugging benches that were once alive with the conversational and sacral sounds of captive men. I longed for diaries to tell me how the first generations of Jewish convicts dealt with the affliction of unbroken silence.

There were never very many Jewish prisoners at Eastern State. By 1924, there were just 30 out of an inmate population of nearly 1,400. The number spiked at 80 in 1940 as the Great Depression drove handfuls of Philadelphia Jews into organized crime.

An alley in the prison leading to the synagogue. ROBERT HIRSCHFIELD PHOTO

One of those Jews was Morris (The Rabbi) Bolber, whose eyes on the intake form were described correctly as "trouty," and who was sentenced to life in 1942 for heading a murder ring that saw Philadelphia housewives poison their husbands to collect their insurance money. I learned that Bolber was a student of Kabbalah in Russia, and a failed grocer in Philadelphia. He entered organized crime as one enters a thriving business. To keep his head above water, we are told in the book *Philadelphia Organized Crime In The 1920s and 1930s* by Anne Margaret Anderson and John J. Binder that he had practised faith healing, instructing clients to "hold an egg under one's arm for nine days for good luck." At what point, I wondered, was murder seen as the better option?

Bolber joined the prison congregation, and was befriended by one of the synagogue's most loyal volunteers, Joseph Paull, a butcher, whose devotion to the prisoners, Jews and non-Jews alike, extended to his buying tickets to Atlantic City for paroled inmates so they could lose their "prison pallor" before starting work outside Eastern State's fearsome walls.

Long before the synagogue opened, as far back as 1845, the Philadelphia Jewish community – worried about the vulnerability of Jews at Eastern State, whose corridors rang with the Christian prayers and the preachings of churchmen, – sent in their clergy and members of the community to keep Jewish prisoners from being picked off by proselytizers.

Watching the synagogue video in the exhibit hall, I was struck by the resemblance of Rabbi Martin Rubenstein, the last rabbi to serve the inmates (he began officiating at Fleisher in the mid-'60s), to the legendary theologian Rabbi Abraham Joshua Heschel. He had Rabbi Heschel's snowy spade beard, as well as his concern for those banished to the margins by society.

"We were the only religious group that never had a guard present during their services. They relied upon our word that we would keep order."

Corned beef, roast beef, lox, white fish, were brought in for the Jewish prisoners. "Food they don't serve at Eastern State," Rabbi Rubenstein noted dryly.

I had wondered about the closet-sized area with the wooden shelf in back of the synagogue. The prisoners were unlikely to need an area to store their hats, coats, valuables. A woman obviously from another faith surmised, "That must have been where the priests heard confession." The young prison guide set us straight: "It was where food was laid out."

A steady stream of visitors wandered in and out of the long room, often after visiting the prison's main attraction in Cell Block 8: Al Capone's residence for eight months in 1929. I myself was drawn there as if to a point of light. Unlike the nakedness of the other cells, Capone's is the only one that is furnished: a rug, a lamp, a desk, a plant. The bootlegger, a sign informs us, was able to purchase his share of domestic comforts, to remain a somebody in this colony of nobodies.

Capone's cell extols the time-honoured American obsessions with celebrity and acquisition. The synagogue honours the Jewish obsession with community.

Touching the Torah table with its sign that says "DO NOT TOUCH", I recalled the suppressed horror I felt as a boy when my mother told me she used to correspond with a Jewish prisoner somewhere in America. The Jewish culture I was raised in was so resolutely law abiding that the very term "Jewish prisoner" was ungraspable. Her revelation made my mother almost seem exotic. A woman in contact with the most foreign of foreign lands. A land like Eastern State. Only probably not quite as harrowing. ■

Robert Hirschfield is a New York based writer.

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THE CANADIAN JEWISH NEWS
JULY 9, 2015

How Saul Bellow's gift changed my life

One writer recounts a time when the legendary Montreal-born author helped launch his literary career

CURT LEVIANT
SPECIAL TO THE CJN

Saul Bellow is probably the most renowned American writer of the second half of the 20th century. He was born in 1915 Lachine, Que., on the outskirts of Montreal where his first language was Yiddish. "It was like a shtetl," Bellow told me, "just like all other shtetls in Eastern Europe, with all its pluses and minuses." Bellow later moved to the United States and spent most of his life in Chicago, teaching at the University of Chicago's distinguished Committee on Social Thought.

His first novel, *Dangling Man*, was published in 1944, and he continued publishing novels until his ninth decade. He won the National Book Award three times (1964, 1965, 1971) and the Pulitzer Prize and the Nobel Prize in 1976. In 1988 Bellow was awarded the National Medal of the Arts. He died in 2005 at 89.

Bellow's connection with his Jewishness is strong. Most of the protagonists of his novels are Jews, and he is the author of a marvellous non-fiction work, *To Jerusalem and Back*. Besides speaking and reading Yiddish, Bellow got the basic Hebrew religious education that youngsters growing up in and around Montreal got in the 1920s. His fluency in Yiddish paved the way for Isaac Bashevis Singer's first success on the American scene. It was Bellow who translated Singer's classic story *Gimpl the Fool* into English, which was published in the prestigious literary quarterly, *The Partisan Review*.

Although this story catapulted Singer to fame, Singer didn't like the fact that the translator was more famous than the author, and so this was the last time that Bellow would translate any of Singer's works. As far as I know, this is the only time in literary history that one future Nobel laureate translated another future Nobel laureate.

It was Yiddish that was the passport to our acquaintance. When I was a graduate student Bellow gave a talk at Columbia University that I eagerly attended, for I had never before seen in person my favourite American author. By that time I had already published my first book, a collection of Sholom Aleichem stories that I had translated. At the end of Bellow's talk I went up to him, introduced myself, and after a couple of questions, told him about the Sholom Aleichem volume. Seeing that his eyes lit up at the mention of the great humourist I said that if he'd like to read it I would gladly send him a copy.

Saul Bellow, left, signs Curt Leviant's copy of *Dangling Man* COURTESY OF CURT LEVIANT

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I sent the book out the next day and about 10 days later I got a short, hand-written note from Bellow thanking me for the book and stating that he was enjoying the stories very much.

In the spring of 1976 my first novel, *The Yemenite Girl*, was accepted and publication was set for the next spring. It is a story about Ezra Shultish, a middle-aged, European-born professor of Hebrew at a small New York college who had written the definitive book on the style of the Israel Nobel laureate, Yehiel Bar-Nun. Shultish adores a short story, *The Yemenite Girl*, by Bar-Nun and goes to Israel in the hope of meeting the old master and getting a tape recording of the story.

I had written to a few writers for a blurb, or comment, that would introduce an unknown writer to the public. Then I had an idea: write a note to Saul Bellow and ask him if he would read the manuscript and, if he liked it, to write a comment. It was a chancy thing to do. Why should one of the most famous writers in America who had just won the Pulitzer Prize take the time to read a manuscript by someone he didn't know and, moreover, write a comment for it? He was probably inundated by dozens of such requests from established writers.

> *His fluency in Yiddish paved the way for Isaac Bashevis Singer's first success on the American scene.*

But on the other hand what did I have to lose? He could always say no. (As did Robert Penn Warren on his famous printed postcard with the rubric: "I don't provide comments" checked off.) But if I didn't write to Bellow I would never get the word – Yes!

So I sent off my letter, mentioning my Sholom Aleichem volume to which he responded with a lovely handwritten note. After about four days I anxiously awaited the mailman. On the fifth or sixth day a letter came: "Yes, do send me the manuscript of your novel," Bellow wrote.

CONTINUED ON NEXT PAGE

SAUL
BELLOW
acclaims*
The Yemenite Girl
A NOVEL BY
CURT LEVIANT
* "I read THE YEMENITE GIRL straight through without a stop. I don't often read so quickly and with so much interest. I enjoyed every turn of the story...THE YEMENITE GIRL is done with great tact, feeling, and skill."
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Saul Bellow's acclamation for Curt Leviant's *The Yemenite Girl* appeared in this ad in *The New York Times Book Review*. COURTESY OF CURT LEVIANT

Now began another period of suspense. What would he say? Would he like it? Or would I get a short, polite response that would show my novel wasn't to his taste.

A month later the letter came – and it wasn't a short note. It was a long, single-spaced letter that filled the entire page, a letter that sent me floating skyward with joy. Well, first I leaped and then I floated. I may even have hit the ceiling. Bellow loved *The Yemenite Girl*. He told me he read it straight through without a stop and he usually didn't read that way. And more, he recommended me to his agent so that she could handle my future work.

I called my publisher and told him the good news, and then I wrote a letter to Bellow expressing my thanks for his kindness and graciousness. I also asked him if we could excerpt a few lines from his letter for the dust jacket and for ads. Again to this request Bellow acquiesced.

And then, that fall, in October 1976, another stroke of good fortune – for Bellow of course and, by extension, for my first novel: the announcement from Stockholm that Saul Bellow had won the Nobel Prize in literature.

What mazel! Now we would have the words of praise of a Nobel winner for *The Yemenite Girl*. When the book came out early in March of 1977, the publisher placed a rather large ad in the *New York Times Book Review* that featured Bellow's beautiful words of praise for my novel. And so because of his generosity *The Yemenite Girl* was reviewed in more than 100 newspapers and magazines all over the country.

Around that time I read that Bellow had been chosen by the National Endowment for the Humanities to deliver that year's Jefferson Address, an honour given annually to a leading American intellectual. I decided to go to Washington to hear him and, if I was lucky, thank him in person for what he had done for me. I also had something else in mind, which I'll come to later.

And so early in May I took the trip to Washington to hear Bellow talk about "The Writer and His Country Look Each Other Over." I had a friend in Silver Spring, Md., at whose I house I would sleep and both of us drove down to D.C. to the lecture. At the end of Bellow's talk the master of ceremonies announced that all invited guests should now proceed to the State Department for the reception and dinner.

Invited guests? I thought and muttered those words to my friend. "I'd love to go to that reception. With the crowd in this hall I'll never be able to see Bellow."

I looked at my friend and said again, with a downspin in my voice: "Invited guests!"

"I'm inviting you," he said.

"Really?"

"Absolutely!"

"Then I'm inviting you," I said.

"Okay, now we both have invitations," he said.

Then I hesitated. "Should we really try crashing the party?"

The State Department was practically across the street. I remember running up the wide steps of the building along with scores of other guests. Nowadays, of course, such access to a major federal building would be impossible. But in 1977 there were no guards, no security checks. If there were guards in the lobby they just assumed that all the well-dressed people coming in were invited guests.

Upstairs, I saw a long line of people. It was the reception line to greet Bellow. And, oh yes, I had brought with me a copy of his first novel, *Dangling Man*, in the hope that he would sign it for me. The line moved slowly. At the head of it stood Bellow, his wife at the time, the Romanian mathematician, Alexandra Tulcea, a pretty, round-faced woman with a lovely smile, and Joan Mondale, vice-president Walter's Mondale wife, who was very active in the arts.

> *When I got to the head of the line, Bellow laughed and said: 'Wait a minute, weren't you here already?'*

When I got up to Bellow, I introduced myself and shook hands with him. He asked me at once how *The Yemenite Girl* was doing, and I told him that thanks to him I got so many reviews, including a wonderful one in the *New York Times*. I was delighted he had remembered me. Again I thanked him for his help and stepped away, realizing that there were many more people waiting to greet the evening's honoree.

Only after I had said goodbye and was wandering around the high-ceilinged, beautifully decorated reception hall, did I realize that I had forgotten to ask him to sign *Dangling Man*. Meanwhile, as I meandered I saw luminaries from the world of politics. Here was the tall Sen. Daniel Moynihan from New York, towering over everyone in the room. There, chatting with someone was Henry Kissinger, the former Secretary of State. And here, before me, was one of my senators from New Jersey, Harrison Williams. I didn't get to Kissinger but I couldn't resist saying a few words to each of the senators.

Then I returned to the area of the reception line. I saw that it was ending, with only about a dozen people waiting. I decided to go back for seconds.

When I got to the head of the line, Bellow laughed and said: "Wait a minute, weren't you here already?"

"No," I said, "that was my twin brother, and he forgot to ask you to sign his copy of *Dangling Man*." And I opened up the book to the title page.

At this everyone burst out laughing and just at that moment a photographer approached and captured the scene. Bellow signed the book, "for Curt Leviant – still hanging in there."

About 13 years passed before I saw Bellow again. In 1989 both of us had been invited to a writer's conference at Trenton State College – Bellow as keynote speaker and I as writer in residence. After Bellow's talk I did what I had done before – I came up to him and began a conversation in Yiddish. We reminisced about our previous encounter and then added that since we both had summer houses in southern Vermont I'd like to invite him to dinner one evening in July. He accepted at once, pulled out a note pad, and jotted down his phone number. In mid-summer we exchanged phone calls and settled on a date. By now it was no longer "Mister" but Saul and Curt.

On the evening my wife and I expected him we thought he would bring the Romanian mathematician, but to our surprise he came with a much younger woman, Janice Freedman, his new wife and former colleague at the Committee for Social Thought, a very engaging, warm and friendly woman, and a superb prose writer.

After that visit Saul invited my wife and me to his house (we exchanged two more visits after that). He spoke of growing up in Lachine. By saying that it had all the pluses and minuses of a shtetl he was accenting that contrary to the nostalgia-laden Yiddish stories of shtetl life that everything was sweet and fine, Bellow maintained that the disadvantages and negative aspects of daily life were there too. He spoke of growing up with Yiddish and starting to speak English only in early childhood. He also said he had a warm relationship with his parents and siblings.

"Do you still dream about your parents?" I asked Saul and he quickly answered, "Yes, I do."

On the mantle of the fireplace in the living room stood an advance copy of his latest book, the short novel, *The Bellarosa Connection*, a fictional account of how the impresario Billy Rose helped organize an escape of a Jew from a Fascist prison in Italy. Bellow was proud of that book but complained that the *New Yorker* had not accepted it prior to publication in book form.

After that summer in 1989 I did not see Saul Bellow again. But his generosity of spirit still hums within me. When my novel *Diary of an Adulterous Woman* was published in 2001, I dedicated it to him "in friendship and admiration." ■

Curt Leviant's most recent book is the short story collection, Zix Zexy Ztories. The French version, published this year, has been chosen by a leading French newsweekly as among the ten best books of 2015.

The right, the left and the forgetful

Michael Brown

As elections approach in Canada and the United States, partisans of the left and right vie for Jewish support. In both countries, and elsewhere, Jews have historically sided with the liberal left. Increasingly, however, conservative-minded Jews, encouraged by uncritical pro-Israel pronouncements of the contemporary political and religious right, and motivated by their own perceived economic interests, have been touting a rightward tilt. Many of them seem oblivious to history.

A recent *CJN* column notes that American Jews in the pre-Depression, pre-FDR years usually voted Republican. But in those years, the Republicans tended to be more socially conscious than the Democrats. Theodore Roosevelt, a Republican, was a reformer with few equals in the Democratic Party, and in 1906, he became the first president to appoint a Jew to his cabinet.

That Warren Harding (elected in 1920) was the last Republican president to receive a majority of Jewish votes attests to Jews' sense of probity. Harding's short-lived presidency is remembered mostly for the Teapot Dome oil scandal, which landed one of his cabinet members in jail. The scandal might have reached the president had he not died in office with the investigation still underway.

In Canada, Jews have historically tended to vote Liberal, hardly a left-wing party. The Liberals were not always supporters of Jewish interests. But if they were mean-spirited regarding immigration during the Holocaust, over the years they favoured at least limited immigration. During the Holocaust years, the party in power in Quebec was the right-wing, conservative Union Nationale led by Maurice Duplessis, an outspoken enemy of the province's Jews, Jehovah's Witnesses and left-wingers. There, and elsewhere in the country in those years, right-wing groups were often allied with Nazi sympathizers.

South of the border in the '30s and '40s, Henry Ford lavishly promoted anti-Semitism; flyer-hero and Nazi sympathizer "Lucky" Lindbergh railed against Jewish plots to control America; the "radio priest," Father Coughlin, lent a religious voice to anti-Semitism. All were associated with the political right. During the war, Gerald L.K. Smith and others founded the conservative, anti-Semitic America First Party. While the United States under FDR opened its doors only a bit to Jews fleeing the Holocaust, many more Jews found refuge there than anywhere else.

And then there was Europe. Does any Jew need to be reminded that Adolf Hitler and Benito Mussolini belonged to the political right, as did Vichy's wartime leaders, Philippe Pétain and Pierre Laval, on whose watch tens of thousands of Jews were murdered? And let's not forget the Hungarian fascists and Ion Antonescu, Romania's right-wing leader. In prewar Poland, the powerful right-wing, anti-Semitic nationalists were led by Roman Dmowski. Recently, the European right has found new voices: Jean-Marie LePen in France; neo-Nazis in Germany; recrudescent Hungarian fascists – all outspoken anti-Semites. In South America, the Argentine generals under whom many Jews – and other "leftists" – "disappeared" were also men of the right.

No wonder many Jews with a memory lean to the left!

"If I am not for myself, who will be for me?" Hillel's maxim reminds Jews that, to a degree, we are responsible for our own fate. By living in Israel or supporting Israel, most Jews today show they have learnt that lesson.

But Hillel followed up with a second question: "If I am for myself, what am I?" Jews leaning left (usually not very far), respond to that question by engaging in tikkun olam. These Jews have not lost their way! Rather, they are Jews looking after the world God has given us, through concern for the environment, sensitivity to biblical injunctions to succour the needy, feed and house the poor and homeless, treat the refugee, "the stranger among us," as we wish the world had treated us only a short time ago. And, as Hillel added, "If not now, when?" ■

Michael Brown is professor emeritus and senior scholar of History, Humanities, and Hebrew at York University.

Praying for our government

Daniel Held

American history professor Jonathan Sarna notes that "how people pray for their government reveals much about what they think of their government." Each Shabbat we say a prayer for the government. Too often, however, it is said in a perfunctory way – recited by rote, delegated away or drowned out by talking. When we live in a democratic society that cherishes multiculturalism, too often the way we pray for the government does not reflect the way we should think about our government.

Praying for the government is amongst the oldest traditions of Jewish prayer. Following the Babylonian exile in 586 BCE, the exiled community was paralyzed by a depression instigated by the destruction of the Temple and the razing of Jerusalem. Jeremiah sent a letter urging the exiles to build homes, plant gardens and allow their children to marry. In closing, he urged the community to "seek the welfare of the city to which I have exiled you and pray to the Lord on its behalf; for in its prosperity you shall prosper."

Throughout the following centuries, prayers were composed and recited no matter where Jews were or what their relationship to the ruling party was. The Talmud and other sources of that time describe sacrifices being made for both Roman and Greek rulers. In fact, the Talmud relates that when Alexander the Great marched on Jerusalem, Simon the Just asked how Alexander could consider "destroying the House wherein prayers are said for you and your kingdom."

In medieval Europe, prayers were written for kings, czars and other rulers. We have records of prayers written on behalf of wars and weddings, for ailing loved ones and for safe travels. The prayers were written with great care – often with rhymes, rhythms and acrostics. They were often translated into the vernacular, illustrated and sent to the monarch. Historian Yosef Haim Yerushalmi suggested that "throughout medieval Christian Europe, the Jews inevitably, yet willingly, allied themselves to the crown as the best, and ultimately the only, guarantor of stability and security." In many cases, it was this overriding concern for protection and security that motivated the composition of these prayers.

It was only in late 16th century Spain, in the lead up to the Inquisition, that a standardized prayer was written: *Hanoten Tshuah, The Giver of Salvation*. It's filled with double meanings and hidden subtexts, as the composer used his knowledge of biblical text to conceal hints of resistance. For example, the prayer begins with a quotation from Psalms, 144:10, "You who give salvation to kings," and continues to describe God saving King David. On the surface, a prayer urging God to grant the same salvation to the current monarch as was granted to King David would seem flattering. The next verse in Psalms, however, omitted in the prayer, states: "Rescue me, save me from the hands of foreigners, whose mouths speak lies and whose oaths are false."

Spread by Sephardi Jews fleeing the Inquisition, *Hanoten Tshuah* quickly became the standard prayer throughout the world.

Notwithstanding the vastly different political circumstances in which we find ourselves today, many synagogues continue to use *Hanoten Tshuah* as their prayer for the government. In fact, across Canada, the treatment of the prayer is too often lackadaisical. Usually using American siddurim, the translation into Canadian political terminology leaves much to be desired, and when juxtaposed to the traditions surrounding prayers for Israel, the stature of the prayer for Canada pales.

We are blessed to live in a country where religious identity is not only protected but celebrated as part of the mosaic of society. It's time to transform our prayer from one of supplication for autocratic rulers to show mercy and favour, to an expression by Jews who view ourselves as part of civil society and contribute to the welfare of that society, in part, through prayer. ■

Daniel Held is executive director of the Julia and Henry Koschitzky Centre for Jewish Education at UJA Federation of Greater Toronto.

Everywhere and nowhere along the Mediterranean

Jean M. Gerber

If archeologists are right, the Mediterranean today was once a small lake. When the last ice age ended, glacier melt poured into the oceans. Water burst through the narrow straits at Gibraltar, flooding much of what was then dry land around that lake. Thus was created the Mediterranean coastline we know today.

Our 50th wedding present to ourselves was a trip along part of that coastline, starting at Barcelona, Spain, then stopping in Italy at Palermo, Naples and Florence, and ending in Rome. Everywhere and nowhere were traces of the Jews who lived there for more than 2,000 years.

A walking tour of "Jewish Barcelona" began in St. James square, finding Jewish gravestones set into the walls of the palace. We saw a dent in the doorway where a mezuzah had been affixed. We visited an under-street room where, it is thought, a small synagogue once existed. Until 1492, Jews lived and worked and worshipped here before the terrible Edict of Expulsion drove them into the sea.

Ironically, Spain today is trying to lure Jews back, no doubt in part for their financial and entrepreneurial skills – no change from 500 years ago.

On around the Med we sailed, everywhere finding frescoes and glowing mosaics, testimony to the grandeur that was the Catholic Church. Golden saints and angels above and all around you are overwhelming: Palermo's Norman chapel and the Martorana; the façade of Santa Maria Maggiore in Rome; the Sistine Chapel, where David and the prophets vie for your attention that is inevitably drawn to the apocalyptic Jesus in judgment.

So where are/were the Jews? Everywhere and nowhere. In the mosaics of Palermo we saw our progenitors and prophets, beginning with Adam and Eve, Cain and his murder of Abel, not to mention King David and all the long line of prophets. Yes, they were intended as a lead-in to the main act of the messianic coming, but still. We were there.

Even more amazing was it to learn that in Palermo, for instance, a conglomeration of Christians, Jews and Muslims lived together and contributed to the might and glory of that kingdom, as they had in Spain and elsewhere along the inland sea. This mixture was purged when the Spanish arrived and "purified" the kingdom of its non-Christian populations.

So it went across the Mediterranean, wherever Jews had lived and worked and worshipped until driven north – or south – from Christian lands.

(Of course, Israel and the still-mighty French Jewish community exist to our glory. I am speaking of countries where Jews once flourished and no longer live.)

Our current travels ended in Rome, where half of Italy's Jews – about 14,000 – still live, 2,200 years after their arrival in that city.

The ghetto, instigated in the 16th century, lasted in its squalor till 1860, when a unified Italy allowed freedom and Jewish life resumed in healthy and happier circumstances till the Nazi era. That pain is reflected in the glowing "stumbling stones" in front of each house where Rome's inhabitants were deported.

But again today there is life, life everywhere.

Their magnificent synagogue was built in the early 20th century and escaped the Nazi purge, unlike many of Rome's Jews.

A young woman guide walked us through Rome's ghetto area and gave us insight into its past and present life. Dare I mention the delicious Roman Jewish kosher food available there? The square was alive with children from the nearby school and the old and young sitting in the sun, chatting in the cafes.

Finally, we visited the statue of Michelangelo's aging Moses, looking away into the distance. Was he looking toward the Canaan he would never enter? Did he foresee the deaths and rebirths of his people Israel? Did he imagine that, 3,000 years after his death, Jews would live in Rome and in a reborn Israel?

We may have shifted our place along the Med, but we're still here – and there. ■

Sanctions relief could be a windfall for Iran's ambitions

Paul Michaels

By the time this column appears in print, the U.S.-led P5+1 may have already reached an agreement with Iran on the nuclear talks in Vienna.

That, at least, was the reigning speculation last week when the talks exceeded the June 30 deadline set by the West. Yet with the Obama administration widely seen as extremely eager for a deal, and with Iran hungry to have sanctions relief worth tens – if not hundreds of billions – of dollars, most pundits were predicting that an agreement would be reached by July 9. (If the deal goes past that date, the U.S. Congress will have 60 days instead of 30 to scrutinize the agreement.)

Whatever the case may be, sanctions relief for Iran could be a massive windfall for its aggressive ambitions in the Middle East. These ambitions have not exactly been constrained over the past several years when Iran was operating under serious financial and economic sanctions imposed by the UN and a range of countries (including Canada, the United States and EU member states) for cheating on its nuclear treaty obligations.

After all, Tehran has been determined to extend its tentacles from the Mediterranean to the Gulf, exercising its power in Lebanon, Syria, Iraq and Yemen. Potentially flush with countless billions it didn't have during this period, Iran's malign ambitions may well leap to new heights.

According to the U.S. State Department's *Country Reports on Terrorism, 2014*, released just last month, Iran (along with Syria and Sudan) remains one of the world's leading sponsors of international terrorism – clearly the leading sponsor, with terrorist activity extending to Africa, Asia and even Latin America.

Yet President Barack Obama believes that reaching a nuclear agreement with Iran will lead the Islamic republic to be a force for stability. As Obama told CNN's Fareed Zakaria back in February, "Iran has the ability over time to re-enter the community of nations as a responsible player."

That optimistic attitude strikes many analysts as naive at best.

Ray Takeyh, a highly respected observer of Middle East affairs with the Council on Foreign Relations, described Iran's supreme leader, Ali Khamenei, in the *Washington Post* "as one of the most successful Persian imperialists in the history of modern Iran," and argued that those who believe "that Iran will not become a more aggressive regional power in the aftermath of a [nuclear] deal" don't have a firm grasp of either Iran or a rapidly evolving Middle East.

"The most important legacy of the prospective agreement many not even lie in the nuclear realm," he warned. The massive financial gains from the deal would enable the Islamic Republic's imperial surge while allowing a repressive regime that was on the brink of collapse in 2009 to consolidate power. This would be no small achievement for Iran's emboldened rulers."

While Obama is securing a legacy on the domestic front – especially following the Supreme Court's landmark rulings on Obamacare and marriage equality – his policies abroad, specifically in the Middle East, have been marked by failures. Iran, the most difficult and consequential foreign affairs issue of his tenure, he hopes, will give him the foreign policy legacy he lacks. "It's my name on this" as he told *The Atlantic's* Jeffrey Goldberg in May.

Yet in his eagerness to gain the co-operation of Iran – even to the extent, American denials aside, of co-ordinating with Iranian-backed Shia militias in Iraq against the Islamic State – Obama has dismayed long-standing Sunni allies like Egypt and especially Saudi Arabia. (They are increasingly turning to Israel for support and intelligence sharing.) But not only has Obama failed to weaken ISIS (let alone destroy that fanatical movement), he's arguably strengthened Iran's hand in the region. Iran has been free to solidify its hold on parts of Iraq while, with its proxy Hezbollah, it props up the murderous regime of Bashar Assad.

Unfortunately, at the risk to its national interests the United States has failed to connect the dots between Iran's nuclear and aggressive regional ambitions. ■

News

B'nai Brith puts dementia residence up for sale

PAUL LUNGEN
plungen@thecjn.ca

B'nai Brith Canada's financial difficulties continue to mount.

Only a short time after the fraternal organization put its national headquarters up for sale, B'nai Brith Hillel of Toronto, which is housed at B'nai Brith's national headquarters, sought court approval to seek a buyer for One Kenton, a residence in Toronto for patients suffering from dementia.

The Ontario Superior Court of Justice has approved the application by B'nai Brith Hillel, which owns the property at 1 and 3 Kenton Dr., and One Kenton Alzheimer Centre for Excellence, which operates the residence, to seek buyers for the facility.

A. Farber & Partners has been named trustee and will steer the business through the proposed sale. If all goes according to plan, the facility could come under new ownership by Oct. 31, 2015.

According to a report by A. Farber & Partners, filed in court, B'nai Brith Hillel has debts totalling $10.9 million, while One Kenton owes creditors more than $90,000. Between them, B'nai Brith Hillel and One Kenton had $67,000 in cash on June 24 but a "burn rate" of $50,000 per month, making the status quo unsustainable.

The Bank of Nova Scotia has agreed to provide $400,000 in interim financing pending completion of the sale, court was told.

In a letter to the families of residents and in a subsequent news release, Michael Bausch, One Kenton's acting executive director, said the facility's owners are taking steps "to reorganize the affairs and ownership structure" of the North York facility.

The court has "approved a marketing and sales process to identify a strategic purchaser and operator of the home, as well as funding arrangements to allow the reorganization process to be completed as seamlessly as possible. This is a strategic step that is commonly used by corporations that require time to develop and implement options to stabilize their business," Bausch stated.

He stressed that One Kenton has "negotiated lending arrangements to preserve ongoing operations throughout the reorganization process. This means that your loved one will continue receiving excellent care and quality services.

"Obviously we cannot predict the outcome of the process, but it is fair to say that our principal objective is to transfer One Kenton to a new owner in a seamless fashion so that the memory care facility is able to continue delivering high quality health care to the community," he said.

Court documents posted online by A. Farber & Partners detail the depth of One Kenton's economic distress. The 13,344-square-foot, 45-bed retirement home has been bleeding money since it opened.

According to an affidavit filed in court by Michael Mostyn, who is chief executive officer of One Kenton Alzheimer Centre, B'nai Brith Hillel and B'nai Brith Canada, the facility opened in December 2013 with only four residents. During 2014, there were never more than 17 permanent residents in the building, and it currently is home to only 20 people.

One Kenton, which opened in December 2013, has 45 beds, but only 20 residents.
GOOGLE STREETVIEW PHOTO

To break even, the facility would need 33 or 34 residents, he stated.

"The Kenton Group is presently facing a liquidity crisis and, absent further funding, it will be unable to continue its operations and meet its obligations in the ordinary course," he stated.

According to the A. Farber & Partners report, One Kenton owes the Bank of Nova Scotia $7.1 million on a first mortgage and it owes Avcon Construction, Claude Ayache and Norel Electric, who own a second mortgage, another $1.6 million.

In addition, there are several other creditors who have claims against One Kenton, bringing the total amount owing to more than $10.9 million.

Mostyn's affidavit values One Kenton's assets at approximately $160,000 and its liabilities at more than $830,000. B'nai Brith Hillel's assets are estimated at $14.1 million, with the residence valued at approximately $11.9 million. B'nai Brith Hillel's total liabilities exceed $14.3 million, he added.

At the time it was built, One Kenton received a $5.4-million federal government grant that was earmarked for a Centre of Innovation Excellence for Alzheimer's Care. According to a report in the Aug. 24, 2012 issue of *The CJN*, which is reproduced on One Kenton's website, "the funds will be used to complete construction of the centre and hire eight employees, who will lead collaborations among industry, research and not-for-profit partners."

When One Kenton was first conceived in 2002 by former B'nai Brith Canada head Frank Dimant and "certain donors," it was envisioned as a 24-bed home for Alzheimer's patients. But after an adjacent property was acquired in 2006, plans were amended to make it a 45-bed facility, Mostyn stated in his affidavit.

The facility was expected to be a state-of-the-art, personalized facility with a staff to resident ratio of three to one. The research facility was expected to lead to developments that would enhance the quality of life of residents.

Mostyn did not respond to requests for comment by *The CJN*'s deadline. ■

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Windsor shul seeks $100,000 for roof repairs

RON STANG
SPECIAL TO THE CJN, WINDSOR

Shaar Hashomayim Synagoue in Windsor wants to forestall a potentially more expensive major renovation project down the road, so it has started a campaign to raise $100,000 to fix major parts of the building's roof before more damage happens.

"If you nip it in the bud and you catch it quickly enough and you stop patching and do it right, you can save it," synagogue president Brian Lazarus said.

The 1929 building, the city's most prominent synagogue, located near downtown Windsor and home to an Orthodox congregation, is starting to see wear and tear on various parts of the roof, resulting in leakage inside the building, with staining of the main sanctuary ceiling.

"This past winter, with the amount of snow and freezing and thawing we had, it got to the point where there was some major interior damage done," Lazarus said.

Roofers and engineers were called, and they pointed out some deficiencies that needed to be corrected. "It's beyond the point of patchwork," he said.

This includes all-new lifetime shingles on the pitched portion of the roof, which covers three-quarters of the sanctuary. As well, four domes have to be resealed.

Shaar Hashomayim Synagogue in Windsor

"All the old caulking has to be taken out around the domes, resealed, and a new pitch roof put on," he said.

The synagogue needs $100,000 for the repairs and has just embarked on the campaign, which has reached out beyond Windsor.

A recent ad in *The CJN* was purchased not by the congregation, but by an ex-Windsorite whose family was one of the synagogue's founding members.

"We didn't do that," Lazarus said. "That was the private individual paying for an ad who felt compelled to try and help us."

The former congregant asked the synagogue permission, and Lazarus readily granted it.

"I said 'Go right ahead, we can use all the assistance we can get.'"

One of the problems is the congregation's dwindling membership, a reflection of this once-robust auto manufacturing city's economic woes. Scores of manufacturing plants have closed over the years, and the city consistently has among Canada's highest unemployment rates.

"The Jewish community in Windsor is shrinking," Lazarus said. "Our member units are decreasing as people pass away and as young people move out of the city. Just like Windsor's situation economically, young people leave, so we have a decreasing membership base and we have increasing expenses."

Shaar Hashomayim currently has 109 member units, made up of families or single people.

Lazarus says the campaign just started, with an appeal in the monthly newsletter and a direct mail effort.

A prominent businessman who just retired from the insurance industry, Lazarus says he would also, if necessary, get on the phone and make personal appeals.

"My plan is to reach out to the members and then the community in general, and then to those who may have been here in the past and have had some connection and they may have moved out of the city," he said. ■

To make donations, contact Shaar Hashomayim at shaar@mnsi.net.

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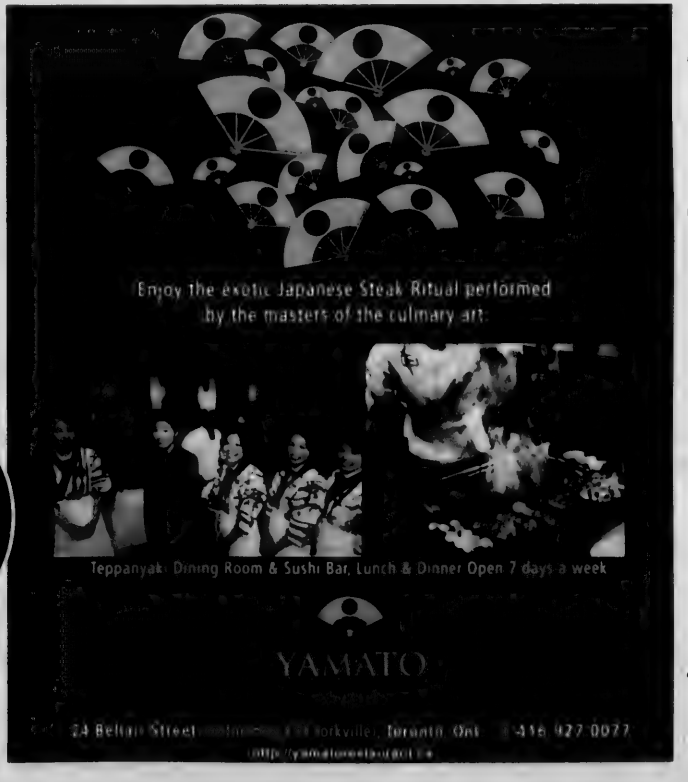
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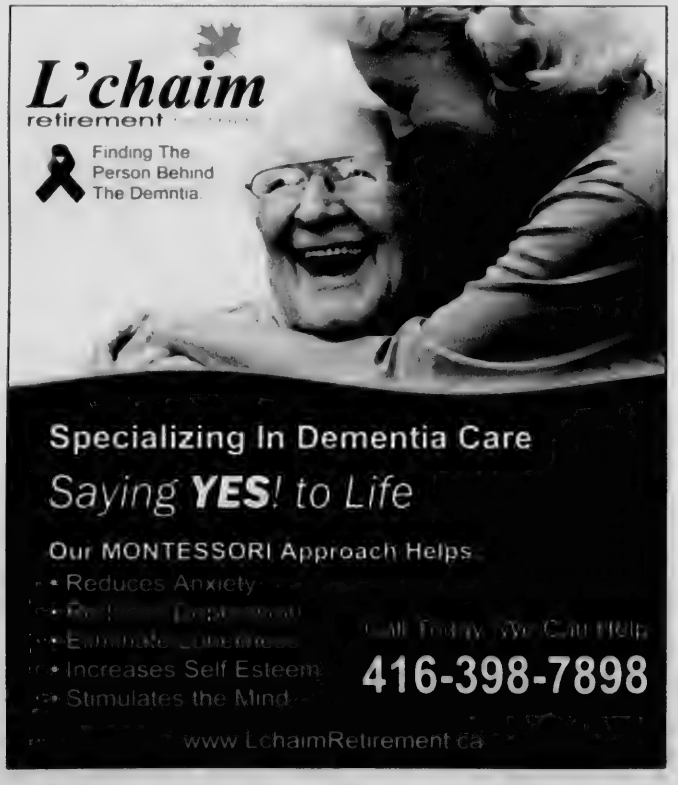

Hasbara Fellowships hires its first Canadian director

SHERI SHEFA
sshefa@thecjn.ca

A group of Canadians on a recent Hasbara Fellowships Israel tour

For the first time in Hasbara Fellowships' 14-year history, the non-profit student organization has hired a Canadian director to lead students across the country in Israel advocacy.

Robert Walker, the Canadian director of Hasbara Fellowships, an Aish International initiative, is responsible for leading and overseeing the student group's expansion into Canada through fundraising, brand building, and recruitment.

"Hasbara Fellowships approached me and said they were looking to expand into Canada and they'd never done that before. They've been around since 2001 in the United States but they've never been here, so I jumped at the chance," Walker said.

He said there has been Hasbara Fellowships programming on Canadian campuses for the past few years, but it was completely independent and student run.

"Obviously, the students are the bedrock of all our efforts, but right now this is the first time we've had a permanent staff presence," he said.

Ariella Daniels, a fourth-year York University student and the president of Hasbara at York said that in the past, there was a feeling that much of the advocacy work in North America was focused on the United States and that Canada was put on the back burner.

"A lot of us felt that Canada was put on the side, so now we feel that finally, we are being focused on and we can actually be given more customized advice, specifically to the issues in Canada and Canadian campuses," Daniels said.

She said that while they did receive guidance from an American Hasbara staff person, it doesn't compare to having someone available to them on a local level.

"He was an American and he had more knowledge about American campuses, and the dynamic in Canada is very different. Not just the anti-Israel groups but also the pro-Israel and Jewish clubs on campus," she said.

Walker said his goal is for Hasbara Fellowships in Canada to continue to work with other pro-Israel campus groups to advocate effectively for the Jewish state.

He talked about a Hasbara Fellowships program called Impact Planning, which offers grants to other pro-Israel campus groups to help them achieve their goals.

"My goal is to have universities across Canada getting involved with Impact Planning and applying for these grants and meeting particular goals, whether it is building coalitions on campus or whether it's [getting involved with] campus government. Whatever they choose to focus in on, my goal is to have, within a year's time, probably 20 or 25 schools across the country doing that," Walker said.

"Our whole philosophy is to take a strategic approach with university students. Our opponents, the anti-Israel groups on campus, have been successful because they've been good at a number of things – one is creating strategic partnerships with other groups, building coalitions on campus, infiltrating student government and being involved with campus media," Walker said.

"Our philosophy is that it is all about the students. My role is to facilitate, train, and equip them with the best resources and strategies, but ultimately my role, is not to be doing the programs myself. Because our approach is such that it has to be the students themselves who work on these strategies."

In addition to on-campus programming, Hasbara Fellowships also runs advocacy training tours in Israel for North American students four times a year.

He said that last month there were 10 Canadians from across the country on a Hasbara trip to Israel.

He said the reason Hasbara organizes student trips to Israel is because they want students to "build narratives" based on their personal experiences in Israel.

"Nobody has ever been convinced of Israel's virtues because of the facts alone. They need stories. And that's ultimately what Hasbara means. Hasbara is explanation, Hasbara is more that just the facts. So when people come back from Israel and they have these personal narratives, it's indisputable. No one can challenge that and say it's wrong... It is the most effective way to advocate for Israel on campus." ■

For more information, email rwalker@hasbarafellowships.org.

Cousins help seniors learn about modern technology

Ami Moyal, left, and Moshe Elmaleh at a Gadget Guides class for seniors.

CYNTHIA GASNER
SPECIAL TO THE CJN

When cousins, Ami Moyal, 20, and Moshe Elmaleh, 21, were approached by their grandmother to help her with her computer, the pair – who both have backgrounds in computers – realized that older people were having great difficult learning how to use computers and other new technology.

After helping their grandmother, they decided that they would create a study plan specifically for seniors. They did a great deal of research and found that there was nothing comparable being offered for seniors.

"We formed a company, The Gadget Guides, and have already expanded to present private classes, small groups and sessions at senior residences," Moyal said.

Their motto is "Connecting today's seniors with tomorrow's technology."

Moyal told *The CJN* that many seniors told them that they wanted to keep in touch with their children, grandchildren and great-grandchildren around the world using the Internet. But the seniors also expressed frustration when learning to use the technology and excitement when they master the devices.

"The computer bridges the gap between the generations with programs like Skype, Facetime and Messenger," Elmaleh said. "And senior citizens are very excited when they discover the world of the Internet, and some are learning how to explore cyberspace."

Elmaleh graduated from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, studied at Bar-Ilan University in Tel Aviv and graduated from a web development program at Seneca College.

Moyal also studied at Bar-Ilan, as well as the University of Toronto and web development at Seneca College.

Moyal attributes his skill to his mother, who built an online graphic design company. "Most importantly, I've always been taught that when you possess any skill, teaching is not a choice, but rather a duty," he said.

The pair's classes are held at a facility at Dufferin Street and Steeles Avenue, or at a client's chosen location. A group of friends can also form a class in one of their facilities.

In the future, Moyal and Elmaleh are planning to have their own place where private individuals and groups can come for lessons and help.

"Many seniors tell us that once we show them how to use the technology in the classes, they find that it's quite simple," notes Moyal. "We also supply phone support, which is very helpful when they face a problem."

The workshops, held mostly at seniors' residences, are interactive. At present, they hold classes at Chartwell Retirement Residences and the Four Elms Retirement Residence.

They generally use Apple products, including, iPads, iPhones and Macbooks.

"We are now exploring expanding our programs to include Android [the smartphone operating system]," Elmaleh said. "And we are exploring syndicating our method of teaching so that seniors can access classes anywhere." ■

For more information, email info@thegadgetguides.com or call 416-305-4192.

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The Canadian Jewish News is seeking an **Online Editor** to join our team in Toronto. The successful candidate will play a central role as The CJN moves toward the launch of its new website. We are looking for an experienced editor who understands the latest trends in online media and how they intersect with The CJN's mandate to serve the Canadian Jewish community.

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Interested candidates are encouraged to forward a resumé and cover letter to info@thecjn.ca

Philanthropist possessed kindness and charisma

SHERI SHEFA
sshefa@thecjn.ca

Malka Green MARTY TESHER PHOTO

Malka Green, a woman who touched countless people through her passion for philanthropy, Jewish community leadership and the arts, as well as through her kindness, compassion and grace, died late last month after a brief battle with cancer.

Just three weeks before she died on June 21, Green, 74, was diagnosed with late-stage pancreatic cancer.

Until then, Green dedicated her time and resources to non-profit organizations that promoted the interests of both the Jewish and the non-Jewish community, and the arts community.

"She strongly believed in leaving things better than when you found them," said Andrew Himel, her oldest son.

With her husband, Abraham (Al) Green, she was co-director of the Al and Malka Green Foundation, which is dedicated to supporting health, the arts, human rights and tolerance.

She was a director of the Mount Sinai Hospital Auxiliary, a founding director of operations at the University of Toronto Art Centre, and founding director of The State Hermitage Museum Foundation of Canada, which introduced Canadian art to Russia and promoted Russian culture in Canada.

In addition to providing generous funding to the University Health Network, the Art Gallery of Ontario, United Way and UJA Federation of Greater Toronto, Green was also one of the founding directors of the Friends of Simon Wiesenthal Center for Holocaust Studies in Toronto.

"'Malkie' was an angel – an eshet chayil – a bedrock of the organization. She was a woman of class and distinction who was ever positive and wise. We will miss her greatly," said Avi Benolo, president and CEO of Friends of Simon Wiesenthal Center.

Tennys Hanson, president and CEO of Toronto General & Western Hospital Foundation, said she came to know Green about 15 years ago when they founded the Al & Malka Green Artists' Health Centre at Toronto Western Hospital. "Malka was the very epitome of gracious and kind… She was an elegant woman, soft-spoken and interested in what others thought… She had a sincere concern for helping those who were less fortunate," Hanson said.

"She loved the arts," said Alison Himel, Green's daughter. "She did like being able to donate money. That was really important to her, and she and Al were great that way because they shared that value."

Anna Shternshis, acting director of the Anne Tanenbaum Centre for Jewish Studies and the Al and Malka Green Associate Professor in Yiddish Studies, said she's grateful to the Greens for their support of Yiddish culture. "I am very grateful to this family, as their generosity enabled the professorship in Yiddish Studies at U of T, the only chair in Yiddish in Canada, and one of the very few in the world. Thanks to Al and Malka Green, Yiddish will always be taught at the University of Toronto, which ensures its future in and out of the academic world."

Green's son, Andrew, said beyond her contribution to the community, as a mother, she instilled in her children an understanding of the importance of tikkun olam.

"She had very good, solid values and she had a lot of compassion for people who were suffering. She knew suffering in her life. Her mother, my grandmother, died when she was around 45, and that obviously had a profound effect on my mom. Her father, my grandfather, died of ALS, so she had many loved ones who had prolonged suffering, and I think my mom was an extremely compassionate person," he said.

Green "had the graces," her daughter said, but there was a side to her that only those closest to her got to see.

"There was the outside persona, and the whimsical, curious, mischievous person that her good friends knew but that the public probably didn't," Himel said.

"What would surprise people is how much she loved her sweets because she was always so skinny," she said with a laugh. "That would surprise people – how much she loved her ice cream or a good burger."

Himel said in the weeks since her mother's passing, she's been touched by stories about how she was able to pick people up when they were down. "People say, 'At my lowest moment, she touched me, or she always came in with a smile, or flowers,' and I hear stories about people who just got up from shivah and she had cupcakes delivered – just something to bring a smile to someone's face," she said.

"They gave a lot to the city, but she was just a very nice, classy lady," Andrew said. "She was very beautiful… she had a certain charm and charisma, and a genuine kindness and aura about her. She was the whole package… I'm lucky that she was my mom." ■

Adults fine-tune singing and theatre skills at camp

JODIE SHUPAC
jshupac@thecjn.ca

At MNJCC Summer Institute singing camp in 2013, campers hold a spontaneous concert in the MNJCC lobby, led by instructor Adi Braun. MNJCC PHOTO

Close to 50 adults in Toronto will head off to camp July 13 – singing camp, that is.

So far, another 15 have signed up to attend a weeklong theatre camp equivalent beginning Aug. 17.

Both camps are programs of the Miles Nadal Jewish Community Centre's (MNJCC) Summer Institute. They have drawn a cross-section of retirees and people in their 30s to their 50s who have booked time off work to beef up their vocal, movement or acting skills.

Both the singers edition, which is now in its fourth year, and the theatre edition, which is entering its second, offer a week of intensive, full-day programming at the downtown MNJCC site, with classes held in the building's upstairs facilities as well as in the Al Green Theatre.

"The camps offer a chance to meet new people and take risks in a safe environment," said Deanna Di Lello, programming associate at the MNJCC.

The singing program, she explained, is meant for those who have had previous experience singing in a choir.

It typically attracts people whose regular choir groups are on summer hiatus and who relish an opportunity to fine-tune their vocal production or try out solo work.

Arlene Mayers, 68, is a third-time returnee to the singers edition.

What brings her back, she said, is that "the program gets better and better. Instead of jumping out of an airplane or climbing a mountain, I take an intensive singing course. I am completely out of my comfort zone."

The singers are divided into two streams: "Andante," which operates at what Di Lello called a "recreational pace" and is focused on having fun and learning new genres, and "Allegro," which is faster-paced and geared at singers who wish to really push themselves.

Singing classes include semi-private and group lessons and range from "Jazz Boot Camp Master Class" to "Cabaret/Musical Theatre Master Class."

The faculty team includes jazz vocalist and broadcaster Heather Bambrick; Micah Barnes, singer-songwriter and member of the a cappella group *The Nylons*, and jazz vocalist Adi Braun.

Di Lello noted that the singing program still has openings for tenors and basses.

The institute's theatre camp, which currently has spots remaining, doesn't require participants to have any prior experience and is designed to give campers a taste of different facets of theatre, including acting, playwriting and directing.

Teachers include playwright and actor Bruce Gram; Julie Tepperman, co-artistic director of Convergence Theatre, and multi-disciplinary theatre artist Marjorie Chan. They guide campers through the basics of improvisation, directing, acting, voice, movement, monologue and "the business of acting," a class that looks at elements of the industry such as the casting process and self-production.

Unlike other programs, Di Lello stressed, campers of the MNJCC Summer Institute don't work toward a final production to be performed before an audience.

Instead, the theatre participants will perform a monologue or a scene in front of their fellow campers. The singers, at the end of their program, will perform what she called a "casual cabaret," with the option of inviting one guest apiece.

"We really want people to feel comfortable and explore what they can do with their voice," Di Lello said. "We feel that having a final production [before an audience] can put a lot of pressure on people."

While campers are often initially nervous about performing in front of their peers, she said, by the end, they typically build up real confidence.

"Summer singing camp gives me an intensive jolt of singing bliss... At the conclusion, I have the feeling as if I'd reached the summit of my Mount Everest," said Henie Frances, 63, also returning for the third year.

Di Lello said the Summer Institute is also distinct from other adult arts camps because the others often take place as retreats outside of the city, requiring participants to pay for lodgings and food.

"This is summer camp for adults but without the camping. They don't have to stay in bunk beds, they just get to meet new people and have a really good time." ■

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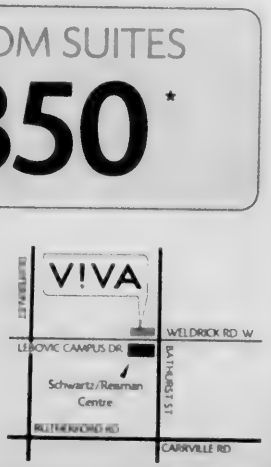

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Reform shammas receives Manitoba volunteer award

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Phil Spevack with his award. MYRON LOVE PHOTO

Phil Spevack admits to being rather embarrassed by all the fuss surrounding being named one of this year's winners of the Lieutenant-Governor's Make a Difference Community Award.

"On the other hand, the award resulted in a bunch of donations for the synagogue in celebration," notes the humble Spevack, the longtime volunteer shammas at Temple Shalom, Winnipeg's only Reform congregation.

It was not for his volunteer efforts at Temple Shalom alone that he received the award in mid-April at the lieutenant-governor's residence – he's also a Habitat for Humanity volunteer, supports a mentally and physically challenged senior, has organized fundraising concerts for needy individuals and families, and has been involved in interfaith activities.

But where the congregation is concerned, Spevack is "Mr. Everything."

The nearly 50-year-old congregation numbers between 80 and 100 families. "We like to say that we are big enough to provide the services a congregant needs, yet still small enough to care about every individual," Spevack said.

"When I agreed to become the shammas, my job description was one line which included the words – 'other duties as assigned,'" recalled Spevack, who grew up in a secular household.

Those duties have grown to include maintenance and caretaking, technical help, substitute office administrator and cantor as required, choir member, hospital visitor, chauffeuring congregants to services when needed, on-call contact for the synagogue for emergencies and Temple Shalom representative on the Chesed Shel Emes funeral chapel board, where he also helps with taharah and pall-bearer duties.

And he is also the founder and organizer of Temple Shalom's monthly Saturday evening coffee house program in which young musicians are able to showcase their talent.

Spevack's working career has been in computer systems – design, development, implementation and training. The 68-year-old has been mostly self-employed for the past 40 years.

His introduction to Temple Shalom came about through his life-long love of music and performing. As he recalls, he was taking his mother shopping about 10 years ago when he ran into Len Udow, Temple Shalom's longtime cantor and an old friend of Spevack's.

"We started spontaneously singing together, and Len invited me to bring my guitar to a service to back him up," Spevack recounted.

"I got hooked. I started singing in the High Holiday choir, and when the shammas at the time decided to retire, I was asked to take over."

Spevack also brought in his sister, Ruth Livingstone, who later became president of the congregation and is now immediate past president.

The coffee house came about as a result of a conversation between Spevack and a musician friend.

"My friend, David, noted that baby boomers were past the time for going to the bar, getting drunk and chasing women," Spevack said.

"He suggested that we should go back to the coffee houses of the 1950s. All my life, I had been having jam sessions in my home. Len [Udow] liked the idea of a coffee house at the Temple. I have been organizing our coffee house now for eight or nine years."

"The only non-renewable resource in life is time," Spevack mused. "You naturally have to spend a lot of your time working to support your family and provide for food, clothing and shelter.

"The true measure of a man is what he does with the rest of his time. I have already lived for 68 years. I want to continue to make the rest of my days worthwhile by following my passions and helping others." ■

Column in Winnipeg paper raises ire of First Nations

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Bernie Bellan, the editor and publisher of Winnipeg's *Jewish Post & News*, is standing behind a columnist who used incendiary language to strongly criticize the Truth and Reconciliation Commission report into abuses against Aboriginal people in Canada.

In a June 24 column, Bill Marantz, 80, a retired judge and regular contributor to the newspaper, dismissed the TRC report, released last month, as a "waste of time." He also said Aboriginal leaders are "too busy feathering their own headdresses" to worry about unemployment, poverty, illness, alcoholism and crime in their communities, and he used the term "paleface" to apply to non-Aboriginal Canadians.

In an online post, Bellan – who was sought out by both CBC and CTV to comment on Marantz's column after it raised the ire of local First Nations groups – apologized to "anyone who was offended" by the piece and conceded that perhaps he should have edited out some of its more offensive language, but he stood by Marantz's right to express his views.

In an interview with *The CJN*, Bellan noted that Marantz's column offered views similar to arguments made by retired University of Manitoba professors Hymie Rubenstein and Rodney Clifton in an opinion piece in the *National Post* shortly after the TRC report was released. In a follow-up piece June 22 in the *National Post*, the professors said "skeptics of the report like ourselves have been vilified as promoting 'colonial nostalgia'" and "using 'racial platitudes.'"

Bellan said most media outlets refrain from reporting on Aborginal issues in any way that could be deemed controversial. "Clearly when it comes to relations between natives and non-natives, there are some subjects which are so clearly sensitive that they are simply avoided altogether," he wrote.

He added that "anyone who reads our paper would know that we are not reluctant to tackle controversial, often 'untouchable' subjects. Not too long ago, I broached the subject of the Kapyong Barracks and why the possibility of its becoming an urban reserve is not considered an allowable topic for discussion within not just a good part of the Jewish community, but the community at large."

Kapyong Barracks was a military base in south Winnipeg that was closed 10 years ago. Left standing are a couple of dozen empty houses just north of Tuxedo, one of Winnipeg's most expensive neighbourhoods, many of whose residents are Jewish. Ownership of the area is in limbo, as a coalition of Manitoba Aboriginal groups has been fighting the federal government in court for the right to develop it as an urban reserve.

Bill Marantz CTV NEWS SCREENSHOT

Bellan told *The CJN* that he and the paper have received a large number of emails and tweets criticizing Marantz, many of which contain language unfit for publication, but he said some of the emails support Marantz's views.

"We have had some responses from people who claim to be Native who also say they agree with Marantz's comments, but they are all anonymous," he said. "There is a strong sense of intimidation out there."

Bellan said he'll publish a sampling of letters in the next issue of the paper, as well as a well-written response to Marantz by a Jewish subscriber.

In the wake of the controversy, the Jewish Federation of Winnipeg and the Centre for Israel and Jewish Affairs (CIJA) issued a joint statement condemning Marantz's column, affirming their pride in the Winnipeg Jewish community's strong and positive relationship with Aboriginal people.

"We have an excellent rapport with the Aboriginal Council of Winnipeg, various leaders of First Nations communities, students and individuals who are interested in exploring and enhancing the Jewish/Aboriginal relationship, and with the Norway House First Nation, with whom we have developed programs and delegations to Israel," the statement said.

"It is, therefore, with great dismay that we read the Bill Marantz piece in the *Jewish Post & News*. While we uphold everyone's right to freedom of expression, we are appalled by Marantz's article. His opinions are not shared by the Jewish community of Winnipeg. In fact, it's quite the opposite. We are always looking for ways to build even stronger ties with our Aboriginal brethren." ■

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Canadian-Israeli partnership helps improve life in Galilee

LAUREN KRAMER
PACIFIC CORRESPONDENT

In mid-June, 40 Israelis and Canadians gathered in Vancouver for meetings and a tour of the University of British Columbia Farm. Professionals and lay leaders from the Galilee Panhandle, Calgary, Edmonton, Ottawa, Vancouver, Winnipeg and Atlantic Canada, constituted the Coast-to-Coast Canada-Galilee Panhandle Partnership-2Gether.

The group's genesis began in 1997, three years after the Jewish Agency created Partnership 2000, now called P2G. Its goal was to build bridges between Israeli communities and those in the Diaspora, and to date there are 46 bridge-building partnerships ongoing worldwide, generating up to 450 programs a year.

The partnership has a twofold mandate: to foster deep, meaningful relationships between Canadians and Galilee residents, and to enhance the quality of life for residents of the Galilee Panhandle. Relationship-focused programs include twinning Israeli schools with Jewish day schools, teacher and student exchanges and dance troupe performances. Quality of life enhancement programs involve investment in capacity building in organic agriculture and economic sustainability.

This led the participants' visit to the UBC Farm, where Andrew Riseman, academic director at the UBC Centre for Sustainable Food Systems, spoke to the group about nutrient management, crop selection and sustainable food production. There are 120,000 cultivated acres in the Galilee Panhandle, and residents' persistent exposure to pesticides is a major concern. The hope is that adopting organic agriculture could create long-term change for the better.

This is just one of many programs Canada-Galilee Panhandle P2G is involved in, says Stephen Gaerber, Canadian co-chair of the partnership.

"One of our flagship programs is Kav Hazinuk, a 10-year leadership program which follows and coaches Israeli students from ages 15 through 25, mentoring them and teaching them leadership and tools to become agents of social change," he said.

"The Galilee Panhandle is not an easy place to live, surrounded on three sides by Lebanon and Syria. There's a lack of quality jobs and we want the young people living there to be equipped to take leadership roles." Canada-Galilee Panhandle P2G has been funding this program for six years, inspired by its success in other parts of Israel.

The committee representatives have an annual budget of $280,000 and meet twice a year to evaluate their programming and determine what their investments will be. Gaerber said the group also identifies other projects in the upper Galilee that Canadian communities invest in, using community funds or private donations and giving rise to investments of well over $1 million per year.

"Despite the fact that the money is flowing from Canada to Israel, this is a true partnership where we're working together and all deciding on the best uses of the funds for Israel," he said. "We're doing really good work and affecting lives." ■

GREETINGS
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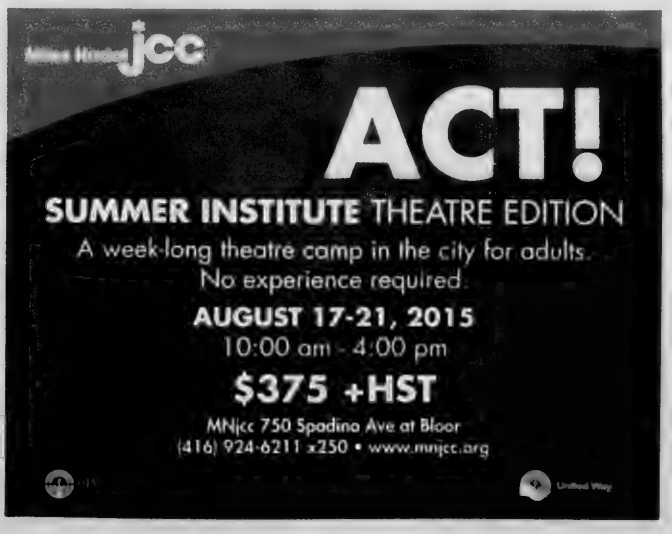
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Memoir tells story of young couple imprisoned in France

JANICE ARNOLD
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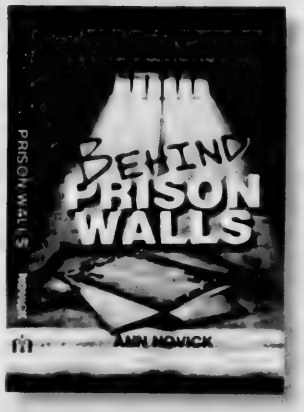

> *I wrote this book for several reasons, first and foremost as a warning not to take a package even from a good friend.*

Nightmare hardly begins to describe what Ann Novick went through when her newly married daughter and son-in-law were arrested and imprisoned in France on charges of drug trafficking, of which they maintained they were innocent.

Novick, the pen-name of the author of the new memoir *Behind Prison Walls: A True Story of Innocence and Betrayal* (Mekor Press), offers a frank and, ultimately, inspiring account of those harrowing events of about 15 years ago.

The Montreal resident has protected the identities of the couple by not using their real names or those of other people involved, as well as being vague about places. Otherwise, Novick – who for many years has written a weekly column in the *Jewish Press* under that pseudonym – says the story is factual.

At the time, the couple's predicament gripped Jewish communities in Canada, the United States, France and beyond, especially the close-knit Orthodox communities.

The strictly frum "Miriam" and "Daniel" had been married 10 months when they took what they thought would be a short, belated honeymoon in Paris.

A close friend of Daniel's asked him to take a suitcase back with him when they were leaving. At the airport, the drug-laden luggage was discovered by security.

Strenuous protests of having no knowledge of the contents, and even a later affidavit from their "friend" that he had set them up, did not help. Miriam would spend four months incarcerated before receiving bail. Daniel was convicted and sentenced to 21 months in jail. They were in prisons at the opposite outskirts of Paris.

There was more – Miriam would soon discover she was three months pregnant.

They did not know the French judicial system, with its glacial pace and presumption of guilt, or French or almost anybody in France.

For Novick and her husband, who was confined to a wheelchair due to multiple sclerosis, the shock was compounded by being so far away and feeling so helpless.

The only communication they had was by letter – snail mail – that took a week to arrive and went through censors.

A selection of her daughter's letters are the backbone of the book. Novick said that other than light editing, they are reproduced just as they were. They are astonishing because of their optimism, absence of self-pity or fear, and concern for others. That mood never falters even as the weeks and months drag on with no indication of her or Daniel's fate.

Just 21, separated from her husband (she could only communicate with him through letters as well) and no other family by her side (except for the trips Novick was able to make), Miriam gets through it all due to her faith in God, as well as apparently being blessed with a positive nature.

She must buy her own limited kosher food from a visiting canteen and make meals herself. She maintains her daily prayer schedule and keeps Shabbat as best she can. The rabbi chaplain helps her with extra food and other practical and spiritual needs.

Miriam chooses to view her situation as willed by God and accepts it as a "time-out" for reflection and growth.

The toll was tremendous on Novick, yet she also drew strength from her religion and her daughter. Life was challenging already with a disabled husband. (She wrote The Person Behind the Chair and Beyond column in the *Jewish Press* about coping with chronic illness). Her elderly mother was not well, and passed away during this ordeal. Novick herself had three eye surgeries, and she had an older son to think about.

They could ill afford the extra expenses, especially the lawyers' fees. Novick had to take a leave of absence from her job as a special education teacher due to stress.

There were practical problems, like what to do with the couple's apartment and belongings – or how to hold a bris if the baby was a boy (it was).

The parents tried to keep what had happened confined to a few very close friends, but bad news travels quickly, especially in a tight community.

Novick slowly learned to navigate what seemed a cold French society and become part of a community of prisoners' relatives – one she could never have imagined she would belong to.

While Novick was disappointed by a small number of people who gossiped or were thoughtless, overall, she is grateful for the kindness of so many, some of them strangers.

Most remarkable was how the French Jewish community rallied around the young couple. A family unhesitatingly stepped up to sponsor Miriam when she finally was allowed out on bail – significantly on Tisha b'Av – just in time for her to give birth outside prison.

Untold numbers also contributed money – often anonymously – including someone who paid the first-class tickets that enabled Miriam's father to finally travel to France.

Then there was the kind and good-humoured Irish nun who went out of her way to ease Miriam's passage, including doing whatever she could to accommodate her observance of Judaism.

Novick admitted in an interview that some think she is crazy to reopen this devastating episode in their lives. But the story has a happy ending.

Miriam and Daniel today are happily married and have six children, and are well integrated and respected in their community, she said. They appear to have suffered no long-term consequences. They are kind and generous to anyone in need, trying to give back, remembering the many who helped them, she said.

Novick also wrote down her thoughts and feelings soon after the events, finding it cathartic and healing to get things on paper. The book – her first – grew out of the writing group she has belonged to the past couple of years.

"I wrote the book for several reasons," she said, "first and foremost as a warning not to take a package even from a good friend.

"Also, I felt that there are so many miracles in this story that it had to be shared. We had the feeling that God was holding our hand every minute.

"And I really want people to know that they can cope with adversity if they focus on the positive, that things do end. I knew my daughter to have been positive since she was a baby...but still her attitude [through all this] was amazing." ■

SeeJN | Golfing for NCSY

Supporters of NCSY gathered June 17 at Kleinberg's Copper Creek Golf Club for the Kishka Classic fundraiser. The day raised $192,000. Pictured horsing around are Chaim Levy, Meir Cohen, David Kaplan, and Zvi Woolf.

INTERNATIONAL

Egypt may have to strike at Gaza

AVI ISAACHAROFF
JERUSALEM

The echoes of explosions from the Egyptian airstrikes on various targets in the northern Sinai Peninsula could be heard on the Israeli side of the border throughout the night.

From the moment it began fighting back on July 1, the Egyptian army, as is its wont, has not hesitated to use all the means at its disposal. After the multi-tiered morning attack in Sheikh Zuweid, the aggressiveness of its military response is likely to outstrip that of any previous operation.

Anything that moves in Egypt's Rafah, Sheikh Zuweid and El-Arish areas will likely become a target of Egypt's F-16s and Apache helicopters, in part in a bid to protect its ground forces from danger.

Right now, the Islamic State (ISIS)fighters and Muslim Brotherhood fighters are likely rubbing their hands together gleefully, despite the rivalry between them. These two rival organizations found a common enemy in the form of the Egyptian government and its head, President Abdel-Fattah el-Sissi.

But the public wants revenge for the attacks that killed dozens of soldiers, who enjoy a particularly high standing in Egypt.

And this revenge will come.

It began July 1 when the Egyptian army assassinated nine Muslim Brotherhood officials, including a former parliament member who, Egypt claims, was involved in attacks.

And it will continue with the executions of mid-level members of the organization who have received death sentences. And of course, heavy airstrikes on populated areas in Sinai. It can be said definitively that some of the Bedouin tribes and residents of north Sinai are collaborating with terrorists, and the army will retaliate.

Hamas will also pay a price. Only a few days ago, Egypt opened the Rafah crossing, in part because of the improvement of the security situation in Sinai. This will soon end. The army knows that some senior officials of the Hamas military wing, who operate without the approval of its political wing, are collaborating with the Islamic State in Sinai, mostly for financial renumeration.

According to an Egyptian source, some 200 militants took part in the attack, using a large number of anti-aircraft weapons in the first hours, which necessitated the use of F-16 fighter jets instead of Apache helicopters as the Egyptians responded.

Egyptian soldiers stand guard on the Egyptian side of the Rafah border crossing between Egypt and the southern Gaza Strip, on May 26. ABED RAHIM KHATIB /FLASH 90 PHOTO

Those weapons, according to the source, who spoke on condition of anonymity, came in through the Gaza Strip. Therefore, Egyptian airstrikes inside the Gaza Strip cannot be ruled out entirely.

But the heaviest price will be paid by Islamic State operatives in the Sinai, who carried out the brazen attack.

The terror operation carried out by the group (known as Ansar Bayt al-Maqdis until a few months ago) on the morning of July 1 was exceptional compared to previous attacks in the area.

The assault began around 7 a.m., when the soldiers were about to change guard and many of them were likely still groggy after having only gone to sleep following a pre-dawn, pre-fast meal for the Muslim holiday of Ramadan.

The car bombs were set off first, sparking the initial melee. Next the armed fighters, dressed as soldiers or police officers, attacked with anti-tank missiles, anti-aircraft missiles, machine guns and lighter weapons.

At a certain stage of the attack, the ISIS fighters managed to capture Egyptian armoured vehicles, sparking Israeli concerns that the militants could try to storm into Israeli territory, as they did during a similar attack three years ago, also during Ramadan.

This time, the terrorists did not attempt to infiltrate Israel and were stopped after hours of clashes with the Egyptian army.

The number of losses on the Egyptian side is not clear. Most reports said 60 to 70 Egyptian soldiers were killed.

The heavy losses aren't the main concern for the Egyptian army. In terms of the Sinai fighting, Egyptian military officials have, in countless conversations, assessed that the fight to wrest the Sinai from militant groups will result in heavy military losses.

What the attack lays bare, though, is the dearth of reliable intelligence in the peninsula. That 70 to 100 armed fighters managed to stage a simultaneous attack, and no Egyptian intelligence service provided an effective warning, is a "black hole" in intelligence.

Recently, the intelligence-gathering of the Egyptian army has improved on the level of image intelligence, but there are still significant holes in its human intelligence and signals intelligence.

And above all, the attack and its timing form cracks in the image of Sissi as the strongman of the Middle East. The unprecedented attack by the Islamic State took place with the Egyptian army on high alert, two days after a Cairo bombing in which chief prosecutor Hisham Barakat was assassinated in what was obviously a targeted hit.

For two years, the Egyptian army has touted its gains in the fight against terror in the Sinai Peninsula. But the Islamic State continues not merely to survive, but to attack the army, and to a certain degree, undermine the Egyptian military control over the northern peninsula. ■

Times of Israel
Timesofisrael.com

Conflict makes for unlikely allies

TIMES OF ISRAEL STAFF
JERUSALEM

Israel has been giving the Egyptian military a free hand to operate in northern Sinai against local jihadist groups, ignoring an annex to the 1979 Camp David Peace Accords banning the presence of significant Egyptian forces in the area, an Israeli official told the *Times of Israel* on July 2.

According to the military annex of the Camp David accords, Egypt is allowed to maintain a civilian police force only in the eastern strip of the Sinai Peninsula, where the majority of local jihadists are currently located. Following Israel's disengagement from the Gaza Strip in 2005, the Egyptian army was allowed to deploy a border patrol battalion along the border with Gaza.

With fighting between the Egyptian army and jihadists pledging allegiance to the Islamic State intensified this week following a co-ordinated attack against army positions in northern Sinai July 1, the official, who spoke on condition of anonymity, acknowledged that Israel has maintained its policy of ignoring the peace treaty's military annex for the benefit of Egypt's war on terror.

"It took one phone call from Cairo to Jerusalem to authorize whatever Egypt wants in Sinai, counter to the military annex," he said.

"Israel understands the challenge facing Egypt. We face the same challenge," he added. "We aren't worried that Egypt may attack Israel, nor are they worried that Israel will attack them... it is clear to the [Egyptian] leadership that not only is Israel not an enemy, it's an ally."

The security void left by the absence of significant military forces in Sinai has previously been filled by the Multinational Force and Observers (MFO), a peacekeeping force comprising soldiers from Fiji, Colombia and the United States.

But a recent mortar attack by Ansar Bayt al-Maqdis, a local jihadist group, against the MFO's northern base in al-Gora has left Western governments fearing for the collapse of a significant stabilizing force in the region, and Sinai's largest employer of local Bedouins.

"This is very worrying," the official said. "It's not that if the force folds Israel and Egypt will begin attacking each other, but the Bedouins will become even more motivated to join the battle." ■

Orthodox worry about effects of gay marriage ruling

RON KAMPEAS
JTA, WASHINGTON

The name that keeps coming up when Orthodox Jewish groups consider the consequences of the June 26 U.S. Supreme Court decision extending same-sex marriage rights to all states has little to do with Jews or gays.

Bob Jones University, the private Protestant college in South Carolina, lost its tax-exempt status in 1983 when the Supreme Court ruled that its policies banning interracial dating on campus were "wholly incompatible with the concepts underlying tax exemption."

Orthodox Jewish organizations, several of which publicly dissented from the Jewish community's broad endorsement of the high court's decision, now worry that similar consequences could befall Jewish organizations that decline to recognize gay marriage.

"It remains to be seen whether gay rights advocates and/or the government will seek to apply the Bob Jones rule to all institutions that dissent from recognizing same-sex marriage," Nathan Diament, the Washington director for the Orthodox Union, said in an email.

The groups point to an exchange in April between Donald Verrilli, the Obama administration's solicitor general, and Supreme Court Justice Samuel Alito, who asked whether a school could lose its tax-exempt status if it opposed gay marriage.

"I don't think I can answer that question without knowing more specifics, but it's certainly going to be an issue," Verrilli replied. "I don't deny that. I don't deny that, Justice Alito. It is going to be an issue."

How much of an issue is the question. Will Jewish schools lose their tax-exempt status if they don't recognize gay couples? Could they become ineligible for government grants? Or face discrimination lawsuits for teaching the traditional Jewish perspective on homosexuality?

Abba Cohen, who directs the Washington office for Agudath Israel of America, called the court's ruling an "ominous" sign.

"When an impression is given that religious views are bigoted and are vilified, and that [their adherents] really should be given the status of second-class citizens, once you're dealing in that kind of atmosphere, you don't know what kind of disadvantages and disabilities people will suffer," Cohen said.

After the court's decision was released two weeks ago, an array of Jewish groups were rejoicing, including several that had joined briefs in favour of same-sex marriage. But the Orthodox groups – including Agudah, the Orthodox Union and the Rabbinical Council of America – expressed worry.

> *Hard questions arise when people of faith exercise religion in ways that may be seen to conflict with the new right to same-sex marriage.*
>
> **Chief Justice John Roberts**

"We are deeply concerned that, as a result of today's ruling, and as the dissenting justices have pointed out, members and institutions of traditional communities like the Orthodox Jewish community we represent may incur moral opprobrium and risk tangible negative consequence if they refuse to transgress their beliefs, and even if they simply teach and express their religious views publicly," said a statement from Agudah, which had filed an amicus brief opposing same-sex marriage.

The justices themselves acknowledged the possible fallout for religious groups. Anthony Kennedy, writing for the majority, said the First Amendment protected religious groups that wished to advocate their view that same-sex marriage is illegitimate. But in their dissents, Chief Justice John Roberts and Clarence Thomas said such protections were insufficient.

"Hard questions arise when people of faith exercise religion in ways that may be seen to conflict with the new right to same-sex marriage," Roberts wrote. "There is little doubt that these and similar questions will soon be before this Court. Unfortunately, people of faith can take no comfort in the treatment they receive from the majority today."

Marc Stern, the counsel for the American Jewish Committee (AJC), which also filed an amicus brief in favour of same-sex marriage, said immediate consequences were unlikely at the federal level. But on the local and state levels, there would be challenges, Stern said, especially in areas where the gay community has a strong political presence.

CONTINUED ON NEXT PAGE

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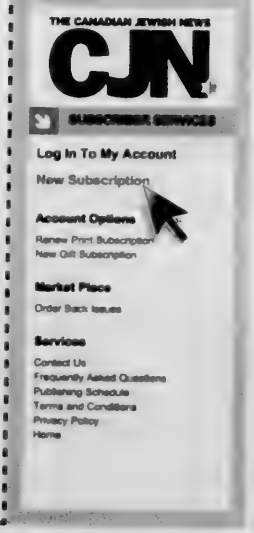


Hamas readies for next round of violence

MITCH GINSBURG
JERUSALEM

Since last summer's Operation Protective Edge, Hamas has made great efforts to rebuild its military capacities in preparation for the next round of violence with Israel, according to the head of Israel's internal secret service.

At a briefing before the Knesset's Foreign Affairs and Defence Committee, Shin Bet chief Yoram Cohen said Hamas has been working to re-establish its offensive tunnels, develop and produce new rockets, and increase training for its naval and ground forces. Hamas has also been trying to acquire funding from Iran, he added, in light of the economic hardships brought on by the 50-day conflict.

At this time, he said, Hamas has little interest in launching a war against Israel and, while it could wage a significant military campaign, it would be limited in its efficacy

Hamas was also finding itself in strategic distress in Gaza and its status as the sovereign power in the Palestinian enclave has been eroded, Cohen asserted.

Most of the funds earmarked for the rehabilitation of Gaza postwar have not come through, partially on account of the feud between Hamas and the Palestinian Authority and Hamas' refusal to allow PA forces to man the crossings into the Gaza Strip, according to Cohen.

Israel, he said, was the central element urging and advancing the rebuilding of Gaza after the war.

Last week Hamas said it built a "new tunnel" that crosses into Israeli territory. The attack tunnel is said to be 3.5 kilometers long and will be used in the "next round" of violence with Israel, Hamas told an Iranian TV channel.

Israel destroyed at least two dozen tunnels used by Hamas and other Gaza-based terror groups during the war. Some were used to devastating effect to ambush and kill IDF soldiers in the course of the war.

In the West Bank, the Shin Bet chief said, the ongoing security co-operation between Israel and the Palestinian Authority is what has enabled the PA to endure the constant Hamas activity in the territory.

Regarding the recent uptick in violent attacks, Cohen noted that there has been a steady rise in what he termed folk terror and "lone wolf" attacks. Since 2012 there has been a 50 per cent rise each year, from 683 attacks in 2012 to 1,834 in 2014, he revealed.

Over the past year, 130 organized terror plots were foiled, he said, with an additional 60 plots over the course of the first half of 2015.

More recently, the IDF was on particularly high alert due to Ramadan, which usually ushers in a spike in violent incidents.

On June 29, a man was killed after a car he was traveling in with three friends was shot up by a Palestinian gunman in the West Bank.

Earlier that day, a female IDF soldier was stabbed at a checkpoint between Jerusalem and the West Bank city of Bethlehem. Her female attacker was detained and questioned at the site of the attack.

Previously a Palestinian assailant was shot and killed by IDF soldiers after he opened fire on Israeli troops at a checkpoint in the West Bank. No soldiers were injured in the attack.

And on June 28 a Palestinian man stabbed and seriously injured an Israeli Border Police officer outside Jerusalem's Damascus Gate. The assailant was shot and captured.

On June 19, a 25-year-old Israeli man, Danny Gonen, died after being shot near the settlement of Dolev, northwest of Jerusalem. ■

Times of Israel
timesofisrael.com

SeeJN | I can see Syria from here

ERAN MOLDAVSKI/MOD/ISRAEL SUN PHOTO

Israel's Defence Minister Moshe Ya'alon looks at Syria from the Golan Heights. Ya'alon admitted last week that Israel has been providing aid to Syrian rebels, thus keeping the Druze in Syria out of immediate danger. Israeli officials have previously balked at confirming on the record that the country has been helping forces that are fighting to overthrow Syrian President Bashar Assad.

Anti-Semitic graffiti on Jewish school

JTA
LONDON

Vandals scrawled anti-Semitic pejoratives on the gates of a Jewish elementary school in London.

The graffiti reading "Fuck the Jews" was discovered June 29 at the Simon Marks primary school in the east London borough of Hackney, the *Jewish News of London* reported July 1.

"It's disturbing," said a spokesman for the Jewish volunteer watch group, Shomrim, which posted an alert on Twitter. "They were nasty words. It's being investigated at the moment – we're checking out CCTV but no one has been caught yet."

The Board of Deputies of British Jews said in a statement that the group was "deeply concerned" by the attack.

Also on June 29, two cars were vandalized outside Skver Synagogue by a man wielding an axe or a hammer, according to Shomrim.

Figures released last week by the London Metropolitan Police show that anti-Semitic crimes rose last year by 138 per cent, from 208 in 2013 to 495 in 2014, with some of the biggest increases in the boroughs of Brent and Hackney.

Jonathan Sacerdoti, the spokesman for the Campaign Against Anti-Semitism said the "alarming rise" in such incidents was disturbing.

It "serves to emphasize the importance of acknowledging and then combating discrimination which can cause British Jews to feel threatened and endangered," he said. ■

Potential problems may arise

CONTINUED FROM PREVIOUS PAGE

Another potential challenge cited by Diament is whether groups that reject gay marriage might become ineligible for government grants. Diament cited a debate that erupted during the administration of George W. Bush a decade ago over whether drug rehabilitation programs run by proselytizing religious groups should be eligible for funding through the White House's faith-based initiative.

"We also can anticipate a fight akin to what we had in the context of the Bush faith-based initiative – whether institutions must recognize same-sex marriage to participate in government grant programs," Diament said.

The Agudah's Cohen wondered whether Jewish adoption agencies might be prohibited from limiting placement to heterosexual couples, or if schools run by religious groups that reject homosexuality could be subject to discrimination lawsuits.

"If you teach what the Torah says about homosexuality, and you admit all kids to your schools, are you creating a hostile environment?" he asked, noting the possibility that some of the children might have same-sex parents or, as they grow older, realize their own orientation is gay.

Rabbi Jonah Pesner, the director of the Reform movement's Religious Action Center and a supporter of the Supreme Court ruling, said such concerns are overblown.

"We will continue to advocate for a healthy balance for religious institutions honouring their traditions and values and needs for a society to protect and defend all people," Rabbi Pesner said. "It's important that faith groups are able to treat people equally and uphold their traditions." ■

Israeli army archive releases Entebbe log report

MITCH GINSBURG
JERUSALEM

The Israeli army archive released the hand-written operations log of the dramatic 1976 hostage rescue in Entebbe on July 2 including the 1:55 a.m. note that the commander of the mission, Yoni Netanyahu, had been wounded.

"From the radio [communications] it's become clear that there's another wounded, name of Yoni (apparently the familiar one)," the soldier wrote in real time.

Netanyahu, the older brother of Prime Minister Benjamin Netanyahu, was wounded on the tarmac on July 4, 1976 while leading troops into the terminal and died shortly thereafter.

An additional soldier was wounded and paralyzed and three Israeli hostages were killed during the initial exchange of fire. An elderly woman, Dora Bloch, had been evacuated to hospital earlier and was killed in revenge after the Israeli forces left Uganda.

Nonetheless, Israeli troops managed to liberate 101 people held hostage by Palestinian and German terrorists, some 3,800 kilometers from Israel – an unprecedented feat that became a cornerstone of the Zionist ethos, particularly after it became known that the German terrorists, from the Baader-Meinhof gang, helped separate the Jews from the non-Jews.

"This operation will certainly be inscribed in the annals of military history, in legend and in national tradition," prime minister Yitzhak Rabin said in the Knesset later that day.

A photograph of Yonatan (Yoni) Netanyahu, the brother of Israeli Prime Minister Benjamin Netanyahu. Yoni was awarded the Medal of Distinguished Service for his actions in the Yom Kippur War. He was killed in action during Operation Entebbe at Entebbe airport by Ugandan soldiers when the Israeli military rescued hostages after an aircraft hijacking. Yoni Netanyahu was the leader of the assault, and the only Israeli military fatality of the raid. NATI SHOHAT/ FLASH90 PHOTO

The decision to send Israeli troops into Uganda had been an agonizing one, with defence minister Shimon Peres pushing for a military option and Rabin, the old general, cognizant of the fact that suggesting daring military plans and authorizing them were two entirely different matters.

On July 2 Peres wrote to Rabin that "the final twist" in the plan was that the most forward squad would leave the plane in a flag-bedecked Mercedes, masquerading as the Ugandan strongman Idi Amin, who was due back from Mauritius. "I don't know if it's possible, but interesting," Peres wrote in the note, published by the IDF Archive.

Rabin responded: "1. When is Idi Amin due back from Mauritius? 2. Why a Mercedes?"

He signed the note, "Yitzhak."

The following day, according to the archival information, Peres wrote to Rabin: "How does an operation start? 1. They say it's impossible 2. The timing is wrong 3. The government won't authorize it. The only question I've seen, and still see, is 'how will it end.'"

At 2:30 p.m. on July 3, Rabin told the security cabinet, for the first time since the hostage situation developed on June 27, that he was in favour of the military option. "Not out of an idealization, far from that, but with knowledge toward what we are heading, toward wounded, toward dead... nonetheless, I recommend that the government to authorize this," he said, according to Michael Bar-Zohar's account in *Peres: A Political Biography (Hebrew)*.

Peres, later that evening, with the planes airborne, wrote, "The planes are on their way and with them the fate of Israel." ■

U.S. won't enforce anti-Israel boycotts in settlements

JTA
WASHINGTON

The Obama administration will not enforce part of the new law to combat boycott, divestment and sanctions of Israel when it comes to West Bank settlements.

"By conflating Israel and 'Israeli-controlled territories,' a provision of the Trade Promotion Authority legislation runs counter to longstanding U.S. policy towards the occupied territories, including with regard to settlement activity," John Kirby, the State Department spokesman, said June 30 in a statement.

The language Kirby referred to is in a trade measure signed into law the day before that requires U.S. negotiators to raise objections to Israel boycotts in their dealings.

The language, part of a broad Trade Promotion Authority passed by both chambers of Congress and signed last week by U.S. President Barack Obama, says that "discouraging" Israel boycotts would become one of the "principal negotiating objectives" of U.S. officials.

It also explicitly includes "persons doing business in Israel or in Israeli-controlled territories" as illegitimate targets for boycotts.

Liberal pro-Israel groups, including J Street and Americans for Peace Now, objected to that provision, saying that for the first time it would confer U.S. recognition of Israeli sovereignty in the West Bank.

The bill was otherwise backed by an array of pro-Israel groups, led by the American Israel Public Affairs Committee.

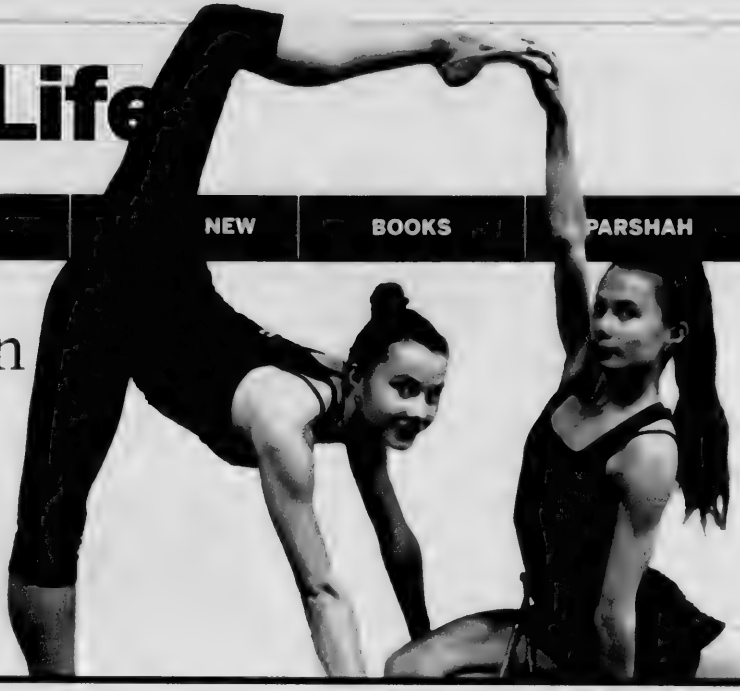
Kirby said the Obama administration would continue to firmly oppose any boycotts of Israel, but would not abide by the clause referring to "Israeli-controlled territories."

"The U.S. government has never defended or supported Israeli settlements and activity associated with them and, by extension, does not pursue policies or activities that would legitimize them," he said.

View of the Jewish settlement of Kfar Eiad, in the West Bank on Sept. 7, 2014. FLASH 90 PHOTO

Abiding by the clause referring to the territories could compromise trade dealings with countries in Europe, many of which discourage boycotts of Israel within its 1967 lines but where there is also a range of policies governing how and whether to do business with Israeli companies operating in the West Bank. ■

Jewish Life



Anjelika Reznik, left, and her sister Victoria. ALAN HUDES PHOTO

Twin sisters in rhythm at Pan Am Games

BY ALAN HUDES
SPECIAL TO THE CJN

When Anjelika Reznik made her debut on the international stage four years ago, someone near and dear to her heart was missing.

"I'd have to come home and explain everything to her," said the rhythmic gymnast, reflecting on the 2011 Pan American Games in Guadalajara, Mexico. "This time I don't have to explain why. She will be right there with me, experiencing everything first hand."

That would be Victoria Reznik – Anjelika's identical twin sister and best friend. Together, they will compete for Canada in rhythmic gymnastics at the Toronto 2015 Pan Am Games, which begin with Friday's opening ceremony. It's the first time the 20-year-old sisters have qualified together for multi-sport games as members of the senior national team.

Anjelika, the more accomplished of the two, helped Canada win three medals in Guadalajara – two silver and one bronze – en route to a historic appearance at the London 2012 Olympic Games, the first for any Canadian rhythmic gymnastics group entry. Inspired by her sister's success, Victoria joined the national team last year, where they've been pushing each other ever since.

"There's for sure some competition going on," said Victoria. "If she's better at something, I have to strive to be able to do it as well."

"[The coaches] always use that excuse – 'She's your twin. If she can do it, you can do it,'" Anjelika added. "It definitely pushes you to try harder. Since we're really close, we're just straight up [with each other]. We know we don't really get offended."

Mimi Masleva, one of the Reznik's coaches, watched Victoria's dedication to catch up in the intervening two years, and loves having both sisters on the team.

"They give sparkle to the routine," said Masleva. "When we do a routine, there is an idea and if you don't express, and you don't give anything from the heart, [everyone] looks very equal. They give the sparkle and they give it meaning – you can see it when they are [performing]."

Born in Kazakhstan to a family of gymnasts – their mother, Yana, once a member of the country's rhythmic national team, while their grandparents took up the artistic discipline – the Reznik twins moved to Israel at the age of two, spending their formative years in the Jewish state.

Growing up in Bat Yam, the girls preferred to spend their free time on the beach, at the playground across from their apartment, or in the streets on Shabbat with all the other Israeli children.

"We grew up with their culture everywhere around us," said Anjelika. "We'd watch only Hebrew television. We'd go to school and there would be all these Hebrew-speaking people…There's so many good memories. I just remember we loved it there."

In particular, learning about the country's history, following Jewish traditions and celebrating the holidays with their father's family – Purim and Sukkot among the favourites – were just some of the special moments during their eight years in the Holy Land.

But following in their mother's gymnastics footsteps was never really the plan.

It wasn't until the Reznik twins immigrated to Toronto at the age of 10, that they showed an interest in the sport as an after-school activity. By that point, their mom preferred them not get serious, knowing the sacrifices they'd have to make.

"She tried to put us into ballet, hoping that we would like it but it was really boring for us," said Anjelika. "[Then] we tried gymnastics one day and we just never left the gym."

"We're [thinking] 'Okay, she put us in this, we've got to get good,'" said Victoria. "All the girls were so good, and we just came to it so late. It was just really stressful…everyone was so good and we didn't know anything."

Yana did everything she could to support the girls, from making their gymnastics outfits, to doing their hair and makeup for competition, and giving them advice on their routines.

From there, Anjelika and Victoria flourished.

At 15, they represented Canada at the inaugural Summer Youth Olympic Games in Singapore, where they won bronze in the all-around group event. After watching Anjelika train for Guadalajara and London, the duo reunited for the 2014 World Championship.

Without those experiences, the twins insist they wouldn't be in the unique position they find themselves this month.

"It was just so different back then," said Victoria, looking back on the Youth Olympics. "We were just little girls. But now we're much more mature and experienced and a lot more knowledgeable with what our coaches expect and what our parents expect. It's a feeling you can't get anywhere else, except by doing your best and then getting rewarded for it."

The Rezniks hope to return to Israel after the current Olympic cycle and potentially compete in front of friends and family at the Maccabiah Games, after Canada didn't send a rhythmic gymnastics team in 2013.

But for Anjelika and Victoria, the chance to compete side by side in their new home this summer, isn't lost on them.

"We have a special bond, since we were literally together since we were fetuses," said Anjelika. "It's just a nice experience to share with your sister.

"Not many get to." ■

The Toronto 2015 rhythmic gymnastics competition will take place at the Ricoh Coliseum – renamed Toronto Coliseum for the duration of the Pan Am Games – from July 17-20.

Eye on Arts

by Bill Gladstone

MIRIAM GOLDBERGER BOOK *TAMING WILDFLOWERS* WINS AWARD

Miriam Goldberger is the founder and co-owner of Wildflower Farm, a 100-acre wildflower seed production company in southern Ontario where the wildflower gardens and meadows thrive without irrigation or pesticides and are a pollinators' paradise.

She is also the author of the 2014 book *Taming Wildflowers: Bringing the Beauty and Splendor of Nature's Blooms Into Your Own Backyard*, which has just won the Silver Award of Achievement from the 2015 Garden Writers Association. Goldberger's DIY book on wildflower gardening shows readers how to easily cultivate these hardy native wonders in your own garden. www.tamingwildflowers.com

• • •

Fringe Fest Late Entry: A late entry into the Toronto Fringe Festival is *The Inventor of All Things*, a storytelling piece by **Jem Rolls** about forgotten physicist, Leo Szilard, who was a driving force behind the Manhattan Project but who was "forced out of physics by an anti-Semitic general." Continues at Tarragon Theatre Mainspace thru Sunday July 12 (show at 12 noon). fringetoronto.com

Taming Wildflowers wins award

• • •

Names in the News: Ottawa professor-poet **Seymour Mayne** recently published his 71st book since 1964. His collection *Ricochet: Word Sonnets* was published in Hebrew by Keshev le'Shira, a leading Israeli publisher of poetry. Mayne was on hand for several book launches in Israel in late May and June. Originally published in 2004, Ricochet has also appeared in French, Romanian and Spanish editions.

Names in the News II: Zachary Ebin, who earned a musicology degree from York University, is on the faculty at Etobicoke Suzuki Music and the music director of *Arco Violini*. He is currently part of a pilot project introducing classical music to young children in Toronto schools. He is also the artistic director of the Belfountain Music Festival which runs July 30 through August 9 in Mississauga. www.belfountainmusic.com.

• • •

Arts in Brief

• **Adam Nayman** presents the final session in his course on the films of the Coen Brothers with a look at *The Big Lebowski* and *Burn After Reading*. $12 drop-in, students $6. Miles Nadal JCC, Al Green Theatre, Monday July 13, 7 to 9 p.m.

Seymour Mayne

• Renowned *Kosher Sex* author **Rabbi Shmuley Boteach** discusses the BDS movement and what to do about it. Beth Torah Congregation, 47 Glenbrook Ave. Wednesday July 15, 7:30 p.m. $10 advance, $15 at the door, includes dessert reception. info@standwithus.ca, 416-966-0722.

• Toronto Jewish Film Society and the Yiddish Vinkl Toronto present *Kol Nidre*, **Joseph Seiden's** glimpse into Yiddish New York of the 1930s, and the short film *70 Hester Street*. With guest speaker **Bernice Eisenstein**. $15, $10. Miles Nadal JCC, Al Green Theatre, Sunday July 19, 4 and 7:30 p.m. Box office opens one hour before each screening.

• The 27th annual Beaches International Jazz Festival transforms the historic Beaches area into a bustling throng of families, friends and music devotees. Runs July 10 to 26. http://beachesjazz.com

• • •

At the Galleries: *Architecture Parallax – Through the Looking Glass* is Montreal-based artist **Alexander Pillis's** installation that stages the white cube of the gallery as a perception tool central to the experience of visual art. A series of theatrical boxes and viewfinders play with optical illusions, reflections and points of view. Koffler Gallery, Artscape Youngplace, 180 Shaw St., until August 30. Admission free. www.kofflerarts.org ■

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THE CANADIAN JEWISH NEWS
JULY 9, 2015

Novel reminds us that love must be stronger than hate

MORDECHAI BEN-DAT
SPECIAL TO THE CJN

"In love we find out who we want to be. In war we find out who we are."

This epigrammatic, sweepingly declarative statement appears on the dust jacket of *The Nightingale* and early in the novel. It is the thematic archway through which the reader enters Kristin Hannah's gripping story about the effect on France of its occupation by the Nazis during World War II. More particularly, it is the story of the effect of the occupation on one family.

The Nightingale is *New York Times* best-selling novelist Hannah's 22nd work. She applies her finely honed storytelling abilities and research skills to compelling result in this story that focuses on the upheaval wrought upon the Rossignol family – father and widower, Julien, and his two daughters, Vianne and Isabelle.

The death of the girls' mother, prior to the unfolding narrative, is the first critically formative development in the three-person family's life. The trauma of her death resonates throughout the story and has an ongoing effect upon the respective behaviours of the father and his daughters. Each is forever burdened with a debilitating weight that is only truly lifted at the end of the war.

The cruel events of the war overtake this family – indeed they overtake all of France – and then test each one of them in horrific ways.

The emotionally distant Julien lives in Paris. Vianne lives in a small, rustic village with her husband and daughter, Sophie. Isabelle lives in that small town and then leaves to live in Paris. The war comes to each. Each resists the Nazis in unique, agonizing and courageous ways. And though the starting points of the three are very different, they eventually find their way back to each other.

In one particularly heartbreaking scene among many, when life hangs in the balance for some but alas, no longer for others, Vianne acts quickly and decisively.

"Vianne didn't hesitate. She knew now that no one could be neutral – not any more – and as afraid as she was of risking Sophie's life, she was suddenly more afraid of letting her daughter grow up in a world where good people did nothing to stop evil."

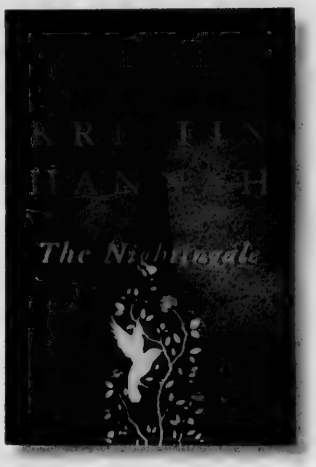
At that point, Vianne makes the irreversibly moral and dangerous decision to resist.

Without Vianne knowing, Isabelle had reached the same conclusion. She was, by then, the leader of a small underground group that rescued Allied airmen who were shot down in France. She personally led them to freedom through the treacherous paths of the Pyrenees into Spain. Isabelle was known by her code name: the Nightingale. The Nazis' attempt to capture the Nightingale is a menacing spectre throughout the novel.

One of the novel's sub-themes and a clear purpose of the author is to explore the role played by women in the Resistance.

Hannah is fiercely effective in describing, through spare, uncluttered prose, the many harrowing, gut-wrenching scenes that we all, sadly, have come to know of this period: husbands and fathers leaving families to go to war; mothers being rounded up for deportation and having to leave their infants behind; the cumulative effect of the near-starvation rationing of food; the slow, incremental descent into social and civil hell that was the occupation; the torture of prisoners; and the harrowing life in the German concentration camp.

As Nazi control became more aggressive, people dared not even to talk to each other in the street, lest polite conversation be misconstrued as conspiracy by the ever-watchful and suspicious eye of the German occupier. "Vianne nodded briefly and herded the children to the door. The days of stopping to talk to friends on the street were gone. Now it was dangerous enough to simply make eye contact; friendly conversation had gone the way of butter and coffee and pork."



The Nightingale
by Kristin Hannah
(St. Martin's Press, 2015)

Eventually, the Nazis prey upon the Jews of Vianne's village. First the "foreign-born" Jews are rounded up. Not long after, all Jews are hunted down.

"Vianne came to the square and stopped, breathing hard, pulling the children in close to her sides. Pandemonium. There were buses lined up in a row, disgorging passengers – all of whom wore a yellow star. Women and children were being forced, pushed, herded into the square. Nazis stood on the perimeter, a terrible, frightening patrol edge, while French policemen pulled people out of the buses, yanked jewelry from women's necks, shoved them at gunpoint."

Hannah's depictions of the Nazis' cruelty are emotionally jolting, but so are her depictions of the many singular large and tiny acts of human kindness.

Western literary culture often rhapsodizes about love in all its many heartening manifestations. Indeed, we – the generations of Canadians that have grown up after World War II mostly untouched by the extreme turmoil and anguish of war – have more or less built our lives on the belief that love is the foundation stone upon which the entire structure of meaningful living rests.

Hannah's novel, so evocatively and painfully descriptive of the cruelty and misery of the Nazi occupation, is a profound re-enforcer of this belief. For throughout the story, by express declaration and by unsubtle implication through the selfless deeds of her main characters, she reminds us that "love has to be stronger than hate or there is no future for us."

Surely, this is the bold, enduring message of her novel.

Hannah relies upon an effective narrative device that adds to the novel's drama. The story is told in a retrospective present, by a narrator who is clearly one of the protagonists of the novel, but whose identity we do not learn until near the end.

The Nightingale is deeply affecting. It should be read as a reminder of the events of World War II, but more importantly, as a reaffirmation of the higher, permanent and forever transformative purposes of our lives on earth. ■

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Film based on Winnipeg abuse allegations premieres

World to Come took over a decade to make

JORDAN ADLER
SPECIAL TO THE CJN

It took Winnipeg filmmakers Daniel Eskin and Trevor Mowchun more than 10 years to finish their first feature, *World to Come*. The production was so prolonged that Mowchun says he often referred to the title jokingly, thinking the film would only be completed in a time and place far away.

On the other hand, Mowchun says he found the experience freeing. Even with a small budget through grant money, the friends didn't have to meet deadlines or satisfy the needs of producers.

World to Come is based on events surrounding the tragedy that rocked Winnipeg's Jewish community in the late 1980s and 1990s.

In 1988, Rabbi Ephraim Bryks, the principal of Torah Academy in Winnipeg, denied allegations of sexual abuse against children. One of the alleged victims who came forward with accusations, Daniel Levin, later committed suicide. Rabbi Bryks was never charged with a crime.

The two directors, who had made short films together since they were teenagers, had complete creative control.

"We had all the freedom in the world when making this movie," Mowchun tells *The CJN* on the phone from Montreal. "We could just figure it out as we went along. We could take any risks we wanted to with the form."

With time available to experiment with the look and feel of the story, the directors shaped *World to Come* as something original and different. Ethereal and expressionistic, Eskin and Mowchun's drama can be a challenging watch.

David Silver as Doveed in *World to Come* which premieres July 11.

Unlike historical dramas that deal explicitly with facts and real-life figures, *World to Come* is much more abstract. It is also dedicated to Levin, who died at the age of 17.

There is little dialogue and many avant-garde elements, reminiscent of films by Terrence Malick (*The Tree of Life*) and Andrei Tarkovsky. The pacing is deliberate and the story is driven more by visuals and sounds than plotting.

"You never know if these experiments are successful or articulate, but we had these ideas and we just went for them," Mowchun says.

> *You never know if these experiments are successful or articulate, but we had these ideas and we just went for them*

Audiences can decide whether these ideas work, when *World to Come* has its world premiere in Toronto on July 11, as part of the ReelHeART International Film & Screenplay Festival.

Even if the film's formal elements seem intimidating, the subject matter will likely fascinate.

The drama tells the story of a Jewish man, Doveed (played by David Silver), who returns to Winnipeg to find that members of the town's religious community have not come to terms with the alleged crimes.

Mowchun says that Eskin was provoked to write the screenplay due to his close proximity to Winnipeg's Jewish community in that era.

"I think when he found out about this [alleged abuse] and he started to inquire, he was met with some resistance," Mowchun says.

Similarly, the Doveed character witnesses a spiritual crisis after returning to his hometown. There, old friends, family members and authority figures try to repress the past.

The film's directors proved to be a good creative team, even if their focuses were different. Eskin was more involved with writing the screenplay and working with the actors. Mowchun worked on a corresponding "image script" on index cards, jotting down images and thematic ideas to expand the story.

"I wasn't in any rush," Mowchun says, adding that shooting *World to Come* was spaced out in small chunks over around four years. "I was content to work slowly... watching the footage and writing more scenes based on that."

Although it has been more than a decade since the project began to take shape, it is not over for its first-time directors.

Eskin and Mowchun are now submitting *World to Come* to many film festivals, and are trying to get the Winnipeg Cinematheque to screen the drama. That would allow the film's cast and crew, who shot the film in Manitoba many years ago, the chance to see the long-gestating project.

At least with a national premiere approaching this month, the directors can no longer joke about the title. ■

World to Come premieres at the AGO Jackman Hall on July 11 at 7 p.m.
www.reelheart.org

'KOSHER' LABEL IN ADVERTISING

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ICRF Israel Cancer Research Fund

The Board of Directors and staff of Israel Cancer Research Fund (ICRF) deeply mourn the passing of our devoted Board Member

LYNN ALBERT ל"ז

A past ICRF Woman of Action Honouree, Lynn's passion to eradicate cancer was steadfast. Her contribution to our cause was remarkable. She was incredibly loved and will be profoundly missed.

We extend our deepest condolences to her beloved family.

www.icrf.ca

Runner counting on home field advantage at Pan Am Games

Sasha Gollish demonstrates the form that has made her one of Canada's top runners.

PAUL LUNGEN
plungen@thecjn.ca

When Sasha Gollish crossed the finish line in a 1,500-metre race in Portland, Ore., last month, she knew she had a good chance of making the Canadian team at the Pan Am Games.

And qualify she did.

She ran a very quick 4:07.47, her personal best at the time – only nine-one-hundredths of a second behind the fastest Canadian time, registered by Nicole Sifuentes at a different qualifying meet. A week later, Gollish improved her personal best to 4:07.08, but it was her performance in Portland that sealed the deal on the Pan Am Games.

"I knew based on the qualifying criteria that I had a good chance to qualify for [the] Pan Ams," she said.

On July 24, she hopes to be running in the semi-finals in the women's 1,500-metre race at York University, and based on her performances to date, she has a good chance of going on to the finals the next day, perhaps even medalling.

The Pan Am Games record is held by American Mary Decker, who in 1979 in San Juan, Puerto Rico, finished the race in 4:05.70.

For Gollish, 34, the Pan Am Games will be the biggest stage in her athletics career so far. It's the first time she's been on the national team as an adult, and she's pumped about it.

"I think I am continually improving, and I'm really excited to see just how fast I can run," she told *The CJN* via email. "My improvements are from the dedication to the workouts and training my coaches set out for me. I trust my coaches implicitly with what I am trying to accomplish. They try to push my boundaries and I try as hard as I can to complete the workouts to the best of my abilities.

"Running in my home city, it's a dream come true. And something that most athletes never get to do. And it was what I had been working toward all year."

Not only will Gollish be running in front of family and friends, she'll be competing at a venue that's familiar to her, providing her with something of a home field advantage.

"All of my high school first-round qualifiers, the North York Secondary School Association meets, for OFSAA [the Ontario Federation of School Athletic Associations] were always held at York University," she said on her website, sashagollish.com.

Gollish has been running competitively for quite some time.

"I started running when I was in Grade 5 at Crestwood [School]. They had a cross-country team, and I thought it would be really fun to run through the mud and trees. I then started running with my mom. My mom was an avid runner, so we were able to have a mother-daughter activity together. We did the inaugural Breast Cancer run together, and from there I was hooked," she said.

Two summers ago, she was part of the Canadian team at the Maccabiah Games in Israel. She competed in the Maccabi woman event, which combined competitions in cycling, swimming and running.

She won gold. To get to the winner's podium, Gollish won the half marathon, and finished second in the cycling time trial and in the triathlon.

"I am motivated by the desire to be the best I can be, whatever I endeavour," she stated. "I love going to practice and working really hard with my teammates. There is something satisfying about finishing a really hard workout and knowing you achieved what you set out to do."

When she isn't busy exercising her body, she's busy challenging her brain.

She is currently in the PhD program in engineering education in the civil engineering department at the University of Toronto.

"If you plan it right, you can work and train as an athlete," she said. "It is a careful balance, one where you have to make choices to ensure you set yourself up for success... I love that I have the work-training balance."

For Gollish, the Pan Am Games are an important milestone in her athletics career, but it's not the ultimate goal.

Once the Games are over, she'll sit down with her coaches and plan the next phase – preparing for the Olympics.

And if that isn't enough to keep her busy, she'll continue in her role as an athletic ambassador for Fast and Female, an agency that motivates girls to participate in sports and supports them, and in her other career as a rather prolific blogger.

Visit sashagollish.com and you'll find regular updates about her training, her competitions and the adventures she's experiencing as an elite athlete. She plans to add a section on healthy recipes to help athletes perform at their best.

But before she lets out her secret to a nutritious lifestyle, she's got a major competition to get by, including she hopes, a date in the finals in the 1,500 metres. ■

The Socialite

Jonathan Medved, Michael Katchen, Lorne Goldstein, Rabbi Rafi Lipner, Elliot Levine

Gilbert & Dani Palter, Eli & Renee Rubinstein, Jason Birken, Jeremy Pertman, Jeff Bernstein, Hadassa Pertman

Michael Katchen

No Compromises

This year's JEDx "No Compromises," brainchild of The House, saw over 550 Jewish young professionals come together to hear from, and interact with, successful Jewish innovators discussing the importance of extending Jewish values into all spheres of personal and professional life. ■

– *The Socialite*

Cheryl Reicin

Dean Podolsky, Erica Podolsky, Dan Nayot, Sam Diamond

Abigail Engelsman, Carly Eidelman, Amanda Snow, Jillian Windman

Melissa Grosser, Josh Disenhouse

Live art display by Tanya Zbili

Rabbi Rafi Lipner

JAMES YEE/CJNEWS

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.

What's New

JULY 9 - JULY 16

by Lila Sarick

Saturday, July 11

ORILLIA COUNTRY SHUL

The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are: July 11, **Rabbi Kinneret Shiryon**; July 18, **Rabbi Cory Weiss**; July 25, **Rabbi Micah Streiffer**; Aug. 1, **Rabbi Michael Dolgin**; Aug. 8, **Eric Petersiel**; Aug. 15, **Rabbi Tina Grimberg**; Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

Sunday, July 12

SHORESH RETREAT

Join Shoresh for a day-long retreat at Bela Farm, 10 a.m.-5 p.m. To register, visit shoresh.ca/whats-on or email sabrina@shoresh.ca

GARAGE SALE

Jewish Ladies Auxiliary of the Royal Canadian Legion General Wingate Branch holds a book and garage sale, 42 and 46 Mistysugar Trail, Thornhill, 10 a.m.-3 p.m.

Coming Events

KAVANAH GARDEN HOURS

The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

OUR SYNAGOGUES & OUR PAST

Dara Solomon, director of the Ontario Jewish Archives, discusses, "Our synagogues and our past," Aug. 12 at 8 p.m., Beth Tikvah Synagogue, $5 for non-members. RSVP 416-221-3433.

SHAAR SHALOM MEET AND GREET

Shaar Shalom Synagogue holds a "meet and greet" for young families, Aug. 9 at 2:30 p.m. For address, RSVP to agol@shaarshalom.ca

TORAH STUDY

Michael Bernstein leads the Torah study at Beth Tikvah Synagogue on July 18.

Deadline reminders:

Please note there will be no issue July 16. The deadline for the issue of July 23 is July 13. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Children get up to dance at "Shabbat at the Barns," a joyous family singsong at Wychwood Barns on Saturdays, led by, from left: Holy Blossom Temple's Rabbi Jordan Helfman, Leo Baeck Day School's head of school, Eric Petersiel, and Leo Baeck's dean of Jewish living, Rabbi Noam Katz. The event is becoming a regular addition to the Wychwood Shabbat morning landscape.

PJ LIBRARY GOES TO CAMP

Join PJ Library for a day of fun activities at summer camp. For families with children aged 4-8, bus transportation available. July 19, Camp George; Aug. 5, Jack and Pat Kay Centre Day Camp (Lebovic JCC, Vaughan); Aug. 9, Camp Gesher. To register, visit pjlibrarytoronto.ca/camp

JF&CS

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

◗ **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
◗ **Bernard Betel Centre.** 416-225-2112. July 12, The Skullcaps Band performs classic Jewish music, 1:30 p.m.; July 14, **Rachel Levin** discusses "Synagogues around the world – Asia, Africa and Australia," 10 a.m.; July 16, lecture on "Oral health," 1:30 p.m.; July 21, **Maureen Silcoff** discusses "A Jewish response to refugees," 10 a.m.; July 23, lecture on "Energy consumer education," 1:30 p.m. Thursdays, July 9-Sept. 3, **David Lipovitch** teaches a course on "Jerusalem: the holy city," 1 p.m.; Book club meets Tuesdays at 1 p.m.
◗ **Earl Bales Seniors Club.** 416-395-7881. Walking group, Mondays, 10 a.m.; Casino Woodbine, July 15; High tea big band sing-along, July 22, 2 p.m.; Social bridge, Thursdays, 12:30 p.m.; Balance and co-ordination class, Tuesdays, 10 a.m.
◗ **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
◗ **PET Club** visits the butterfly museum in Cambridge, Ont., Aug. 5. For more information, call 416-650-5379. The group meets monthly at Earl Bales Community Centre. New members, call 416-736-8073.
◗ **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
◗ **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Juli**, 416-785-0941.
◗ **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
◗ **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
◗ **Temple Har Zion.** Play mah-jong Wednesday afternoons. Email bevmi chaels1@gmail.com
◗ **Beth Tzedec Synagogue.** Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen**, 416-781-3514.
◗ **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin,** Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
◗ **Beth Sholom**'s seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.
◗ Come to the JCC on July 9, from 5 p.m.-8 p.m. and enjoy activities for all ages.
◗ **Sadko Hadzihasanovic** offers a summer art workshop focusing on the development of technique, July 27-31, 9:30 a.m.-3:30 p.m.
◗ **Leon Soriano** teaches "Painting and mix media," July 14-16, 10 a.m.-4 p.m.

CONTINUED ON NEXT PAGE

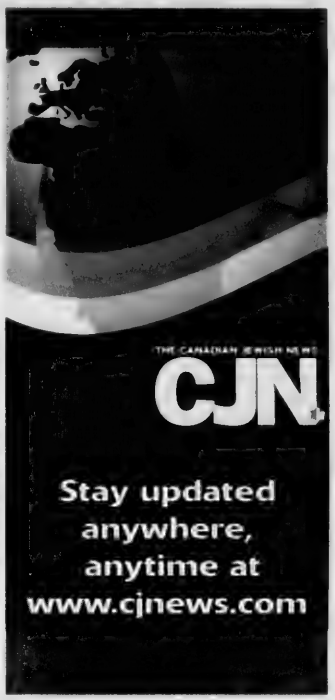
◗ **Kathryn Chelin** teaches "Drawing for the terrified beginner," July 13-17, 9 a.m.-noon.
◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.
◗ Osteo Fit: Safe exercises and education for people with osteoporosis and those at risk of falling, offered every Wednesday, 10:30 a.m. Call ext. 4235.
◗ **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," July 21-23, 10 a.m.-4 p.m.
◗ **Rosalin Krieger** discusses sitcoms of the 1990s, Tuesdays, July 28-Aug. 18, 1-3 p.m.
◗ **Sadko Hadzihasanovic** teaches "Art from nature," Aug. 4-7, 9:30 a.m.-3:30 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org
◗ *Is it Summer Yet?* Camp photos from the Ontario Jewish Archives, are on display until July 31.
◗ **Adam Nayman** discusses the work of filmmakers **Joel** and **Ethan Coen**. Last session: July 13, 7-9 p.m. in the Al Green Theatre looks at *The Big Lebowski/ Burn After Reading*.
◗ Register for Summer Institute for Creative Adults. Singers edition, soprano and alto spots are sold out, tenors and basses needed, July 13-17, 9:30 a.m.-4:30 p.m. Vocal camp for adults, individual, group and master class formats.
Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21. Ext. 250.
◗ Summer Supper Club: Social Enterprise Edition: Designed for young adults with developmental disabilities or ASD. Join the JCC for a week of cooking and preparing and selling healthy snacks, July 13-16 or Aug. 10-13, 4-8 p.m. Contact: liviyam@mnjcc.org
◗ Rooftop barbecue, July 15, 5-8 p.m. For tickets, call ext. 0.
◗ Mixed abilities dance event with DJ **Layah Jane,** July 19, 4 p.m. All ages, all bodies welcome. Call ext. 330.
◗ Accessible yoga, for people of all abilities. Companions and support people welcome. Six-week session runs July 19-Aug. 30, 1 p.m. Call ext. 521.
◗ Toronto Jewish Film Society presents *Kol Nidre* and *70 Hester Street*, July 19, 4 and 7:30 p.m. Guest speaker is **Bernice Eisenstein.** Box office opens one hour before screening start time.
◗ Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
◗ From tummies to mummies: Pre- and post-natal fitness classes. Call ext. 567.
◗ Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein,** 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.
◗ Learn to pair beer and cheese with expert **Crystal Luxmore**, July 16, 7 p.m.
◗ Novelist **Norn Gold** discusses "Anti-Israelism on campus," July 30, 7 p.m.
◗ **Dr. Meredith Gillespie** discusses "Understanding anxiety in children," Aug. 19, 7 p.m.
◗ Create heritage ceramic tea sets, Aug. 4-7, 10 a.m.-4 p.m.
◗ **Bill Gladstone** presents "The Jews of Old Toronto," Aug. 13, 7 p.m.
◗ In partnership with the Bernard Betel Centre, the JCC goes to Port Hope to see *Singing in the Rain*, Aug. 25. ■



SeeJN | Happy Canada Day!

The children at the Thomas & Marjorie Schwartz Preschool Centre at the Miles Nadal Jewish Community Centre celebrated the last day of school with an early Canada Day celebration. Canada's colours were the theme of the day as children dressed in red and white, decorated cakes and cookies and made Canadian flags.

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BRIDAL REGISTRY

MARRIED WITH KIDS

Moms worry while kids thrive at camp

Lauren Kramer

My friend's daughter is heading off to Jewish overnight camp for the first time ever, and her poor mom is terrified. "How will I know if she's safe in the lake?" she wonders. "What if there's a sexual predator among the staff members? What about her medications?"

She reminds me of myself some eight years ago when my kids first headed off to camp. The idea of not being able to protect my children myself was frightening, and I worried incessantly that first week, calling daily to find out if my kids were sleeping well at night or crying with homesickness. I was certain it would be the latter.

"She's fine," my daughter's madrichah (counsellor) would tell me over the phone. "She's found a group of friends, she's busy all day long, and at night she's too tired to do anything but fall straight asleep."

Her words were reinforced when they finally put my daughter on the line. From her voice, I could tell the phone call was taking her away from something she'd much prefer to be doing. "Mom, everything's okay, don't worry," she said. "See you in three weeks!" The phone line went dead.

So I stopped worrying and started enjoying the blissful quiet, the sudden absence of laundry and the ease of preparing meals for three people as opposed to six. The house stayed spotless for much longer, and the hours of the day were mostly mine and easily filled.

The kids came back inspired with Jewish camp ruach (spirit), heartsore about their recent goodbyes to cabin mates who had become best friends. With shining eyes, they told stories about Israeli folksongs sung around the campfire at night, new tunes they'd learned for *Birkat Hamazon* and the fun they'd had raiding the boys' cabin and pulling pranks.

No sooner had they returned than they were counting down to next year's Jewish summer camp. With all this positive Jewish energy wafting over our home, the $1,000-per-week cost per child didn't seem so exorbitant anymore. They'd come home with a shot in the arm of Jewish love, passion for Yiddishkeit and enthusiasm for kosher food. They were inspired by the Jewish teens leading and caring for their group and wanted nothing more than to be ensconced in that same atmosphere the following year. By comparison, the Jewish after-school program they'd been enrolled in during the school year had generated moans of discontent and efforts to skip class on a regular basis.

I'm a big fan of Jewish summer camp, and I was the one who coaxed my friend to send her daughter in the first place. They're surrounded by a non-Jewish milieu in their home community, with only a small Chabad presence in their town, and I knew it would expose their little girl to the best of Judaism in a stimulating, fun, unforgettable environment. There would be music, good food, playmates, dancing, crafts and mischief – all the components of a brilliant summer. And it would ignite in their daughter's soul a burning love for Judaism as she'd never experienced it before, and a desire to repeat the experience again and again.

So I consoled her fears with gentle encouragement, insisting that the staff were superbly vetted, the lake carefully watched by qualified lifeguards and the children's swimming skills meticulously evaluated before anyone even stuck their toes in the water.

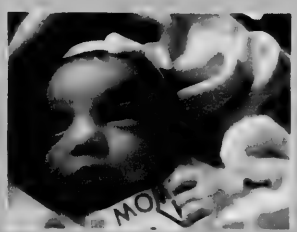
But it's a process, this worrying, one all moms endure and one that can only be allayed when they hear the happiness in their kids' voice, their impatience to get off the phone and their sheer love of camp when they return home afterwards. ■

Family Moments

Happy 90th birthday Bernie Waldman! Love from your wife Vera, daughter Rosanne and grandson David. We love you!

Mazel tov Josh Foreman on graduating from Western BMOS program. We are so proud. Love, Mom, dad and Hailey

Mazel tov Hailey Foreman on graduating Grade 12 at Westmount Collegiate. Good luck at Western BMOS program. We are so proud. Love, Mom, dad and Josh



Dara & Lorne Indig announce the birth of Maya Paige. Enamoured grandparents are Margot & Gary Marcus and Cathy & Stewart Indig. Great-granddaughter to five!

Dr. Shelley & Evelyn Sherkey and Jerry & Debby Margel announce the upcoming marriage of Dr. Rebecca Sherkey to Dr. Ryan Margel. Mazel tov!

Email your digital photos along with a description of 25 words or less to cblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

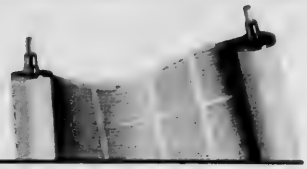
Mazel Tov!

מזל טוב!

Barbara Weiss and Elliot Goldenberg announce the engagement of their daughter Karen Joy Goldenberg to Adam Szporer, son of Marlene & Allan Szporer, grandfather Leon Szporer.

Parshah

Pinchas | Numbers 25:10-30:1



Maharat Abby Brown Scheier examines two models of Jewish leadership
Rabbi Denise Handlarski says the daughters of Zelophehad were freedom fighters
Rabbi Yirmi Cohen argues that sometimes tolerance won't work, and we just have to say 'no'

Maharat Abby Brown Scheier

What makes a good leader? The portion of Pinchas presents two models: the first is Pinchas, the zealot, who is driven by his clear understanding of Divine will; the second is Joshua, appointed to succeed Moses. Joshua is instructed in character to be a "man of spirit" (Numbers 27:18) and in mandate to lead the people and to seek counsel in cases of judgment. Rashi explains that "a man of spirit" is a leader who is "able to deal with the character of each one."

What connects these two examples of leadership is the story of the five daughters of Zelophehad.

Perhaps, like Pinchas, they could have done what they thought was right and simply taken possession of their father's land. Instead, they presented their case before all of the leaders and all of the people with a sound argument based on the importance of family in maintaining their father's name, the biblical value of the land of Israel and their desire to be part of a law system that had excluded them. In God's response – "the daughters of Zelophehad speak right" – the argument of the five daughters is affirmed.

The leader, Moses, hears what they have to say, presents their case to God and then enforces a new law that changes what he has already taught the people. Moses is a leader willing to listen, to ask God before acting, and to actually amend laws that have already been enforced in order to accommodate a new reality.

The daughters of Zelophehad teach us about a method and process to achieve change. Their method enables Moses to act in an impressive way – with thoughtfulness to the situation and with process. These values are then incorporated for the next leader – Joshua – to be one who has to seek counsel in cases of judgment and to have "spirit," the ability to deal with each person in his/her own way. ■

Maharat Abby Brown Scheier is a Judaic Studies teacher in Montreal, where she lives with her husband and four daughters.

Rabbi Denise Handlarski

What I love about Torah is the sometimes striking juxtaposition between that which we find deplorable and that which we find inspiring. Parshat Pinchas is named for the man who brutally murders an Israelite man and a Midianite woman for engaging in intercourse. The text sees his actions as positive, but if the xenophobia doesn't bother you, the stunningly violent description of how they die should.

Given that Moses married Tziporah, also a Midianite, the Torah contains contradictions on the point of intercultural relations. I find the story of Pinchas, and his treatment as a hero, difficult – and patently contrary to the elements of justice and morality I seek in the text.

And yet, in Parshat Pinchas, we also have one of my very favourite stories: the daughters of Zelophehad. Left without a father and without any brothers, they have no legal claim to inheritance. They approach Moses and Eleazer and ask to be granted something so that they may live and so that they need not marry simply to survive.

This part of the parshah is about resistance and justice. The women actively challenge male-only inheritance rights, thus inserting questions and provoking thinking about the lack of choices for women in a male-dominated society. The women state their case rationally and respectfully, but also resolutely. They are freedom fighters.

The resolution is that they are told that their "plea is just" and they are granted property. What role models for Jewish women who have, in the last few decades, similarly pleaded and reasoned, explained and fought, for equal standing for women in Jewish institutions and structures!

In Torah, as in life, we sometimes find horrific events that are hard to make sense of. But we also find stories of resistance that make the world better. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.

Rabbi Yirmi Cohen

In Parshat Pinchas, we read the story of how Moabite women were seducing young Jewish men while cajoling them into idol worship. Jews were dying in great numbers.

Furthermore, Zimri, a prince from the tribe of Shimon, was having relations with a Midianite princess, and he flaunted their illicit relationship before Moses.

Comes along Pinchas, and the plague stops. God declares Pinchas a hero, appoints him to the priesthood, and he gets a Torah portion named after him.

Zimri was intentionally rebellious and deliberately provocative. But most who turn their backs on Judaism today do it out of ignorance. They need an education. We need to share with them the beauty of a Shabbat with love and warmth.

What is the message of Pinchas for our time? That sometimes, even today in our tolerant society, some issues demand that we insist and say "no."

Diplomacy and positive encouragement work much better than fighting. But inevitably, there will be occasions when we need to stand up and say, "Sorry, I cannot accept this behaviour."

We're also in the three weeks, designated as a time of mourning for our holy Temple. Why is it called the "three weeks" and not "21 days"? Because there is an emphasis on the number 3, hinting at the Third Temple.

According to the Zohar, Pinchas was actually Elijah. Elijah criticized the Jews to God on Mount Sinai for idol worship and not circumcising their sons. The Midrash tells us that God told him his mission was over. "How dare you criticize the Jews to Me?" For that reason, we reserve a chair for Elijah at every bris so that he may witness the Jews' good behaviour and bless them.

We must encourage people to improve, but with love. Let us utilize these days and study more Torah and be more united, and may we merit to see the Third Temple in Jerusalem! ■

Email: yirmicohen@sympatico.ca
Rabbi Yirmi Cohen is at Ohalei Yoseph Yitzchak Congregation in Toronto.

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Jewish archives' vault houses many records and collections of interest to family historians

BILL GLADSTONE
SPECIAL TO THE CJN

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David Greenberg's bar mitzvah, 1935 ONTARIO JEWISH ARCHIVES BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTOS

When Cantor Bernard Wladowsky was lured to Toronto from Chicago in March 1912 to begin singing in Goel Tzedec Congregation's monumental new synagogue on University Avenue, he was 36 years old, in beautiful voice, and of striking appearance in his white clerical robes. As the *Toronto Daily Star* marvelled at the time, Wladowsky had sung for an American president the previous year, and now all of the citizens of Toronto could enjoy his magnificent voice.

As a means of supplementing his income, Wladowsky performed marriage ceremonies and circumcisions, recording the details from 1915 to 1920 in a Yiddish scrawl in a small notebook. Today, Wladowsky's ledger book is a proud possession of the Ontario Jewish Archives (OJA) Blankenstein Family Heritage Centre.

Wladowsky conducted my grandparents' marriage in 1917 and recorded the details in his book, including the fact that my great-grandfather paid him $12. A year later, he performed the cutting rite on my father for the then-princely sum of $5. To any family historian, these ledger entries are prized items.

The OJA vault on north Bathurst Street in Toronto, which has been newly outfitted with compact mobile shelving units thanks to a grant from the federal government and a capital gift from the Blankenstein family, houses many such records and collections of special interest to family historians. The OJA also holds circumcision records compiled by Dr. Isadore M. Cass, a well-known mohel of a later generation, who performed some 40,000 procedures throughout Canada and the United States, beginning in 1945.

The handwritten marriage ledgers of Rabbi Y. L. Graubart, Toronto's "Poilisher Rebbe" of the 1920s and 1930s, are particularly noteworthy because they indicate the place of birth, in most cases a Polish town, of almost every bride and groom. Reflecting a later era (1956 to 1970), Rabbi David Monson's marriage registers are also available, although access may be restricted on this and other files due to privacy regulations.

Steamship ledgers kept by the Rotenberg Steamship Agency in the early 20th century may reveal when an immigrant ancestor's ship-ticket was purchased, and by whom. The entries were indexed and are now searchable online on the OJA's website. The OJA also possesses a ledger of the former Anshel Wise Steamship Agency. To determine where one's immigrant ancestors lived once they settled in Toronto, rare copies of the Toronto Jewish City Directories may be consulted, including the years 1925 and 1931, both of which are searchable online.

By conservative estimate, the OJA holds some 60,000 photos, about one-third of which have been digitized. Images include scenes from the old country, families newly settled in Toronto, local mom-and-pop businesses, restaurants, garment and other factories, and group portraits of organizations ranging from Alpha Omega Dental Fraternity to the Zionist Girls Society. As for sound recordings, the OJA's collection of more than 400 oral histories may prove a particular boon provided the researcher is lucky enough, as I was, to find a recording or two from a long-gone relative telling his or her immigrant saga.

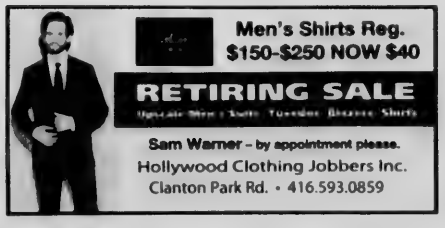
Newspapers on microfilm and in print may be useful for looking up an obituary or known article about a family member. Available titles include the *Yidisher Zhurnal*, the *Jewish Standard*, the *Canadian Jewish Review*, the *Canadian Jewish Chronicle* and the *Canadian Jewish News*. The OJA also holds dozens of published family histories and memoirs, including my own modest opus, *One Hundred Years in Canada: the Rubinoff-Naftolin Family Tree*, published in 2008.

Other bibliographic resources include *Canadian Jews in World War II*, a wartime listing of Jewish decorations and casualties; *Who's Who in Canadian Jewry*, a multi-volume series from the 1960s with hundreds of small biographical capsules and photos; and the *Family Who's Who*, a two-volume set published in 1969 and 1974 by the Hebrew University of Jerusalem, offering hundreds of Canadian Jewish family trees.

A diverse assortment of synagogue records and bulletins, material on Jewish life in small towns across Ontario, Jewish Immigrant Aid Services and Jewish refugee files, and other items help round out the picture.

There is more of interest to family historians in the OJA's extensive holdings than can be neatly summarized here. Occasionally the diligent researcher digs deep enough into the records to uncover some obscure little treasure that none of the attending archivists has seen before or even knew existed. Research is by appointment only; please visit the website or telephone 416-635-5391. ■

This is the last in a series of articles about Toronto's Jewish community and institutions, funded by the J. B. & Dora Salsberg Fund at the Jewish Foundation of Greater Toronto. This series is in partnership with the Ontario Jewish Archives, Blankenstein Family Heritage Centre and draws on their collections: www.ontariojewisharchives.org



THE CANADIAN JEWISH NEWS
JULY 9, 2015

Rabbi Shmuley Boteach: BDS aims to destroy Israel

RON CSILLAG
SPECIAL TO THE CJN

He describes himself as "America's rabbi." Shmuley Boteach, is everywhere, it seems, and in the Jewish world, at least, he's often front and centre. He's the author of 30 books on subjects ranging from sex and relationship advice for Jewish couples (*Kosher Sex* and *Kosher Lust*), to Jesus (*Kosher Jesus*). He's been touted as a spiritual adviser to celebrities, including the late pop singer Michael Jackson, and starred in a short-lived reality TV show, *Shalom in the Home*. In 2012, he ran for a seat in the U.S. Congress as a Republican, losing to the incumbent by 73 to 25 per cent.

Last spring, he touched off a firestorm when his organization placed a full-page ad in the *New York Times* saying U.S. National Security Adviser Susan Rice had "a blind spot" for the Rwandan genocide of 1994 and, potentially, the Jewish People at the hands of a nuclear Iran. Major Jewish groups strongly condemned the ad, and Rabbi Boteach apologized to Rice, and said his disagreement with her was "strictly over policy."

Rabbi Boteach will appear in Toronto July 15 at Beth Torah Congregation for a talk presented by StandWithUs Canada, an arm of an international organization dedicated to educating about Israel and countering misinformation that often surrounds the Middle East conflict. He will address the boycott, divestment and sanctions (BDS) campaign against Israel that is gaining steam on university campuses and how young people can respond.

You have worn many hats: sex and relationship expert, celebrity spiritual adviser, reality TV star, would-be politician, and Middle East pundit. Who is the real Shmuley Boteach?
I think I've only been one thing. I've been a rabbi, and there are different dimensions to that title. A rabbi's a counsellor. A rabbi is a promoter of values. A rabbi is a defender of the Jewish state. All of it emanates from my commitment to Judaism, the Jewish People and what Judaism represents: universal values. So the real Shmuley Boteach is simply a Jewish man who believes in his people and in his people being a light unto the nations.

You'll be in Toronto to talk about the BDS campaign against Israel and how it affects our children. Give us a nutshell version of how it does that.
The sole intention of the BDS movement is the economic destruction of the State of Israel. It has nothing to do with opposition to an occupation, because if it did, it would be boycotting the Apple iPhone, which is manufactured in China, which has been occupying Tibet since 1951. If it was about occupation, BDS would be boycotting Turkish coffee, because of the Turkish occupation of Cyprus since 1974. It's not about Palestinian rights, because if it was, it would be boycotting Lebanon for the real apartheid they practise, in law, that doesn't allow Palestinians to have top professions. It would be boycotting Kuwait for expelling 250,000 Palestinians. It's about the destruction of the State of Israel.

Its net effect on our students is to create an environment of hostility and intimidation where Jewish students feel compromised, where their friends and colleagues are slowly turning against Israel and the feeling that standing up for Israel will push them outside the mainstream. It erodes Jewish pride and identity, let alone the impact on the State of Israel should the BDS movement spread and should the thus-far symbolic votes of boycott become university policy to actually divest from companies that do business with Israel.

Rabbi Shmuley Boteach

> *If Israel becomes a pariah, people won't visit, do business, won't sell Israel much-needed arms to defend Jewish life from wholesale slaughter.*

Describe effective ways in which young people can be equipped to counter BDS and other forms of on-campus anti-Zionism.
There are many ways. First of all, we believe in peak visibility on campuses: giant pro-Israel events that draw hundreds and thousands to enlarge the pro-Israel footprint. No. 2, we believe in respectful but effective counter-demonstrations against the BDS movements. When they set up an Israeli Apartheid Week at NYU here in New York City, we did an Israel Pride Week that easily outdrew the number of people on the other side right across from their demonstration, effectively nullifying the significance of Israeli Apartheid Week.

Recently, U.S. casino mogul Sheldon Adelson announced a counter-BDS campaign called Campus Maccabees, which seeks to raise $50 million. Does it really take that much money to oppose BDS?
It's not my money. It's not for me to say how he should spend his money. I'm not a philanthropist. I'm an activist. I can only comment on whether or not I believe that countering BDS ought to be a priority for our community. It absolutely is a priority. When you want to destroy a nation, you first destroy its name. If you demonize them, then you get the world to hate them. You make them into a pariah state. If Israel becomes a pariah, people won't visit, do business, won't sell Israel much-needed arms to defend Jewish life from wholesale slaughter. Economic sanctions would be levied. So it's definitely a priority.

In an interview with *Tablet* magazine last year, you were quoted as saying "The main reason I'm on TV is because I want to be a celebrity." The quote was from an earlier *USA Today* article. Your detractors charge you with self-promotion and say it is unseemly to be a celebrity rabbi. What's your response?
There isn't a word in that *Tablet* article which is true. I question every single quote. It was a hit job. That's easy to see. So I'm not going to comment on that.

I do what I do to promote a Jewish message. I've been consistent. If I wanted to be on TV, I could be for any number of things, as can almost any American. So if I wanted to be on TV for TV's sake, then I'd be eating bugs on *Fear Factor*. I've never veered from my core mission, which, as I said before, is to promote universal Jewish values, defend the State of Israel and make the Jewish People a light unto the nations.

I continue to do television. It's always the same thing. I'm either doing a show to repair families, based on Jewish values. The family is the very fulcrum of Jewish life and of western civilization. I'm on TV either repairing families, defending Israel, which I do a lot; commenting on values issues, such as whether there should be a Confederate flag, which is a symbol of racism, rebellion and slavery, flying atop the South Carolina legislature. But to say I'm on TV for anything at all is patently untrue. If I wanted to be a celebrity, I'd be on for anything. But I turn down countless television opportunities that do not accord with my core message.

Some say U.S.-Israel relations are at their lowest point. Where do you see them and what could be done to repair them?
I wouldn't say relations are at their lowest point. I'd say they're strained. I think the Obama administration would like to see a Palestinian state very badly. And if that would solve the Palestinian-Israeli conflict, I think a lot of people would go along with it. Many of us believe a Palestinian state is not going to resolve anything. Israel retreated from Gaza and all it got was 15,000 rockets. If you retreat from the West Bank, many of us believe we're not going to see a Palestinian state established, but a Hamas state. And rockets would now be within a three- or four kilometre range from the Knesset and a 10-kilometre range from Ben-Gurion Airport.

The Palestinians have yet to demonstrate that they create viable states that live in peace and harmony with Israel. And no one has demonstrated that territorial compromise on Israel's part has led to peace or stability. And that's the essential nature of the strain between Israel and the U.S. The Obama administration still hopes that the Palestinians will moderate, that the Iranians will moderate, and yet we see no signs of that. Iran is supporting terrorism around the world and continues to threaten Israel with complete oblivion and annihilation.

I don't question President Obama's intentions. I believe he's well well-intentioned. I believe he's a friend of Israel, that he loves the Jewish People. But I think he's an idealist and believes that people can live together in harmony and peace. That's a biblical idea. Unfortunately, the people that he is specifically speaking about have repeatedly let him down.

I don't question that he's a very good man. His secretary of the treasury is an Orthodox Jew. He makes a seder at the White House. No president has ever done that. There's no reason to believe that he has any hostility to the Jewish People, and I have in my columns absolutely and utterly condemned anyone who has called him an anti-Semite. That is disgusting, reprehensible and an absolutely vile and untrue allegation.

I do believe that he's putting a certain amount of faith in the Iranians and the Palestinians, which will directly jeopardize Israel's existence. I absolutely believe President Obama is a friend of the Jewish People, that he loves the Jewish nation and that his policies are harming Israel. ■

This interview has been edited and condensed for style and clarity.

In Israel, a new kind of Jewish learning

Backstory

PAUL SOCKEN
SPECIAL TO THE CJN

When the newly-elected MK Ruth Calderon, a secular Israeli, stood up in the Knesset to make her first speech, she delivered a learned discourse on the Talmud which drew worldwide attention.

Why did she choose a cornerstone religious text as the topic of her address? The answer, to her, was obvious: this is part of my heritage, too; this is a fundamental element of Jewish identity and I choose to study it and share it.

People in the Diaspora probably thought that this was a one-off, that she was the exception that proves the rule. Not so. The internationally-acclaimed Israeli novelist Amos Oz and his daughter, Fania Oz-Salzberger, a historian, have written a book titled *Jews and Words*. In it, they demonstrate the same attitude toward Jewish religious source texts as Calderon. The co-authors repeatedly inform the reader that they are atheists and do not believe in the books they discuss as sacred in any way.

Yet, they discuss in depth talmudic aggadah (stories), Bible, Prophets and other texts elegantly, passionately and knowledgeably. For them, the modern Jew stands "on the lonely shores of tormented modernity", between "the old synagogue and the new wide world, between authority and uncertainty, between Enlightenment and Holocaust."

They, however, feel comfortable as Hebrew-speaking Israelis in the land of Israel, reading and studying texts in their own language – Talmud is written in Aramaic, accessible to Hebrew speakers – because these texts represent memory, culture and identity which shaped them and their ancestors throughout history. It may not be holy writ to them, but it does record their people's unbroken chain of thoughts, words and debates throughout the millennia.

They exhibit awe at the survival of a people who used words, in the form of stories at the youngest age "when words can be magical and the stories spellbinding" to transmit the legacy from one generation to another.

They examine the presence and role of women in the Jewish canon and bring to light women who were "strong, assertive, brave, wise and vocal" and who entered history only because their voices were recorded for posterity in Jewish literature.

In their view, words of Torah are "palatial": "Genesis, Isaiah, and Proverbs are our pyramids, our Chinese Wall, our Gothic cathedrals. They stand undemolished in the flow of time. They have fed a plethora of offspring: from Mishnah to Haskalah, from medieval Sephardi poetry to modern Hebrew literature, from Gotthold Ephraim Lessing to William Faulkner, all were able to drink from those deep wells." Jewish writing, then, is a gift to the world, intellectual not physical, nourishing thoughts and writing both religious and secular, a legacy which they enthusiastically embrace.

The authors point out the fallacy of the idea that history is written by the winning side. Jews are unique in recording their history even when they suffered terrible and humiliating losses, taking "great care to tell the stories themselves," in their own way, in their own voice.

They conclude that Judaism is a civilization and one of the few that have left their mark on all mankind: "And I see myself as one of the legitimate heirs." Oz declares himself free to decide "what I will place in my living room and what I will relegate to the attic...and I also have the right to 'import' and combine with my inheritance what I see fit."

I find this point of view to be a truly extraordinary development. Diaspora Jews, not living in Israel, not speaking or reading Hebrew as their native language, largely either adopt Judaism as a religion or turn their back on it. And the percentage of those who are alienated from Judaism or indifferent is terrifying.

However, Israeli Jews have a Third Way – not religious Judaism, not alienation, but a healthy and enthusiastic embrace of Jewish literature, religious and otherwise, as an integral part of their culture and identity. They read it, study it and live it. Only in Israel, it seems to me, does a culture exist where the citizens consider their religious texts as an indispensable part of their legacy, a proud foundation stone of their civilization.

Clearly, secular miracle is not an oxymoron. ■

Paul Socken is distinguished professor emeritus at the University of Waterloo, Ont.

OBITUARIES AND RELATED NOTICES

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Eisen, Olga	June 16, 2015	22 Christine Cres
Herman, Marsha	June 16, 2015	39 Oneida Cres
Rubinger, Herman	June 17, 2015	425 Walmer Rd
Yunger, Lilly	June 18, 2015	65 Burncrest Dr
Abel, Lillian	June 18, 2015	133 Torresdale Ave
Heracu-Berenstein, Raia	June 19, 2015	Private
Freidin, Rhoda	June 20, 2015	2 Neptune Dr
Lebental, Lea	June 23, 2015	Private
Gelfand, Isac Izhac	June 24, 2015	7 Townsgate Dr
Katyshev, Lev	June 25, 2015	668 Roselawn Ave
Bromberg, Corey	June 26, 2015	7811 Yonge St
Tseluiko, Oleg	June 26, 2015	1 Hesperus Rd
Farberman, David	June 26, 2015	25 Greenwin Village Rd
Temime, Yvette	June 26, 2015	6250 Bathurst St
Isaev, Rita	June 27, 2015	Private
Grup, Lev	June 27, 2015	Private
Zaltzman, Haya Moussia	June 27, 2015	12 Wood-Dale Dr
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HEBREW BASIC

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BENJAMIN'S PARK MEMORIAL CHAPEL

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Raymond Sadowski	Jun 20/15	4005 Bayview Avenue
Evelyn Brown	Jun 20/15	47 Gilgorm Road
Michael Glassman	Jun 21/15	58 Tansley Road
Alla Kletskaia	Jun 16/15	541 Finch Avenue, West
Arthur London	Jun 21/15	438 Brookdale Avenue
David Ungar	Jun 21/15	216 Munro Street
Hetty Barasch	Jun 23/15	484 Steeles Avenue West
Blanche Persin	Jun 25/15	3560 Bathurst Street
Fern Wisebrod	Jun 25/15	11 William Carson Cres.
Luba Richardson	Jun 27/15	718 Sheppard Ave. West
Martin Offman	Jun 27/15	134 Dunvegan Road

OGLESBY, Nora (Nora Corbett) ז"ל

On Friday, June 19, 2015 at her home in Texas. Beloved wife of Richard Oglesby. Loving mother and mother-in-law of Jeffrey and Holly Corbett, Elisha and Jeff Dominic. Dear sister and sister-in-law of Joel Swerdlow and Gail Baker. Devoted grandmother of Rivkah Esther, Chaya Devorah, Zehava Yehudis, Conlan and Hudson. A service will be held in the chapel of the Mount Sinai Memorial Park Cemetery, 986 Wilson Avenue, Toronto, on Friday, June 26, 2015, for service time please contact Hebrew Basic Burial at 416-780-0596. Shiva at 4113 Wyncote Road, South Euclid, Ohio, USA 44121, starting June 28, with visits daily from 8 a.m. - 12 p.m., 2 p.m. - 5 p.m. and 7 - 8:30 p.m., ending July 2 in the morning. *If desired, memorial donations may be made to the Nora Oglesby Memorial Fund c/o The Benjamin Foundation at 416-780-0324. HBB*

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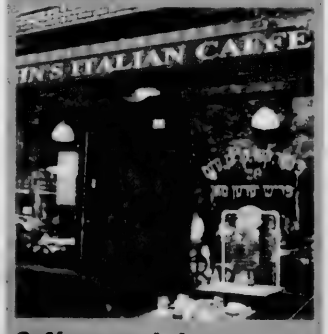
Inside

Israel, Jewish groups react to Iranian nuclear deal

Pact raises concerns about regional and global stability.
PAGES 6, 12, 25, 26, 27, 28



Café owner pledges to save historic sign

Yiddish window is the last of its kind in Kensington.
PAGE 15

Quarter

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:31 p.m.	9:41 p.m.
Montreal	8:14 p.m.	9:25 p.m.
Ottawa	8:22 p.m.	9:33 p.m.
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Vancouver	8:45 p.m.	10:02 p.m.

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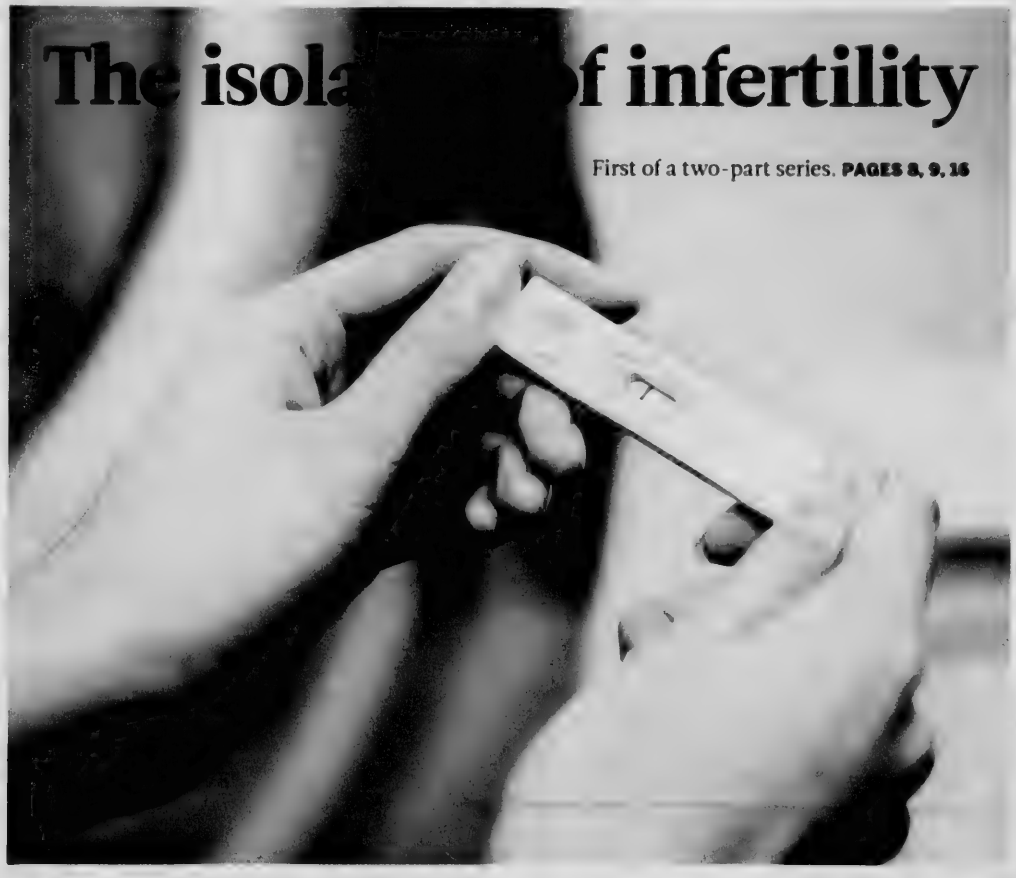

First of a two-part series. **PAGES 8, 9, 16**

Bearing witness at the Groening trial

Survivors' granddaughter believes it's crucial to pass on stories of the Holocaust. **PAGE 13**

Searching for God in the wilderness

Jews have a long history of finding spirituality in nature.
Rabbi 2 Rabbi PAGE 4

Porch Stories leaves audiences buzzing

Award-winning documentarian Sarah Goodman films her first feature. **PAGE 30**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
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Dior finds beauty in Israel, while Bezeq laughs at Iran

Israeli teen joins French fashion house

A 14-year-old daughter of Soviet immigrants from Holon is the new face of Christian Dior, despite having no previous modelling experience. Tall, blonde and blue-eyed, Sofia Mechetner was discovered earlier this year in Israel by the Roberto modelling agency, but was rejected by another agency in Paris she was referred to because she was so young. Then, while wandering dejectedly around Paris, she went into a Dior store, where she captivated head designer Raf Simons, who happened to be in the building at the time. Mechetner's two-year contract is worth $265,000 (US). Earlier this month she became the first Israeli model to open Dior's Haute Couture fashion show.

Sofia Mechetner

New ad lightens the mood

Iran might be closer than ever to a nuclear weapon, but a new ad by Israel's national phone company for its "smart home" technology, which allows customers to control their furnace and other appliances while out of the house, shows Israelis have a sense of humour about it. The Bezeq ad stars popular Israeli entertainer Gidi Gov as a salesman flying into Tehran. After clearing passport control, he takes a taxi to an Iranian nuclear control centre just as the ayatollahs are ready to launch a missile. A general's hand is poised over a red button when Gov bursts in and says, "Stop the bomb! This isn't the time to blow up the world. Not now, when Bezeq is offering its smart home service." Gov is quickly surrounded by soldiers. "OK, Plan B," he improvises. "Two Persians go into a restaurant..." The ad ran earlier this month during the Channel 2 news, ironically after reports on Iranians marching by the thousands and chanting "Death to Israel."

Not amused

Buckingham Palace reportedly has ordered an investigation into the publication of the images showing a seven-year-old Queen Elizabeth and her sister Margaret giving the Nazi salute. Britain's *Sun* tabloid published a 20-second video and a front page article July 18 showing the young princess and her sister Margaret, 3, performing the Heil Hitler gesture. ■

Gematria

2

In what is believed to be a first in Major League Baseball, two Jewish players, Toronto Blue Jays Kevin Pillar and Danny Valencia, hit home runs for the same team in the same game June 17 in Toronto.

6-1/2 years

The jail sentence being appealed by Rabbi Barry Freundel, 63, who spied on women in his Washington, D.C., shul's mikvah.

Quotable

Jews are leaving France because... their children might be physically attacked or humiliated at school or in the street.

— French Nazi hunter Serge Klarsfeld. See full interview on page 42.

Exclusive to CJNEWS.com

Columnist Mark Mietkiewicz looks at acts of kindness in Jewish and Digital.

Inside today's edition

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Letters to the Editor

Trudeau is wrong on Iran

I would like to thank Kate Purchase, Justin Trudeau's spokesperson, for "clarifying" his position on re-establishing diplomatic relations with Iran ("Liberal party defends Trudeau statements on Iran," July 2).

However, I would like to ask her boss how he plans to distinguish between "the Iranian people," who are entirely powerless, but whom she and Trudeau claim will benefit from the renewed ties, and steer clear of "the current regime," the totalitarian theocrats who run roughshod over the populace, who fund global terrorism, who have announced their intention to annihilate Israel, and who are in the process of asserting their hegemony in the region and beyond via the acquisition of nuclear weapons.

Surely Trudeau can't believe that Iran's tyrants would allow him to renew ties if his stated purpose is to benefit "the people," but not the regime. And surely the saner approach is to give the Grand Ayatollah and his henchmen the cold shoulder for the time being, and to re-establish a relationship with Iran only if and when its current regime is replaced by something better.

Mindy Alter
Toronto

Women cantors recognized

I was very pleased to see your article about women serving various roles in the cantorate, but to be clear, this is in no way a renaissance ("A renaissance for female cantors," July 2).

Women have had a near-impossible journey into this world in Canada, and it is only in the past decade or so that the roadblocks have begun to come down. It is heartening to see that doors are opening for women, particularly for talented singers who are skilled at leading services.

Our next step is to clear the path for more fully ordained cantors in this country (both male and female) who bring years of intense training, skilled teaching, pastoral care, life-cycle officiation, and various other "rabbinic" skills to this musical field.

As an ordained cantor who has served congregations in the United States and the United Kingdom, I am grateful to all of those cantors and soloists who have come before me as I move back to Toronto and try to establish a career for myself here. I know that it won't be an easy road, but it will be one made easier by the hard work of these fabulous women.

Cantor Cheryl Wunch
Toronto

We were pleased to see an interesting article about female cantors in Canada. However, we were disappointed that the full-time cantorial soloist at Temple Har Zion, as well as the cantorial soloist at Holy Blossom Temple were excluded from the article. Both Tara Abrams and Lindi Rivers have provided significant contributions to their communities, as well as the greater Toronto Jewish community, for 15 and 10 years, respectively.

Josh Nezon and Matthew Dicker
Thornhill, Ont.

Counting our chickens

Competition for Marvid Poultry cannot come too soon ("Kosher chicken production in Ontario still on hold," July 2). The monopoly that Marvid now enjoys has allowed them to raise the price of kosher chickens to an unreasonable degree.

While shopping in a supermarket a month or so ago, I bought a large package of Marvid chicken drumsticks at the astounding cost of over $11 per kilogram. In a nearby section of the same store, on the same day, halal chicken drumsticks in a similar package and marked "A" quality were selling at $3.95 per kilogram. The difference was astounding. The halal-supervised chicken may even have been produced in the old Chai poultry plant.

More upsetting than the huge price difference is the fact that Marvid chickens have to be trimmed of so much hidden excess skin and fat, which is an aggravating waste of time and money.

Anyone contemplating producing kosher chickens in Ontario will be assured of the loyalty and gratitude of countless Jewish families. This new company will not have to worry about their sales and marketing experience.

Phyllis Sugar
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*

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RABBI·2·RABBI

Finding inspiration in the great outdoors

From King Solomon to the talmudic sages, Jews have a long history of retreating into nature in search of spirituality. But how do we transfer that awe back to the synagogue?

RABBI N. DANIEL KOROBKIN
BETH AVRAHAM YOSEPH CONGREGATION, TORONTO

RABBI LISA GRUSHCOW
TEMPLE EMANU-EL-BETH SHOLOM, MONTREAL

Rabbi Grushcow: A boy went into the woods. His father, following after, asked him what he was doing.

"I'm going into the woods to pray," his son replied.

"But you don't need to go into the woods for that," his father said. "Don't you know that God is the same everywhere?"

"Yes," said the boy, "but I'm not."

I'm writing from Camp George, the Union for Reform Judaism's summer camp in Parry Sound, Ont. Ever since coming back to Canada from Israel, I've spent time on the faculty at camp. I love being with all the kids and being part of experiential Judaism, outside the walls of the synagogue, and I really value time with colleagues. As the above story suggests, it's good for my spirituality.

I'm curious whether there are places outside the synagogue that are like this for you. And as our minds turn to preparing for the High Holy Days and long hours in shul, I wonder if you have ideas for how to bring the outside in.

Rabbi Korobkin: Jews have been retreating to the outdoors and nature for centuries to find inspiration.

King Solomon wrote extensively in Proverbs about observing wildlife and learning life's lessons from even the smallest of insects. The talmudic sages remarked that so many of our biblical figures were shepherds, since working outdoors gives a person the opportunity to contemplate the wonders of God's world.

In the 18th century, Rabbi Nachman of Breslov, inspired by Isaac, taught about the importance of "*hitbodedut*," meditating alone in the forest in order to reach a higher level of spirituality. The Talmud also teaches about the importance of a synagogue having windows, so that a person may "look out and see the sky, and thereby be humbled in his heart." The very blue colour of our tzitzit is meant to remind us of both the seas and the sky, so that we may ponder God's seat of rulership that is above it all.

In the past, when I was looking for inspiration for a High Holy Days sermon, I'd go to a nearby park where there was a running brook. Sometimes, just listening to the water would inspire me to collect my thoughts.

Looking out at the ocean, gazing up at the stars, looking out over the snow-capped mountains – all these remind us of our smallness amidst the vastness of this beautiful and complex world.

Rabbi Grushcow: This spring in Israel, I was struck by the intense blue of the synagogue interiors in Safed, so evocative of the sky. Similarly, in the sanctuary of our temple in Montreal, our eyes are drawn upward to the sky through the windows at the top of the ceiling. Like you, I've always loved the teaching that a synagogue must have a window. It reminds me that what we do inside our walls is connected to the world outside them, and that the awe we feel outside can be brought in.

This year, we are trying something new for the quiet moments of Yom Kippur afternoon. We will have a range of different opportunities to learn together, talk with one another, and pray. One of the options will be to go for a meditative walk outside.

I love the story of Rabbi Shimshon Raphael Hirsch, who is reported to have said, "When I stand before God, the Eternal One will ask me: Did you see My Alps?" For those who will spend long hours in the pews with us in September, I hope we can convey that sense of spirituality, connection, and awe.

Rabbi Korobkin: And yet, after all's been said about the majestic outdoors, the four-walled and roofed synagogue is still designated as the optimal place for prayer. The Talmud says this is because we should temper our wonder and inspiration from our great expansive world with the limiting confinement of a simple room.

Great rabbis used to pray facing the wall so that they could feel that sense of intimacy, that it's just You and me, God, here and now. Prayer is thus a juggling act, like so many other aspects of Judaism, between awe and love of God. I suppose that's why we don't pray regularly outside.

I hope the weather is great for your congregation's Yom Kippur afternoon walk. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

Editorial e-mail: cjnnfo@gmail.com
Advertising e-mail: adscjn@gmail.com **Website:** www.cjnews.com
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From the Archives | Protesting Nazism

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

On July 11, 1933, more than 15,000 mostly Jewish and working-class people walked off the job to protest Nazism, fascism and other human rights issues. Reported in the *Globe and Mail* as the largest protest of its kind in Canada since the 1919 Winnipeg General Strike, it was a united front of all the needle trade unions. More than 50 Jewish organizations took part.

SeeJN | Jerusalem Film Festival

HADAS PARUSH/FLASH90 PHOTO

Israelis enjoy a film screened at the Moristan Square in Jerusalem's Old City, during a three-day event of free, outdoor film screenings in the Old City, as part of the Jerusalem Film Festival, which started July 14.

From Yoni's Desk

Iran and the three weeks

Perhaps it shouldn't come as a surprise that the Iran nuclear deal was signed when it was. We find ourselves, after all, in the midst of a three-week period during which a host of calamitous events have befallen the Jewish People over the course of its history. The destruction of both Temples, the smashing of the original Sinai tablets by Moses, the final expulsion of Jews from Spain, the outbreak of World War I, the bombing of the Jewish community centre in Buenos Aires – all occurred in the 21 days bookended by the 17th of Tammuz and the Ninth of Av. Now, we have a new entry.

Make no mistake: this deal belongs on that list. Just like so many previous disasters visited upon the Jews, the Iran agreement poses an existential threat to us and our homeland. In 15 years, when the deal expires, Iran may very well be no further away from developing a nuclear arsenal capable of causing mass destruction to Israel. It could even be much closer to achieving that goal, given that inspections of its nuclear plants mandated under the accord are sorely lacking. And if that weren't enough, in the interim Iran – the world's foremost state sponsor of terrorism against Israel – will have reaped massive financial rewards from the lifting of sanctions, money it might use to further fund Hezbollah and Hamas.

This deal, in short, offers far more to Iran than it asks for in return. The benefits to Tehran are readily apparent, and we have little more than the ayatollahs' word that Iran will abide by the agreed upon terms. But words aren't enough – indeed, given the unceasing anti-Israel, anti-West bombast of its clerics in the days since the agreement was signed, words would seem to mean little to Iran's leaders. What we need is proof that Iran is serious about not developing nuclear weapons, and, given the incomplete specifications of this pact, no one can be sure of that.

In the immediate aftermath of the deal's signing, the Canadian government, to its credit, seized on the alarming discrepancy between Iran's words and deeds. In a statement released just after the P5 + 1 countries and Iran made it official, Foreign Affairs Minister Rob Nicholson insisted Canada "will continue to judge Iran by its actions, not its words." To that end, Canada's sanctions related to Iran, including an arms embargo, assets freeze and export and import restrictions, remain in place. This could change, depending on the results of the upcoming federal election, but for now, Canadian Jews have reason to be proud of a government that believes more should be demanded of Tehran.

To be sure, that isn't much good news. But at least it's something, and during these three weeks, a little can go a long way. In the end, hope – for a better world, for peace, for a time when the Jewish People are free of tragedy and hardship – is the ultimate tonic to the history of misery embodied by the Three Weeks. Whatever happens next, we must never allow that hope to be extinguished. Without it, the battle is surely lost. ■ — YONI

EXCERPT

Dear HaShem: take care of my brother

Jennifer Tzivia MacLeod

Eli, left, with Jennifer circa 1974. At right Eli is pictured with his nephew Gavriel Zev in 2009.

You think you know crazy?

Maybe, maybe not.

My family's idea of crazy is a little different from most, although I've discovered that once I admit this, the stories sometimes start coming out of the woodwork. We're not alone, but our family craziness is still, I think, a little nuttier than most.

Our stories include dashing from a festive Pesach meal to bolt the door against my brother.

Visiting him while he's tied in restraints to a bed… or in a special visiting room, holding a joy buzzer that will hopefully bring nurses if he gets violent. Calling the cops to coax him to hand over the puppy he is attempting to raise… or kill with kindness.

Or just standing by over the years, watching a clean, sweet-smelling, cuddly little boy turn into a haggard, scarred, toothless, decrepit smoke-and-beer smelling old man of 43.

My little brother is schizophrenic.

Technically, he has schizoaffective disorder, which is just about the craziest of the crazy – bipolar and broken in the mind.

He hears voices, instructions, he sees things, he is full of paranoia about the world around him, and everybody he sees exists as only a two-dimensional character in a play for which only he knows the plot.

My mother bought him implanted fake teeth after the bike-vs.-whatever accident (I don't think we ever found out what hit him – a truck?) that scarred his face, making him the most handsome toothless homeless man on the streets of Toronto.

My mother has invested almost 20 years of hope and love in him, on top of the initial investment you make when you raise a kid for 18 years and send him off to a promising university career, scholarships all over the place and, on the horizon, master's programs, doctorates… and have him come back instead shattered into a million, billion pieces.

And now he's missing again. It's good to look back on my blog for perspective on times that he's been missing in the past. But this is the longest he's ever been gone – three weeks now since my mother saw him. She was the last to see him. I don't know if it was a good visit.

Good visits are not something I expected, after a while.

The last good day I had, the last "normal" time I spent with Eli was when Naomi was a baby still. But it was fall, so she must have been at least six months old, and I was starting to feel less crazy myself after the insanity that is childbirth.

He showed up at our house just as I was thinking about going out to the park with her.

I hadn't taken her out much yet, but was thinking I really ought to start. Eli's timing was perfect, because there was no way I was letting him just hang around my living room. So I bundled the baby up, and off we went to Cedarvale Park.

I don't remember what we talked about. No doubt it was weird and disjointed. But it was a nice day and the sun was shining and I had a sweet baby and – for a moment – a brother.

Except, of course, that I'd resigned myself years before to the fact that my brother never was coming back. I never really let myself get my hopes up. A while ago, when his doctors were considering ECT (electroshock therapy) for him, I wrote in an email to my mother:

I used to have a brother – we read each other's minds and finished each other's sentences and clawed each other to bits, in the most loving kind of way.

He's gone.

I don't see Eli in there anymore, and haven't in a long time.

I don't think he's coming back.

Now, he's been gone for three weeks. He hasn't touched his bank accounts or been to my mother's to borrow money.

But it's nice weather. Nice enough to sleep under bridges without dying – though not without food, or beer. And maybe not nice enough to swim in Lake Ontario without drowning. Not nice enough to pick a fight with a fellow street person who's hoarding all the radios (one of his ongoing paranoias) or overcharging for a silver bracelet (one of his weaknesses).

Here it is, stuck in my head, like a mantra:

He's never coming back.

But he might. He's surprised us before. But then, in my head, there's this other mantra: *These things never end well.*

I watched the movie *The Truman Show* the other day with my daughter Elisheva, and now the image of the button everyone wears in the outside world in that movie is haunting me:

How's it going to end?

Even if Eli comes back tomorrow ("Ha, ha, ha, you fooled us all!"), there is no happy ending.

There is no point at which he'll smarten up, settle down, get a job and grow old. He survived the five-year post-diagnosis "suicide window," but that doesn't mean the alternate endings are any more pleasant. The best-case scenario is more of the same.

My mother said, on the phone the other day, with a little bit of hope and a little bit of comedy and a little bit of resignation and despair, "Maybe he took a trip."

He didn't take a trip.

This choose-your-own adventure does not have smiles and sweetness and warm family memories at the end of it.

Just because I cannot imagine the horrible ending doesn't mean it isn't waiting for us around the corner. ■

Sometime in spring 2014, Eli Michael Lapell drowned in Lake Ontario. He was buried on June 10. On May 16, 2015, which would have been his 44th birthday, his sister published a memoir about his struggle with schizophrenia, Please wait until the ride has come to a full and complete stop, *from which this excerpt is taken. It is available in print and ebook form at http://tinyurl.com/PleaseWaitRide.*

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RETIREMENT RESIDENCE

Challenges of infertility not just physical

The social aspect of pregnancy can lead to increased stress and anguish for couples who are having trouble conceiving.

SHERI SHEFA
sshefa@thecjn.ca

When Rachel was struggling to get pregnant and suffering through infertility treatments, the toll it took on her physically was only half the battle.

"Seeing people with babies, seeing people pregnant, it was very, very hard for me," she recalled.

"In the Jewish community, everyone wants to know if you're pregnant, and they look you up and down, they make you feel uncomfortable. You're going to shul, you're going to events, and being in that tightknit community, it was very awkward and hard for me."

Rachel (not her real name) said she didn't think she would ever have trouble conceiving because her menstrual cycles were regular, but after trying for seven months with no luck, she decided to seek medical advice and have her hormone levels checked.

After discovering a hormonal irregularity, Rachel began cycle monitoring, and later, intrauterine insemination, but when these approaches led to a miscarriage and an ectopic pregnancy – a dangerous abnormality that occurs when an embryo implants outside the uterus – she and her husband decided to try in vitro fertilization (IVF).

After the first IVF cycle at the age of 30, she conceived, and now has an infant daughter.

But beyond the physical challenges Rachel faced in trying to get pregnant, she said the social aspect of infertility was also a big stress on her and her husband.

"My friends would get pregnant and not tell me, and I would find out through Facebook, and when I would say, 'Why didn't you tell me?' I got every single excuse under the sun. I was starting to be treated differently, I wasn't invited to kids' birthday parties because I didn't have a kid, so I felt like the odd one out. All my friends were having babies and I wasn't included in that," she said.

She said she also got a lot of unsolicited advice from well-meaning friends and family.

Ben Feferman, his wife Abby and their twin boys.

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H.B.A., LL.B., C.I.M
Greg Newman,
B.Comm, LL.B., C.F.M
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"My boss knew, and she said to me, 'Well, why don't you just adopt? Don't even go through all of that.' That didn't sit well with me," Rachel said.

"I had people telling me to go to the mikvah [a ritual bath], it will help you get pregnant. Well, I tried that. It didn't work. I was told go to a bris and hold the baby – that will help you. That didn't work."

She said although her family was very supportive, she felt a lot of pressure and negativity from her in-laws.

"My mother-in-law thought something was wrong with me. She didn't believe what was going on and thought it was ridiculous and would say, 'How come you can't get pregnant? I've never heard of this before.'"

For 31-year-old Ben Feferman, it took him and his wife, Abby, some time to feel comfortable enough to speak openly about their three-year struggle to conceive.

"After about a year and a half, we started seeing a fertility doctor, and it was still unsuccessful and very challenging, very demanding – all the tests and injections – it really is a full-time job," Feferman said.

Feferman and his wife were told they had unexplained infertility, a diagnosis given to patients who don't exhibit any physical or hormonal reproductive abnormalities.

"That may have been even a little harder because there was no answer," he said.

About a year and a half into their infertility treatment, they learned about a Toronto-based, non-profit organization called Small Wonders, which helps Jewish couples cope with infertility by offering financial, emotional, medical and halachic support.

"But we were too embarrassed, we weren't ready to approach an organization and say, 'You know what, we're going through infertility and we don't even know what we need. We don't know if we need someone to talk to, if we need medical advice. We don't know if we need financial help,'" he said.

But eventually, they reached out to Denise Levin, Small Wonders' couples director.

Levin explained that while the organization, founded in 2002, funds up to 50 per cent of treatment costs for up to two babies – which can cost upward of $15,000 per IVF cycle – Small Wonders is also a source of support and guidance.

"We offer all our other services, like emotional support where we hook people up for peer-to-peer support, professional support – we try to find them someone to speak to if they need to," Levin said, adding that the Bathurst Street office has a discreet back entrance for those concerned about privacy, as well as a lounge area with private computers for research.

There is another organization that Jewish couples can turn to for financial assistance called Jewish Free Loan, which offers interest-free loans.

CONTINUED ON PAGE 16

ESSAY

A reflection on heartache, hope and boundaries

Tikvah*
Special to The CJN

Tucked away in a remote closet in my hallway, on the top shelf where no one would suspect, is a wicker basket. Inside it is a world of pain: 20 pregnancy tests, all positive. Some have dates (hand-written, often through the blurriness of tears of elation). Many boast dark, double pink lines; others are precariously positive, faint whispers of hope or the possibility of heartache.

Like many women, I am part of a silent demographic that takes multiple tests because there is always an element of incredulity with the initial positive. So we test. And re-test. And then, we test again.

In the past three years, I've been pregnant three times: once for 10 weeks, once for 16 weeks, and most recently, with natural twins, for another eight weeks. In total, I've been pregnant 34 weeks. In a story with a happy ending, this would mean a bouncing (though slightly premature) baby.

But this is a different kind of story.

Most "fertility narratives" feature a woman baring her soul after she has experienced the miracle of birth. I admire these women deeply. By sharing their struggles, they create a bridge of hope for women like myself.

My husband and I are at a different stage: our greatest hope still eludes us. I am writing anonymously, and I want you to understand why. It's not because I'm ashamed. The reason is that, even when well intended, pity wounds, scars and deepens isolation.

I share this story because I want to reach out and embrace women enduring this alone. I share it because, as Jews, we were created to heal: ourselves, one another and the world. This reflection is my expression of tikkun olam.

Despite all the profound love that surrounds me from my husband and our family and friends (for which my gratitude knows no bounds), infertility has been the most isolating experience of my life. It is with this in mind that I share my journey here: if it makes even one woman feel less forsaken, it will be the right decision.

I also write this for the "uninitiated": those who have never experienced infertility first-hand or even second-hand. I want you to know you have a powerful role to play. I'm opening a window into my soul – praying and believing it may affect your behaviour. I am also writing this for the unsung heroes – the husbands, parents, siblings and friends of people struggling with fertility.

SHUTTERSTOCK PHOTO

Well-intentioned people spontaneously approach us and say things such as: "Relax and 'it' will happen." "Just enjoy each other." "Have you considered donor eggs?" "What about adoption?" And the grand prizewinner: "Why didn't you freeze your eggs?" These questions (though seemingly innocuous, mostly) are unspeakably painful. I know most of you ask them, or offer to help, with purity in your hearts. But please stop.

Women are perhaps the most resourceful of all of God's creatures. We have considered our options deeply, often through tears. What you're not realizing is that we hear other advice like yours up to 10 times per day. Your words, when lined up together like stones, are like dead weights around our hope.

I say this next thought with conviction, grounded in compassion: It is never helpful for you to offer unsolicited guidance. If I want your help, God gave me a mouth to ask for it. And I would. Honour me.

For those of you who stare brazenly (but probably completely unconsciously) at the stomachs of women in my "position" – please, I beg you, stop. I know many of us have been married for a while, but that does not give you permission to stare at our breasts, so why would it give you a right to stare at our wombs? Be conscious. Be respectful. Be sensitive. If we are pregnant and we want you to know, we will tell you.

This leads me to one of the most painful but instructive moments I have had on this journey, but one that I must share. A bright, kind, intelligent woman I know looked me up and down and said: "You're pregnant." I denied it. She continued to press me for five minutes in a public hallway - the longest 300 seconds of my life.

"Trust me," she insisted, "you're pregnant. I'm never wrong."

I replied, "Sorry, I'm not."

The devastating truth was that I was. There was a tiny fetus with a flickering heartbeat inside me. I prayed that it could not hear my disavowal of its existence. (Can fetuses hear? The question, however silly it seems, plagued me for weeks.)

What this woman could not have known is that I had found out the previous day that our fetus had a genetic abnormality so severe it would have lived at most a week. For the women who proceed after a genetic diagnosis to have a child, I honour your courage; every day on earth is precious.

But I made a different choice. I got the call for my appointment to terminate the pregnancy about three hours after my hallway tête-a-tête with a woman who made my fertility about her, not me. I was 16 weeks pregnant.

Before the operation, I asked to see an ultrasound of our baby one last time. The fetus was kicking. I could see the heart beating. I could also see the leg's frenetic movement, a habit I recognized since I do it myself. It was the final, motherly connection between my baby and me. I closed my eyes, hoping to have a sense of closure when I awoke.

But that didn't happen. Life is never neat, is it? The first feeling I had was an infinite emptiness, a hole so deep I couldn't see the bottom. Then I went completely numb – not physically but emotionally. For many months this psychological and spiritual paralysis enveloped me.

Time has passed. "Turn, turn, turn," as the song says. There is another song, this one by Leonard Cohen: "The crack is where the light comes in." I feel like I should sing that from the rooftops every day. Some days, I would sing it to reassure myself: do not give up – there will be a light at the end of the tunnel. Other days, when I feel more faith, I want to reassure others that I have found at least one precious jewel in this wasteland of loss: a deeper connection with my husband. Our experience has shown me that nothing can break us.

Infertility teaches us more than we would ever want to know about control, connection and letting go. This has been, if nothing else, a deeply existential reckoning. My husband and I have grown more in these few years than in the past two decades of knowing each other.

Like the light of the Shabbat candles that illuminates my face every Friday, I remind myself there is always light, even in the darkest recesses of our failed hopes.

When my husband and I consulted with our rabbi about our situation, he smiled sagely and said, "I feel your pain so deeply." And then, "You have two options: you can choose to sink or you can choose to swim."

As Jews, we swim. It's in our DNA.

And then there is our indomitable spiritual DNA. As Theodor Herzl said, "If you will it, it is no dream." And so I will it, or at least I try, even on the low days.

When I am in the mikvah, immersed in the waters, when I feel holy, strong and embodied, I visualize my husband and I swimming in a deep blue sea, surrounded by calm, crystal water.

And then I see it. It is no dream: we are cradling our baby in our arms. ■

**Not the author's real name*

Holocaust education: we've lost our way

Avrum Rosensweig

I'm nervous for our people.

This is because so many Jews have begun to stagnate as activists and protectors of ourselves and others. We are quiet about the world's suffering, whereas we used to be louder, and we have misused Holocaust education so that it has become a form of entertainment.

Why is it that we continue to build one Holocaust memorial after another, frequently forgetting or minimizing the suffering of others? Why do so many of us keep on visiting these edifices of gloom, over and over, walking through them and sighing desperately about being persecuted but never lifting a finger to help others? Why is that the response is so frequently a passive one?

Why don't we instead imagine the impoverished in Israel, particularly Holocaust survivors, and ask ourselves how we can leap to their assistance? Why, upon leaving another Holocaust memorial, do we not consider helping the millions of HIV orphans in sub-Saharan Africa, or visiting the poor shut-ins in our own cities?

Why do we continue to make another trip to Poland and visit Auschwitz and the other death camps? How does such a trip change things within our community, amongst our people? And what are we accomplishing for the world that we all share? Is it enough to cry as we walk along the tracks never bombed by the Allies? Do we simply return home and tell those who will listen that we are aghast at the piles of shoes we saw, shoes that once fit snugly on Jewish feet?

Why are we not telling ourselves and others, "I saw the remnants of the death camps and I will therefore not allow the Aboriginal people suffering in 2015 to die. I will not allow the millions of slaves in the world today to be abused, to be thrown about like a ripped and ugly rag."

> *We are quiet about the world's suffering, whereas we used to be louder*

And why do we think that remembering is enough, that it actually accomplishes something? How does remembering help the Jewish People, the State of Israel, the world in which we live or the people who cry out for our help?

Remembering is easy. It takes no effort. It has become self-indulgent. I remember that little boy who so bravely climbed over the walls of the Warsaw Ghetto to find food for his dying family. So you remember him! Why are you not emulating his actions? Why do you not watch that film, or read that book on the Holocaust, and say, "It is our turn, living in the safest country ever, perhaps the best time in history for the Jewish People. We should now climb over that metaphoric wall ourselves and feed those who are dying today from malnutrition, Jew and non-Jews."

How does remembering help anyone?

Holocaust education has lost its way and, I'm afraid, so have we. I'm worried about you and I worry about me and my son. I'm concerned that we've turned Holocaust education into entertainment and have no intention of really learning from it, but rather enjoy, in a crooked way, the sorrow it brings us. I'm worried that so many of us are painfully quiet and not at all concerned about the world in which we live – a position entirely anathema to the essence of Judaism.

It is time we asked ourselves some very challenging questions: what are we learning at this point from Holocaust education? What is our goal in spending millions of dollars on one more memorial? Why aren't we activists anymore? What did we mean when we said "never again"? ■

avrum.rosensweig@veahavta.org

Stephen Harper's shandeh

Bernie Farber

What a night! More than 750 Ontarians packed the Canadian Room at the Royal York Hotel for the greatly anticipated Words and Deeds Gala.

Sponsored by the Centre for Israel and Jewish Affairs (CIJA) in partnership with the Jewish federations of Canada, the gala held in Toronto and Winnipeg bestows "a national award that recognizes leaders whose contribution to humanitarian causes and to tolerance, inclusion and civil discourse in Canadian society is truly outstanding. Recipients of the award are those who demonstrate – by their words and deeds – that the efforts of one can benefit many."

Past recipients have included:

- Gord Nixon, chief executive officer, RBC Financial Group;
- the late Ted Rogers, chief executive officer RCI Communications Inc.;
- the Richardson family, Winnipeg;
- Tony Gagliano, executive chair and chief executive officer, St. Joseph Communications Inc.;
- Sarabjit S. (Sabi) Marwah, vice-chair and chief administrative officer, Scotiabank.

In September, the Jewish Federation of Winnipeg and CIJA will honour the Asper family, indeed worthy recipients, for all they have done, including the late Izzy Asper's leadership in developing a Canadian Museum for Human Rights. Upon his death, the dream was taken up by daughter Gail, who turned it into a reality.

On, June 22, CIJA and UJA Federation of Greater Toronto honoured Premier Kathleen Wynne, the first provincial leader ever to be so feted as a Words and Deeds recipient.

The tribute book was filled with pages of congratulations from business leaders, politicians, bankers, philanthropists and Jewish leadership.

People attending the gala were a broad and dynamic example of the diversity of Ontario society. Joining the Jewish community were Indo-Canadians, Chinese Canadians, Canadian Muslims, church leaders, rabbis, police chiefs, politicians and former politicians from all three of Ontario's political streams and many others.

The letters of tribute were as diverse as those who attended the gala. Beautiful words of commendation came from Israeli Ambassador Rafael Barak, Israeli Consul General DJ Schneeweiss, NDP Opposition Leader Tom Mulcair, Liberal party Leader Justin Trudeau, who was also in attendance, Nova Scotia Premier Stephen McNeil, New Brunswick Premier Brian Gallant, P.E.I. Premier Wade MacLauchlan, B.C. Premier Christy Clark, Toronto Mayor John Tory (also present at the gala), along with a host of other mayors from the GTA.

A letter to Wynne from Israeli Prime Minister Benjamin Netanyahu was read from the podium, too late for inclusion in the tribute book, but a note of sincere mazel tov to Wynne, whom Bibi considers a friend.

All wanted to express their admiration and respect for the first lesbian premier of any province, a woman who, as CIJA CEO Shimon Fogel noted, has established "a new tone and approach to doing politics and public policy" and has shown "a propensity to engage in serious public policy issues without the kind of acrimony usually attached to these things."

A quick look at the list of those expressing their praises will show a glaring absence. Where was "kol hakavod" from Prime Minister Stephen Harper?

Shocked, I checked the tribute book page by page – surely there had to be some mistake. No mistake. Indeed, having planned similar events during my time with Canadian Jewish Congress, I know that organizers would have reached out to the Prime Minister's Office for greetings. That he chose a spiteful, petty silence says more about the man disrespecting the office of prime minister than anything else.

At a time when the premier announced that she would lead a trade mission to Israel, at a function that is arguably one of the most important on the Jewish calendar, the prime minister of Canada simply couldn't pack his partisan politics away to do the right thing. Is his spite so much greater than his professed love for Israel and our community that he couldn't even offer a small note of congratulations for an important communal event? What a shandeh! ■

The Return of Martin Buber

Rabbi Dow Marmur

Martin Buber, the thinker and teacher, was arguably the most influential Jewish intellectual in Germany in the interwar period, particularly after the rise of Nazism. His opposition to the institution of the state, which when Adolf Hitler came to power became the nightmare of all Jews and some Germans, resonated with his contemporaries. His teaching about the organic self-governing community that epitomized freedom and equality was seen as an ideal contrast to the totalitarian state.

In 1938 at age 60, Buber moved to Jerusalem. In the decade before the establishment of the State of Israel and afterwards until his death, his opposition to the state, including the Jewish state, in favour of the kind of community that the kibbutz represented got little response from his fellow Jews. Buber's utopian Zionism seemed an impossible alternative to hard-won Jewish sovereignty.

The founders of the Jewish state shared Buber's horror of totalitarianism. Their ideal was the liberal democracy envisaged by Theodor Herzl, the father of modern Zionism. For Herzl's followers, the State of Israel was the authentic fulfilment of the Zionist dream. They believed, with good reason, that after the Holocaust, Jews could only be saved from extinction by claiming the same rights to sovereignty in their land as other nations.

But in the seventh decade of Israel's existence, the teachings of Martin Buber are gaining traction. Several of his books are now easily available in Hebrew, and a new Hebrew translation of his seminal work, *I and Thou*, has just been published. The headline of this article is taken from the title of a new book by the Israeli sociologist Uri Ram.

This renewed interest was very much in evidence at last month's conference on Martin Buber that marked the 50th anniversary of his death. It was hosted by the Israel Academy of Sciences and the Humanities, of which Buber had been the first president. At least three reasons come to mind for the apparent renaissance.

First, there are today many groups in Israel that seek to put into practice Buber's teachings about community. Though the kibbutz is no longer what its pioneers intended and what Buber imagined it to be, the ideals it articulated are still deemed to be relevant.

This may be at least in part a reaction against the current trend, promoted by the nationalist parties now in power in Israel, which allows the state to interfere in areas best left to communities. For example, recent attempts by the minister of culture to withhold support for plays and movies that challenge the ideology of the political right have stirred up the debate.

A second reason for the renewed interest in Buber may be due to the dormant, some say dead, peace process. Though his ideas about a bi-national Jewish-Arab state in the Land of Israel have long been recognized as neither desirable nor practical, his advocacy on behalf of Arabs is being echoed today in many circles in the Jewish state, including by its president.

A third reason may have to do with Buber's aversion to religious establishments. This great exponent of Judaism – biblical, chassidic, philosophical – is said to have never attended synagogue services, for religious reasons. He distinguished between religion and what today many call spirituality.

Though few Israelis, even if they describe themselves as secular, would share Buber's disdain for the synagogue, many are appalled at the efforts of the Orthodox rabbinate and its supporters in government to control religious life and discriminate against non-Orthodox streams.

As Yair Lapid, the leader of the Yesh Atid party, recently told leaders of the World Jewish Congress, Israel is the only country in the world today where not all Jews enjoy religious freedom.

Martin Buber will never be able to compete for Jewish hearts with, say, the Lubavitcher Rebbe, but the fact that mindful Israelis are looking for alternative ways of expressing their political misgivings and spiritual concerns is very good news. ■

Foreign policy musings before the fall election

Sheryl Saperia

As the federal election approaches, party leaders have begun to articulate their visions for how Canada would best be served in both the domestic and the international arenas. It behooves all Canadians to reflect on the political issues that matter to us. What does your ideal Canada look like? Below is a sampling of broad foreign policy principles that would win my vote.

My Canada would demonstrate a genuine concern for human rights, in particular, the most basic human right to life, liberty and security of the person.

To that end, Canada would serve as a voice of reason and moral clarity at the United Nations, where the Human Rights Council – comprised of some of the world's most despicable human rights abusers – reserves its strongest condemnations for Israel. A recent UNHRC resolution, for instance, called on Israel to hand over the Golan Heights to Syria. Little consideration was given to the implication of such a measure: ceding strategic territory either to Bashar Assad's regime, which is currently murdering its own citizens by the tens of thousands, to ISIS, or to other Al Qaeda affiliates intent on destroying non-believers in barbaric ways.

Moreover, when a choice must be made between standing up for a repressed people or enjoying lucrative economic ties with a repressive government, my Canada would opt for the former. Relations with an unrepentant Iran would not be restored, even in the face of pressure from Canadian companies eager to enter the Iranian market and from allies that do not appear truly committed to long-term stability in the Middle East. Instead, Canada must consider re-engagement with Iran only on terms that benefit the Iranian people and pressure their government to change course. A renewal of ties, both political and corporate, should only come when Iran meets its international obligations regarding its domestic human rights, support for terrorism and nuclear proliferation.

China is often held up as a foil to this position. China's human rights record is indeed appalling, from its imprisonment of human rights activists and Falun Gong practitioners to compulsory abortions as a government-enforced family planning tool. Canada should undoubtedly strive to influence a change in Chinese behaviour. But a realistic foreign policy must distinguish between countries like Iran and China. Unlike Iran, China is an economic powerhouse far too integrated in the global economy for Canada to cut off ties with completely.

My Canada would support liberal democracies and stand up to totalitarianism and terrorism whenever possible. This would not require our military to deploy in every conflict zone. The government could respond with a range of options, including official statements, diplomatic communications, targeted sanctions against wrongdoers and financial aid to those under attack.

My Canada would unequivocally support Ukraine against Russian aggression. It would nimbly designate groups or states as terrorist entities if they employ terrorist tactics. And it would stand side by side with Israel, the only liberal democracy in the Middle East, avoiding the popular temptation to be "even-handed" by equating the actions of terrorist aggressors with any damage caused by Israel in defending itself.

Finally, my Canada would seek to avoid military conflict but would be prepared to use force when necessary – and would be able to identify those circumstances clearly. The overriding objective would be peacekeeping in the truest sense: recognizing that peace is more likely to come when free countries confront, rather than appease, tyrants.

A blue-helmeted foreign policy posture predates the geopolitical and technological realities of our time. The Barack Obama administration has demonstrated the failure of this approach and the need for greater involvement of second-level powers in tackling the ideological and physical threats to the western world today.

Domestic issues greatly matter, and they will guide many voters' decisions. But in today's globalized world, Canadians do not have the luxury of disregarding a party's foreign policy positions at the ballot box. ■

Sheryl Saperia is director of policy for Canada at the Foundation for Defense of Democracies.

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Jewish organizations raise concern over nuclear deal

JODIE SHUPAC
jshupac@thecjn.ca

Some Canadian Jewish organizations have joined Israeli and other international Jewish leaders in criticizing the nuclear deal reached July 14 between Iran and the six world powers who negotiated the accord.

Representatives from the Centre for Israel and Jewish Affairs (CIJA), Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC) and B'nai Brith Canada expressed profound concern that the agreement, which will lift sanctions on Iran in exchange for certain conditions, does not place sufficient limitations on Iran to stop it from developing nuclear weapons and posing an existential threat to Israel.

CIJA chair David J. Cape released a statement urging the need to exercise caution and judge the deal according to Iran's actions, not its words.

"While we share the goal of the diplomatic solution to this crisis, the Iranian regime has a long record of exploiting diplomacy as a cover to advance its nuclear program," Cape stressed.

He called on the Canadian government to ensure that relief of independent Canadian sanctions is contingent on "tangible and significant Iranian progress in fulfilling its obligations.

Israel lives in the shadow of Iran's missile arsenal. FILE PHOTO

"We trust that Canada's position... continues to reflect an understanding and consideration of the legitimate security concerns of the Israeli people," he added.

The deal finalized in Vienna was brokered between Iran and the P5+1 nations – China, France, Russia, the United Kingdom, the United States, plus Germany – and was promptly condemned by Israeli Prime Minister Benjamin Netanyahu, who accused U.S. President Barack Obama of selling out.

CONTINUED ON PAGE 26

COMMENTARY

After Vienna: a less stable region, a more dangerous world

RAFAEL BARAK
SPECIAL TO THE CJN

In the aftermath of this week's agreement between Iran and the P5+1 countries, we must ask one simple, yet important question: Is the world a safer or more dangerous place?

For Israelis, who unlike those in North America do not have the luxury of being a 14-hour flight away from Iran, the answer is crystal clear. Even though we are a population known for our predilection to disagree with one another, there is a reason why Israelis of all political stripes stand united in their opposition to the agreement.

We live directly under the shadow of Iran's vast ballistic missile arsenal. On our northern borders, Iran's proxy, Hezbollah, has over 100,000 rockets and missiles aimed at our cities and communities. In our neighbourhood, from Gaza to Lebanon, Iraq to Libya and Syria to Yemen, we see Iranian forces taking root in failed Arab states and supporting ruthless tyrants, such as Syria's Basher Assad, who have no qualms about killing their own citizens.

We are also the national homeland of the Jewish People and a product of our long history of persecution. Perhaps more than any other people, Jews intimately appreciate the link between rhetoric and action. Therefore, when the mullahs, generals and mobs in Tehran call for our destruction, we do not take this as mere "posturing."

In addition, Iran's position as the number one exporter of terrorism is not just a slogan for Israelis. Even though others have been targeted, including Saudi Arabia's ambassador to the United States, our citizens and officials have borne the brunt of this terror campaign from South America to Europe and Africa to Asia. We know that Iran does not distinguish between Israelis and Jews. In 1994, two years after Iranian agents and Hezbollah attacked Israel's embassy in Buenos Aires, these perpetrators bombed a Jewish community centre in the same city.

For Iran, Israel is viewed as a "one-bomb state," a term coined by former Iranian president Hashemi Rafsanjani. We are a small country, just two-thirds the size of Vancouver Island, with no strategic depth and almost half of our population living in the central core.

We can therefore be excused if we have cause for concern when we see an agreement that leaves Iran with enough enriched uranium and the capabilities to build and deliver at least one bomb, if not more.

CONTINUED ON PAGE 25

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Letter in the Torah?
Chabad

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Survivors' granddaughter reports on Groening trial

CYNTHIA GASNER
SPECIAL TO THE CJN

Jordana Lebowitz, 20, believes that it's "important and crucial" for her to pass on the stories of the Holocaust.

"That's why I wanted to go to the Oskar Groening trial in Lueneburg, Germany, in April. It gives me the legitimacy to pass on the eyewitness reports of the trial," the University of Guelph psychology student says.

On July 15, Groening was convicted as an accessory to the murder of 300,000 people and sentenced to four years in prison.

Lebowitz, a Thornhill, Ont., resident, is an active volunteer who believes we cannot sit silently while anti-Semitism and intolerance occur.

"We must stand up to the Holocaust deniers."

Lebowitz, a granddaughter of Holocaust survivors, is a graduate of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto. She has participated in the March of the Living, been involved in the Save a Child's Heart organization in Israel, is a speaker for the March of the Living and helped build a school in Kenya. She will be the chair of Holocaust Education Week at the University of Guelph in the coming year.

She wanted to be a youth witness at the trial in Germany of former SS sergeant Groening, now 93.

Groening was known as the bookkeeper of Auschwitz. His job was to be on the ramp when prisoners arrived, make an inventory of their belongings and clear the ramp so that the next group of prisoners would not know what had happened.

Lebowitz says she recognizes that the elderly Holocaust survivors will not be around much longer, and she took it upon herself to find a way to attend the trial as a witness for future generations.

She contacted the Friends of the Simon Wiesenthal Center for Holocaust Studies in Toronto and offered to attend the trial and send back a daily journal of the trial along with her personal impressions and experiences.

They agreed, and for two weeks, Lebowitz attended the "emotional trial" and interacted with the survivors who testified against Groening.

She notes that many Germans lined up in front of the courthouse in support of the survivors.

To her shock and surprise, however, she encountered a Holocaust denier at the trial who told her he was present to protest the lies of the Holocaust.

Jordana Lebowitz

"It was the first time I had ever come face to face with a Holocaust denier," she says.

Sitting behind her at the trial was a man named Rainer Hoess, who explained to her that he was the grandson of Rudolf Hoess, the commandant and mastermind behind the death machine at Auschwitz.

He told Lebowitz that his grandfather was hanged in 1947 for his crimes, and he himself travels the world lecturing about the consequences of hatred and promoting equality.

He added that he wanted to confront hatred in society and "change darkness of the past to light."

Watching the trial, Lebowitz says she had conflicting emotions "that overtook my heart – sadness over the losses of my ancestors, anger at the face representing all Nazi perpetrators and those that stood idly and watched, disbelief over the opportunity for justice to be served, amazement that I am here to witness this trial.

"I have admiration for the survivors because of their strength in the light of these circumstances," she says.

"The most important thing for me is to use our voices to stand up for the things we believe in and to pass on the legacy of those who perished in the Holocaust and the survivors.

"Our nation owes them a great deal and we are indebted to those who were able to rebuild their lives for us as my family did."

On her return to Toronto, she has spoken to many groups and been on radio.

Lebowitz and the Holocaust survivors who attended the Groening trial will participate in a Nov. 3 event during this fall's Holocaust Education Week. ■

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Cotler, Sharansky say campus is an important battlefield

Irwin Cotler, left, and Natan Sharansky received a standing ovation from the audience as they took the stage for a talk at Beth Tzedec Congregation. AL GILBERT STUDIO PHOTO

JODIE SHUPAC
jshupac@thecjn.ca

In reminiscing about the Soviet Jewish struggle that bound them together, former dissident and political prisoner Natan Sharansky, and Irwin Cotler, the human rights lawyer and politician who helped free him, underscored the sense of embarrassment they say many young Jews today feel about Israel.

Both stressed that the shame many Jewish university students feel now that support for Israel puts them on what Cotler referred to as "the wrong side of the cause, of history," stands in sharp contrast to the days when the Soviet Jewish cause was, he said, "the prototype for human rights as a whole."

At an event held at Beth Tzedec Congregation July 15, Sharansky, for years an Israeli politician and now chairman of the executive of the Jewish Agency, talked to Cotler, Liberal MP for Mount Royal and former minister of justice and attorney general of Canada, about their shared history, as well as weighty topics like identity, human rights and anti-Semitism.

Over 1,300 people crowded into Beth Tzedec's sanctuary to hear the two men – lauded as heroes by many in the Jewish community – engage in a conversation moderated by the synagogue's Rabbi Baruch Frydman-Kohl.

The talk was co-sponsored by Beth Emeth and Temple Sinai Congregations.

Sharansky was born in Donetsk, Ukraine and incarcerated in a Soviet prison from 1977 to 1986 after he was denied an exit visa to Israel and charged with spying for the United States. He recalled how his life as an assimilated Jew raised in the U.S.S.R. was transformed after the 1967 Six Day War, when Soviet hatred of Israel was prevalent and he and fellow Soviet Jews began to feel increasingly connected to a larger Jewish community, and to Israel.

"We discovered a unique history that, if we wanted to, we could be a part of, and that there were Jews all around the world who were like family, and wanted to help us...When you discover that you have identity and history and people and a state, that gives you strength to fight," he said.

The powerful sense of purpose he gained wasn't one-sided, but a struggle that unified Jews worldwide, Sharansky emphasized.

"It became a movement stronger than the most powerful totalitarian state," he said.

Cotler affirmed this, explaining that the struggle for Soviet Jewry had an immense impact on his own life, spurring him to fight for Sharansky's freedom before the two had even met. "It wasn't just part of my life in law, but it became part of my identity."

They both expressed profound concern that the pride their generation had for Israel and the way they linked it to a larger human rights struggle is wildly different from what the young generation of Jews experience.

"I think the most important battlefield for the [Jewish] future is [North] American universities," Sharansky declared.

CONTINUED ON PAGE 25

Kensington café owner pledges to preserve Yiddish sign

JODIE SHUPAC
jshupac@thecjn.ca

The Yiddish sign before it was covered up.

A co-owner of the Taiwanese bubble tea café opening at 29 Baldwin St. – the storefront whose front window bears what's believed to be Toronto's last commercial Yiddish sign – says he and his partners can relate to the Jewish community's desire to preserve the historic lettering and will co-operate with efforts to salvage it.

"It's easy for us to understand what the Jewish community wants to do, because we also want to promote our culture, Taiwanese culture… I've talked to the [Ontario Jewish Archives, Blankenstein Family Heritage Centre (OJA)] and we have the same mindset to protect the sign," said Taiwanese-Canadian Daniel Li, part owner of the new café, a franchise called Formocha, and full owner of the café's original Yonge and Eglinton location.

The painted Yiddish letters, which translate to "Eggs, cheese, cream cheese, made fresh every day," originally adorned the former Mandel's Creamery, one of the many Jewish-owned businesses that lined Baldwin Village and the adjacent Kensington Market from the early 20th century to the 1950s.

Though left intact for decades by the storefront's next (non-Jewish) occupant, John's Italian Caffe, the sign appeared to be in jeopardy earlier this month when John's Italian Caffe closed.

The shop's new owners subsequently plastered the windows with decals advertising Formocha's September opening and obscuring the Yiddish letters.

Li, who stressed that he and his business partners hadn't been notified by the previous occupants of the sign's significance, said they will work with OJA to protect it in one of three ways: leaving it in place and integrating the lettering into Formocha's design; removing the glass and mounting it in the store as a sort of tribute, or donating the window to the OJA.

"As business owners, we might want to educate people about the [relevance] of the sign, because I think 90 per cent of customers won't know what it is," Li said.

Dara Solomon, director of the OJA, said the archives will continue talking to Formocha's owners to determine the best solution for the sign.

After several unsuccessful attempts to contact Formocha's owners, she first met with Li July 10 to discuss the sign.

Afterward, Solomon told *The CJN* she was relieved that Li said he understood the significance of the lettering and would co-operate with the OJA in removing the window with the lettering and giving it to the OJA, possibly to turn into a monument to Jewish businesses in the area.

This was her second choice, after the sign being left as is, Solomon said last week.

On July 3, before connecting with Li, the OJA had launched a social media campaign to gather support for the sign's preservation.

On July 8, it posted a blog on its website calling on the Jewish community to spread the word about the sign's relevance and donate money to preserve pieces of local Jewish heritage such as this.

The post also dispelled a rumour that the Yiddish writing had already been completely scraped off.

Li told *The CJN* that when the owners first came into the building to assess the cost of renovations, a contractor scraped off part of one of the letters.

"I would say that 90 per cent of that letter is still there… Right now the letters are protected by the sticker, which is waterproof and removable, so after we take it away, the painting [of the letters] will still be there," he said.

Li also noted that since the issue went public on social and news media, Formocha has received "negative messages on Facebook and Twitter."

"We feel so bad. We didn't do anything. This thing became bigger and bigger," he added.

Born in Canada but a resident of Taiwan until his early 20s, Li said he hopes Formocha, a play on a nickname for Taiwan, will help expose Canadians to Taiwanese drinks and desserts.

"We are thrilled the owners of Formocha understand the historical significance of the painted sign," Solomon said, adding that the OJA looks forward to working with Li and his partners on a "solution that honours the neighbourhood's Jewish past while celebrating the multicultural layers of our vibrant city." ■

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'How long do you wait when your biological clock is ticking louder and louder?'

CONTINUED FROM PAGE 8

Although the Fefermans' story ends happily – they welcomed healthy twin boys a couple months ago through IVF – he expressed frustration about the cost of fertility treatments in Ontario.

"If you need to terminate a pregnancy for whatever reason, the government covers the cost, but if you want to create a life, if you want to get pregnant, there is no help," he said.

Jan Silverman, a reproductive health educator and counsellor, and an advocate for people who are struggling with infertility, said her passion is to speak for "those who are afraid to get on a soap box and say this isn't fair... It's not fair in terms of funding. It is not fair that what an infertile person needs to make their family can be ridiculously expensive."

Silverman said the Ontario government announced last year that it would fund one IVF cycle per couple, but has yet to make good on the promise.

"The prices can be prohibitive without the government recognizing it and saying, 'Let's regulate, let's make it fair, let's make it comfortable,'" she said.

"How long do you wait when your own biological clock is ticking louder and louder?"

Anxiety, helplessness and desperation are feelings Silverman is very familiar with, having experienced them herself when she was trying to conceive 35 years ago.

"I'm a counsellor, but I started in the field because I am infertile and I was infertile before anyone was talking about it... I started as a grassroots activist because no one was talking about it 35 years ago. No one was doing anything about it, and women with fertility issues were left completely on their own, afraid, ashamed, embarrassed to talk about it," Silverman said.

"The options are so much greater now than they were then, but what hasn't changed, remarkably, is there is still that sense of not talking about it, of shame, of embarrassment, of silence."

Rachel said there were times she would bump into religious people she knew at the clinic where she was being treated, and they would often act embarrassed or awkward.

"And there is nothing to be embarrassed about. You're getting the best care, so what more can you ask for? If you need a little bit of help, then you need a little bit of help," Rachel said.

> *"The options are so much greater now ...but what hasn't changed, remarkably, is there is still that sense of not talking about it, of shame, of embarrassment, of silence.*
>
> **Jan Silverman**
> **Reproductive health counsellor**

She suspects that those who associate feelings of shame with infertility do so because they think that conceiving a child through IVF is unnatural.

But Rachel's advice for those who are having difficulty getting pregnant or are close to someone who is going through infertility, is to educate themselves.

"The science behind it is really amazing. I was able to watch from the moment they retrieved my egg, to the fertilization, to the embryo being on the screen on video, to it being implanted. I got to watch. It was the coolest thing ever, and being able to watch was very special to me," Rachel told *The CJN*, as her four-month-old daughter napped in a stroller beside her.

Levin said that at Small Wonders, they understand how difficult it is to talk openly about it, and to be surrounded by peers, friends and family who are having babies.

"We have people who can support our clients and try to tell them, 'We've been through it, and this is how I got through it...' To know you are not alone is very important."

Levin's advice is to seek support, find a good team of doctors and lean on your spouse.

"Make sure you are mentally prepared for the road ahead. It's a difficult one. It changes the relationship between yourself and your spouse, and that's very important to be cognizant of, and [you have] to focus on that because you need the support of a spouse when you go through this." ■

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Philanthropist remembered for his love of people

SHERI SHEFA
sshefa@thecjn.ca

Albert Latner, a man who made his fortune as a real estate developer, who left his mark on the Jewish community in both Canada and Israel, died last month at the age of 88, after battling Parkinson's disease.

In Toronto, Latner may be best known for his role with Greenwin Properties, having helped develop Don Mills, one of the city's first suburbs. Latner is also credited with developments such as midtown's Davisville Village and the Yonge-Eglinton Centre.

But Lynda Latner, Albert's daughter-in-law who knew him for 45 years, said that despite his countless professional and entrepreneurial achievements, there were few things more important to him than supporting the Jewish community in Toronto, Canada and Israel.

In fact, Latner was a big part of *The CJN*'s revival in the early 1970s when the paper's founder, Meyer Nurenberg, decided to sell it.

Under the leadership of philanthropist and businessman Ray Wolfe, Latner was part of a group of community leaders who bought the paper in 1971.

"He was truly committed to having information out there for the community and making sure that *The CJN* was there so that people knew what was going on... *The CJN* was a really important link for him, and he was unwilling to see it drift off into just another newspaper that used to be part of Toronto's older Jewish community," Lynda Latner said.

Latner, who became more observant following the death of his father in 1976 and was described by family as a "lifelong student of religious thought," donated money and sat on the executive of the UJA Federation of Greater Toronto, restored and financially supported Toronto's Jewish Public Library before it moved into the Lipa Green Centre in the 1980s, established centres at various Canadian and Israeli universities and hospitals, and most recently, helped develop the Albert and Temmy Latner Forest Hill Jewish Centre, a new synagogue on Spadina Avenue modelled on a Polish shul that was destroyed during the Holocaust.

"He also had a love of the arts – that is a well-known fact," Lynda Latner said.

His collection included pieces from Picasso, Matisse, Modigliani, Calder and Moore.

"It enriched everyone's lives because, in the public spaces of the buildings he built throughout his career, he made sure that there were Canadian artists who had work fully exhibited and he supported the Canadian arts."

Albert Latner was a big part of *The CJN*'s revival in the early 1970s.

But before he amassed his estimated $1-billion fortune, the Hamilton-born Latner was living just outside of Toronto's Kensington Market, under the care of his mother, Elise, and his father, Jack, who made a living cutting cloth at a Tip Top Tailors factory on Bathurst Street.

Zil Rumack, Latner's baby sister, said his entrepreneurial drive was evident early on in life.

"He was always looking to make a living even when he was very young. He had a paper route as so many kids do, but that one route turned into several routes, and soon he had boys, children, working for him," Rumack said.

"Through that, and through his interest, with another friend of his, in an art shop where they framed diplomas, he put himself through university."

At 22, Latner married his wife, Temmy, and they had four children: Steven, Michael, Elise and Joshua.

Latner's career began to take shape shortly after his wife became pregnant with their first child. He decided to drop out of law school to work for his father-in-law's construction company, originally called Greenview Construction, and later renamed Greenwin.

CONTINUED ON PAGE 37

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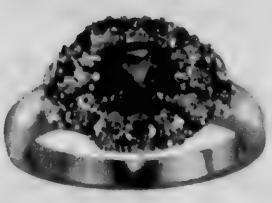

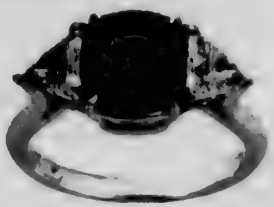

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Country shul closes its doors after 25 years

JODIE SHUPAC
jshupac@thecjn.ca

For hundreds of Jewish cottagers in the Muskoka area, this summer marks something of an end of an era.

The Orillia Country Shul, which has run for 25 years out of the private, Orillia-area cottage of Toronto businessman and philanthropist Leslie Dan, will close its doors at the end of August.

"There's a beginning and an end to things," Dan, 85, said pragmatically. "My wife and I would like to travel a bit in July and August."

Indeed, Dan and his wife, Anna, spent every weekend during July and August running the synagogue Dan founded with his first wife, who died 20 years ago.

They did so to fill what they felt was a need for the many Toronto-based Jews who weekend in cottage country but don't necessarily want to forgo Shabbat services.

"It's a bit like a shtibl," Dan said jokingly, explaining that services operate out of a room in the cottage's basement and are usually attended by 40 to 50 people each week who come to daven from cottages scattered about the Muskoka and Barrie area.

"Many of us regularly go to Shabbat services during the fall and winter season, so we like to continue going to shul... And many had to say *Kaddish* and were appreciative of having a Shabbat service nearby," said Dan, a Hungarian-born Holocaust survivor who arrived alone in Canada at age 18.

He described the shul as "ecumenical," noting it had no permanent rabbi but different Toronto rabbis and one or two from Israel, from several denominations, as well as lay leaders, were invited to lead services each week.

Though always somewhat abridged, services were led according to the presiding rabbi's denomination and style, and included a Torah and a Haftorah reading. Each summer, Dan borrowed a Torah from Toronto's Temple Emanu-El, where he's a member.

If the rabbi leading the service was Orthodox, men and women would sit on opposite sides of the room, otherwise, they'd sit together.

Three prayer book variations were available to accommodate people from the Orthodox, Conservative, Reform and Reconstructionist movements.

"We attracted a large group of rabbis who very willingly conducted the services, and some, [especially if they were shomer Shabbat] would stay over at our cottage for the entire weekend... They really enjoyed spending Shabbat here. It's always nice to be in the country in the middle of summer," Dan said.

Services were followed by a kiddush luncheon, all of it fully provided by the Dans and largely prepared by Anna, and the couple never asked members to pay dues of any kind.

"We've never had any trouble getting a minyan," Dan said, noting that the total 400 or so regulars who attended periodically each summer – from young people to retirees – had all learned of the shul through word of mouth, and that many arrived with friends in tow.

Lionel Sharpe, a Torontonian in his mid-70s, has been attending the Orillia Country Shul for about 15 years, and has typically led services once per season.

Sharpe first heard about the shul through friends, and he and his wife quickly grew accustomed to making the 40-minute drive from their Gravenhurst cottage to Orillia each Shabbat morning.

The Orillia Country Shul held services in the basement of the Dan family's cottage.
LESLIE DAN PHOTO

"It was a nice way to get together with people... I liked that there were different rabbis and speakers each week... the chance to hear different people expressing their particular way of Judaism," he said.

He said the shul was relaxed – people often came in shorts – and Dan greeted everyone at the door, creating a genuinely welcoming feeling.

"It was like a gift being handed to you, and all you had to do was show up and appreciate it," he mused. "Some people go golfing, some people go for beers, some people go to shul... We'll miss it, it became part of our summer."

Asked if he's going to miss running the shul, Dan remarked, "I will miss it, but life must go on. I'm not getting any younger, and 25 years is a long time." ■

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The House finds a new home

SHERI SHEFA
sshefa@thecjn.ca

The House, an organization founded 11 years ago to reach out to young Jewish professionals through informal, inspiring Jewish programming, moved earlier this month from its midtown Toronto space on Eglinton Avenue to the Lipa Green Centre on Bathurst Street.

The founder and executive director of The House, Rabbi Rafi Lipner, said the decision to move was mostly because the organization had outgrown the space.

"An amazing problem to have," Rabbi Lipner wrote in a mass email to the 1,200 people on his email list.

Speaking to *The CJN*, Rabbi Lipner explained that as their events grew to attract more people, The House couldn't accommodate all those who wanted to participate.

"The House's capacity was 40 on a good day. A lot of our events, we had been taking to venues and homes and different destinations, because we were getting 60 to 80 people," he said. "It was just silly to hold onto [the space on Eglinton] as a glorified office space," he said.

After exploring a number of options, Rabbi Lipner said that after speaking with UJA Federation of Greater Toronto staff, they determined that having The House at Lipa Green would be mutually beneficial to both organizations.

He said the move was not based on a financial crisis, but was simply a logistical move, since The House used other venues throughout the city for its events.

But with the money they are saving on rent, The House has hired two new staff members; a communications manager, and a director of experiential Jewish education and engagement.

Rabbi Lipner said he's not worried how the move to Lipa Green will affect how The House – which was originally founded in 2004 for Jewish young professionals who weren't responding to formal, institutional Judaism – will be perceived by the community.

"I think now The House has established its brand and feel, which resonates in all the events we do, and it's really not contingent on the four walls of The House," he said.

Over the years, even when The House was advertised as more of an informal place to hang out, it still managed to attract high profile speakers, including Harvard law professor Alan Dershowitz, Jewish Agency chairman Natan Sharansky, *Kosher Sex* author Rabbi Shmuley Boteach, and U.S. talk show host Dennis Prager.

From left, The House's communications manager, Joanna Glass; director of operations and development, Samantha Banks; director of UJA Federation's Community Connect's young adult engagement, Shauna Waltman; The House's executive director Rabbi Rafi Lipner, and executive director of UJA's Julia and Henry Koschitzky Centre for Jewish Education, Daniel Held.

Rabbi Lipner also boasted that more than 100 Jewish couples met and married after meeting at an event, and he has officiated at the weddings of about half of those couples.

Daniel Held, executive director of UJA's Julia and Henry Koschitzky Centre for Jewish Education, said having The House at Lipa Green is a win for everyone.

"The House is doing an amazing job educating the next generation about their Jewish heritage and they have much to offer our entire community. Having offices in the Lipa Green Centre will give them ready access to colleagues and help position them to further spread their message and impact," Held said.

Lorne Goldstein, chairman of The House's board of directors, said the feeling is mutual.

"The House is thrilled to be situated within the organizational hub of Toronto's Jewish community, enabling us to work with UJA and help the implementation of identity programming for the under 40s throughout the community. Our goal has always been to connect Jewish young adults with Jewish life. Now the House, in its new home, is leading the way by example." ■

We're Growing

Fuller Landau Welcomes Two New Partners

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Ohran can be reached at: (416) 645-6521 or by email at ogobrin@fullerllp.com.

Ken Pearl, MBA, CPA, CA, CIRP

Ken has over 25 years of experience as an accountant and restructuring professional. He develops informal turnaround and restructuring strategies. Ken also implements and manages formal insolvency proceedings on behalf of debtors and creditors, including proposals, bankruptcies, court and private receiverships, and interim receiverships on both sides of the border.

Ken can be reached at: (416) 645-6519 or by email at kpearl@fullerllp.com.

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Maccabi Canada hosts reception for Pan Am Jewish athletes

SHLOMO KAPUSTIN
SPECIAL TO THE CJN

For weeks, ambivalent Torontonians braced themselves for the Pan Am Games and their long-predicted disruptions, but for Canadian high-level athletes and their supporters – including the Jewish athletic community – these games represent a return home.

"We're so used to being the guest," Tali Dubrovsky, national executive director of Maccabi Canada, said July 15 at a private event in Toronto for the group's volunteers, supporters, alumni coaches and athletes.

"When we go to Israel, we're the guest. Next week we're going to Berlin with a small [16-member] delegation to the European Maccabi games – we're going to be the guest. In December we're going to Santiago, Chile, with a Canadian delegation – again we're going to be the guest. We're always relying on the local organization, the local community, to support us."

In addition to being the largest event in Toronto sports history, the Pan Am Games have also allowed Maccabi Canada to celebrate the bonds between its athletes, the group's grassroots and the next generation of elite Jewish athletes.

"Maccabi stands for excellence in sports," said Tommy Bacher, Maccabi Canada's president since 2010, "and we try to promote Jewish heritage and connection to our Jewish roots, and a love of Israel. That's really what we stand for, and we do it through sport."

Not so long ago, Josh Binstock was one of those young dreamers, combating the myth of Jewish athletic ineptitude.

"You grow up as a Jewish child thinking that you can't be successful on the real world stage," he said, "so the fact that we're together proving that wrong – that means a lot for the Jewish community."

Now 34, the Olympian continues to build on career-best results in beach volleyball. After the last Maccabiah Games in 2013, when he was the flag-bearer for the Canadian delegation, he teamed with fellow Richmond Hill native Sam Schachter. Ranked seventh in the world, the duo was selected to represent Canada in the Pan Am Games.

Four other athletes at these games could not attend the Maccabi reception, citing training conflicts. One, track and field athlete Sasha Gollish, was also part of the 2013 Maccabiah delegation.

Three other Jewish athletes round out this month's Canadian roster: Daniel Gaysinsky, in karate, and identical twins Anjelika and Victoria Reznik, rhythmic gymnasts. Tennis player Sharon Fichman, who trains in Vancouver, was forced to withdraw from the Pan Am Games with an ankle injury.

Pictured, from left, are beach volleyballer Josh Binstock, Maccabi Canada president Tommy Bacher, executive director Tali Dubrovsky, pairs ice skater Dylan Moscovitch, beach volleyballer Sam Schachter and Canadian team therapist Keren Winer.
LORNE FRELIGH PHOTO

A veteran of three Maccabiah Games, which take place every four years in Israel, Binstock has assumed a leadership role with the group. Attending events like last week's reception is part of the Maccabi package, he said.

"Tali and Tommy have been so supportive of me, and Maccabi is so great," he said. "It's important to me to continue this relationship going forward."

Maccabi has also introduced him to sponsors: as he chases a podium finish with Schachter at next year's Olympics in Rio de Janeiro, he has mostly deferred his chiropractic career.

The additional role of being a motivating force adds a responsibility that can sometimes be taxing, Binstock said.

"I sometimes don't want that spotlight," he acknowledged. "But then I say to myself, 'Grow up,' and I realize what I'm contributing... When I'm around kids, I kind of sense that they look to me as a role model, and I like being in that role. They get all fired up."

Schachter, 25, represents the next crop of Maccabi Canada athletes.

"I'd like to see myself assume the same kind of role that Josh takes in terms of being a role model not only in the Jewish community but in sports," he said.

"Those are some big shoes to fill, so hopefully I can do as good a job as him. He's a great public speaker and it's a skill I'm working on as well." ■

CIJA praises report questioning handling of Lev Tahor case

DAVID LAZARUS
SPECIAL TO THE CJN, MONTREAL

The Centre for Israel and Jewish Affairs is praising a scathing Quebec Human Rights Commission report that said a lack of consultation and communication between Quebec youth protection, school, social service and police officials in last year's Lev Tahor case was mainly what prevented the welfare of the group's 134 children from being top priority.

"It's coherent and it's relevant," David Ouellette, CIJA's associate director for Quebec public affairs, said of the report.

In particular, Ouellette endorsed the document's two recommendations about the need to be able to enforce Quebec court orders in Ontario and the rest of Canada and for better "information-sharing" among authorities

Released July 9, the report said an absence of legally binding co-operation between Quebec and Ontario gave the ultra-Orthodox group the time it needed to leave Chatham-Kent in Ontario and head to Guatemala in March 2014, despite pending court cases and allegations of child abuse.

"Clearly, youth protection interventions regarding the children of this community did not fully respect the principle of the child's best interests," QHRC head Jacques Frémont said.

"It appears that other considerations affected the interventions, taking more time and losing track of the best interest of these children.

"Freedom of religion cannot – in any circumstances – be used as a pretext for abuse and neglect."

The Lev Tahor case dominated headlines in Quebec and Ontario for months after 250 people from 40 families left their Laurentian Mountains enclave in Ste Agathe, Que., for Chatham-Kent in Ontario in November 2013 amid allegations of neglect, physical abuse, improper education and coerced underage marriage.

Lev Tahor representatives have consistently rejected all charges.

The group had lived in Ste Agathe for a decade under the cultish leadership of Rabbi Shlomo Helbrans, a convicted kidnapper who rigorously enforced an extreme form of Orthodox life.

Quebec's Department of Youth Protection (DYP) had been investigating Lev Tahor since 2006.

The QHRC report was commissioned by the former Parti Québécois government in the wake of Lev Tahor's departure for Central America last year.

Lev Tahor kids at play in Chatham, Ont.
CJN FILE PHOTO

It cited a number of reasons for the ultimate failure to help Lev Tahor's children.

Besides the overall lack of co-ordination between authorities, among the issues identified in the report was the fact the DYP and school investigators "dealt with [Lev Tahor] leaders" instead of parents, according to Camil Picard, vice-president of the QHRC's youth mandate.

As well, he said, 17 months – an unacceptably long time – elapsed between the time DYP first got the file and the "massive" Quebec provincial police operation to try to seize the children.

"Considering the circumstances, certain actions were questionable," Picard said.

Another recommendation was that Quebec's multi-sector agreement on child victims of abuse or neglect that threatens physical health, "be reviewed to ensure that it meets the needs of the DYP when dealing with children who are members of a sect or closed community."

Public Health and Youth Protection Minister Lucie Charlebois welcomed the QHRC report and has indicated her government will try to improve the situation.

Ouellette travelled to Guatemala in June 2014, not long after Lev Tahor members initially arrived there, and subsequently described frictions that were already developing between the community and the population of a small lakeside town in the country's interior where they had settled.

Lev Tahor later moved to the capital, Guatemala City, but Ouellette said "no one knows how they're doing" since his visit there more than a year ago.

"We've even stopped hearing from the Israeli relatives" who had previously regularly expressed concerns over the well-being of Lev Tahor children, he said.

"They've gone completely off the radar." ■

Adath Israel Congregation

is seeking a talented and enthusiastic **leader for our Shabbat and Yom Tov morning Play & Pray program** for children in nursery and kindergarten.

Our program includes Jewish songs, drama, games, and stories. The candidate would be responsible for developing and implementing a creative program that is engaging and educational. Our ideal candidate will have teaching, early childhood, or other relevant experience.

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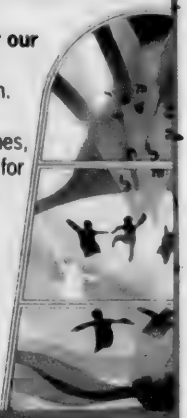


UJA Federation

JOB POSTING

Background: UJA's Julia and Henry Koschitzky Centre for Jewish Education is the central agency supporting the Jewish educational system in the Greater Toronto Area. Through a broad network of partnerships with day and supplementary schools, camps, youth movements, synagogues, JCCs, Israel experiences, and other programs and agencies, the work of the Centre reaches thousands of Jewish youth each year

WOW! Initiative Consultant

In 2012 the Koschitzky Centre launched the **WOW! Initiative** to strengthen the field of supplementary education. The initiative has already added 6,000 students to supplementary education

To further grow the WOW! Initiative, the Koschitzky Centre is seeking a ***part time (.5FTE) consultant,*** on a one year contract. This individual will work closely with the Executive Director of the Koschitzky Centre and the Coordinator of Supplementary Education to support the field of supplementary education and to seed new, innovative programs that will increase participation in supplementary education in Toronto

Requirements:

- Post-secondary education in Education, Community Service, or Jewish studies
- Several years experience in advising or managing supplementary programs on overall strategy and structure
- Be familiar with Toronto's supplementary schools as well as best practices in supplementary education from across North America
- Be a collaborative leader, bringing supplementary education lay and professional leaders together around a shared vision
- Excellent written and oral communication skills, research and organization skills
- Ability to develop and oversee professional development initiatives
- Ability to mentor and coach staff

This is a one-year contract, 17 hours per week. Competitive compensation offered. Job Ref # WOW-CJE-298

Director of Educational Financial Services

Through the generosity of donors, UJA invests over $18 mil in Jewish educational services yearly. This includes a $10 mil investment in the day school subsidy system. Serving 2,300 students each year, this is the largest and most robust such system in North America

In order to address current financial challenges, UJA Federation has defined financial sustainability and affordability of Jewish education, particularly Jewish day schools, as a key strategic priority. Together with the Executive Director of the Koschitzky Centre, a team of passionate and committed lay leaders, and the community schools, the Director of Educational Financial Services will develop and oversee the implementation of strategies required to build a more sustainable and affordable Jewish educational system. In addition, the Director of Educational Financial Services will be responsible for managing the budgets of UJA's Education and Identity portfolios

Requirements:

- Professional designation of CA, CGA, or CMA or other experience in the field of finance
- 5- 8 years of experience in a business environment, working with budgets and financial analytics
- Excellent computer skills, including advanced Excel
- Excellent interpersonal and communication skills, with the ability to make oral presentations
- A demonstrated ability to lead collaboratively in order to work alongside school heads, boards and administrators
- Ability to work with Federation lay leadership
- An ability to think creatively and critically.
- Ability to multi-task, meet deadlines
- Attention to detail essential

Assets:

- Knowledge of Toronto's Jewish Educational infrastructure

This is a permanent, full-time position. Competitive compensation package. Job Ref# DEFS-CJE-299

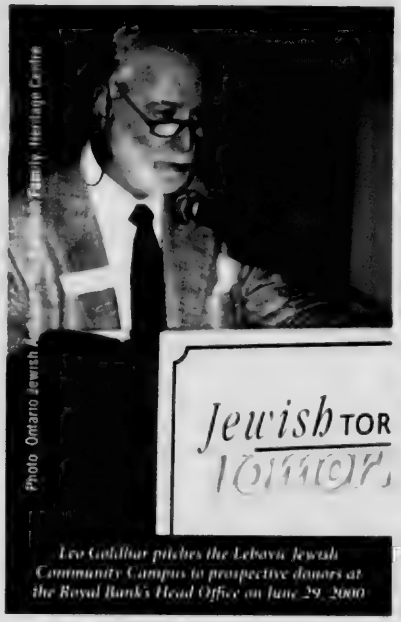
Please forward resumes for Job Ref # WOW-CJE-298 and/or Job Ref# DEFS-CJE-299 by July 30, 2015 to: hillader-gutkissen@ujafed.org

Only those invited for interview will be contacted.

Building for

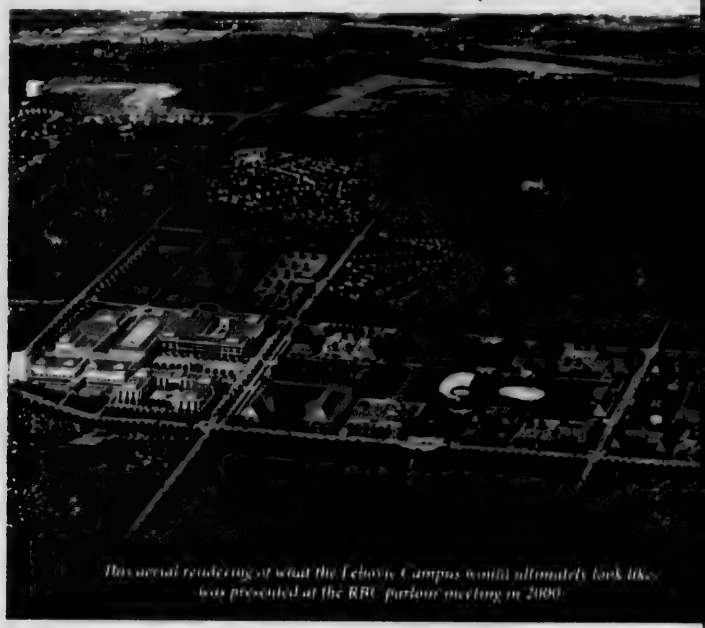
The inside story behind the creation of UJA Federation

(Part 2 in a 4



Leo Goldhar pitches the Lebovic Jewish Community Campus to prospective donors at the Royal Bank's Head Office on June 29, 2000

Issy Sharp, founder and Chairman of Four Seasons Hotels and Resorts



This aerial rendering of what the Lebovic Campus would ultimately look like was presented at the RBC parlour meeting in 2000.

By Leo Goldhar

So, here we were, basking in the afterglow of a very successful parlour meeting at the home of Larry and Judy Tanenbaum, where we had raised approximately half of the $6 million needed to pay back the bank loan UJA Federation had taken out to buy the 50 acres of land on which the Joseph & Wolf Lebovic Jewish Community Campus now stands. Of course, back then, it was known simply as the "Northern Campus".

Imagine the passion and trust that was displayed by Toronto's leading philanthropists and community stalwarts, all of whom came through with flying colours, with $3 million raised in verbal commitments. Trust, coupled with their imaginations, were essential as we had very little to show them. But, it just goes to show how supportive the Jewish GTA is when it comes to bettering that community, which the Lebovic Campus has already done in spades.

It also speaks to the trust and belief that these leaders have in UJA Federation of Greater Toronto; an organization they know full well has been committed to the lives of Jews across the GTA for close to a century.

But we were still $3 million short of what we were borrowing from the bank, so our job was far from done. Basking would have to wait.

But how would we raise that money? We had already used our connections to raise that first $3 million; surely there was no way to duplicate that result again.

That's when I decided that we didn't need to reinvent the wheel, and that we should simply do what we had done the first time, and have another parlour meeting. Fortunately, as we discovered, there are many individuals who have the means - and just as important - the desire to do whatever they can to strengthen our community. So, that's what we did. But this time, we would change the playing field slightly, by deciding to hold this meeting downtown, where we could attract some of Toronto's leading finance lights; the stockbrokers from Bay Street, the lawyers from big firms, the accountants from even bigger firms, some of the successful business people who plied their trade in the downtown core, as well as more of UJA's Top Gifts donors.

So, just like last time, we needed a place that would attract the movers and shakers - enticing them to take an hour or two away from their busy schedules and find out how they could use their good fortune to benefit the Jewish community north of Steeles, a community that continues to grow and flourish at an impressive rate.

With the help of RBC, UJA Federation's corporate banker and great supporter, I proceeded to secure the top floor of the Royal Bank Headquarters on Bay Street - right smack dab in the heart of Toronto's financial district - for the next parlour meeting.

The next challenge was to figure out who would be the right keynote speaker; a person who could persuade these prospective investors into forking over their hard earned dough for a project that was still - at this point - largely unknown. And, whoever we could convince to be that speaker had to come with an incredible pedigree, and that name had to be as impressive, well known, and prestigious as the venue in which we were going to hold it.

As fate would have it - I firmly believe this was *beshert*, preordained, if you will - not long after we had secured the Royal Bank offices, I was at a cocktail party at the home of friends of mine - Michael and Jackie Shulman - where I was speaking to another friend of mine, community leader Lionel Schipper. I told Lionel about my predicament and the need for an "A-Lister" to speak at our upcoming meeting.

As soon as I had explained my situation to Lionel, who should walk right by me but the one and only Issy Sharp, Founder and Chairman of Four Seasons Hotels and Resorts? I knew right then and there that this was the guy for the job! Now, I just had to convince Issy. I went right over to him and told him that I was holding this parlour meeting concerning a project that would benefit our Jewish community. I went on to tell him that I would really appreciate it if he was our keynote speaker.

Hey, if you don't ask, you don't get, right?

Issy looked at me and said, "Well, Leo, what is this project about?"

I told him that I didn't have time to get into it then and there, but that I'd explain it to him when he got to the bank.

Without hesitation, Issy looked at me, smiled, and agreed to do it.

We sent out invitations to UJA's Top Gifts donors and to the others who worked downtown, while I called my architect, Guela Solow Ruda, and asked her to prepare a dozen renderings of what the campus would look like - hypothetically - of course.

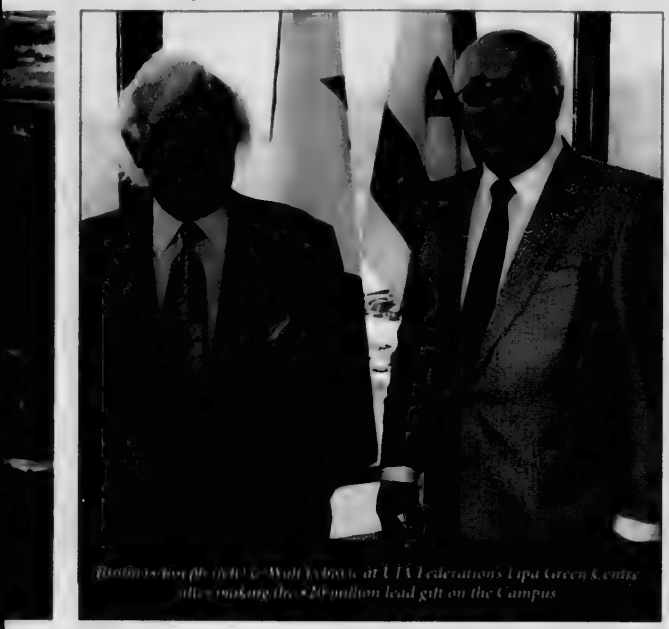
On June 29, 2000, the day of the meeting, we set them up on easels around the Royal Bank office and then we waited.

After the room had filled up, I introduced Guela who explained her vision of the Lebovic

Tomorrow

's Joseph & Wolf Lebovic Jewish Community Campus

Part Series)



Ted Goldhar (left) & Wolf Lebovic at UJA Federation's Lipa Green Centre announcing the $20 million lead gift on the Campus

Campus, while people listened intently. I then introduced our keynote speaker whose only real knowledge of the project was what he had heard from me and from Guela's presentation. Despite not knowing all of the particulars of the project, Issy delivered an incredible presentation full of the passion and enthusiasm he used to make Four Seasons what it is today. He went on to explain why support was not only needed, but why it was essential to the well-being of all Jews. He even identified himself as a supporter of the project before proceeding to purchase an acre right then and there!

Then, to absolutely close the deal, Ted Sokolsky, then UJA Federation's senior fundraiser, explained the situation in York Region, and how badly the Jews north of Steeles needed a community campus to call their own, where their growing needs could be served, and all under one roof.

After we had completed our presentation, the feeling of support, camaraderie and warmth in that room was palpable.

Individuals began approaching me immediately to not only ensure their financial support, but to thank me for being part of this wonderful, and much-needed initiative.

We raised the $3.2 million that evening and while that is indeed impressive, what makes it even more remarkable to me is that the money was coming from a majority of people that would probably never even go on to use the Lebovic Campus, or even fully understand just where it was situated. They supported the project for the most noble of all reasons: to help their fellow Jews live better lives, and I couldn't have been more proud to have been part of this. Still, there was another challenge that we faced, which Ted pointed out to me.

While we were successful in raising the $6.2 million in commitments to cover the bank loan, we needed the money not just in pledges over several years as is the custom in our community, but up front contributions, in full. Ted suggested, we needed to do this without jeopardizing the important work of the Annual UJA Campaign since we were essentially approaching the very same donors who drive that campaign.

Ted's solution to this quandary-which I was opposed to at first - turned out to be an innovative one. In fact, it bordered on *chutzpadik*.

We would ask for commitments in units of $125,000 each, symbolically representing the cost per acre of the land, and we would only allow a maximum of two units per family. In essence we were asking for a "philanthropic investment" from community leaders that would allow us to proceed with the project. In return, each family or individual would have the right to use that commitment towards a future naming opportunity on the campus down the road. So we achieved two great things with this one initiative: we had available funds to close the land deal and we had a group of 45 committed families who were ready to invest further to see the buildings rise up on this land. This was all despite the fact that they had no idea what those buildings would look like, how much they would cost to be built and if this crazy dream could ever happen at all.

We told every supporter that if they change their minds, or could not find a naming opportunity on this campus, they could use their land gift toward their annual UJA gift. Ultimately all but one of the Founding Families went on to make gifts towards the campus. Those gifts of $125,000 grew to millions of dollars, many being used towards $5 million, $10 million and $20 million contributions. Our *chutzpah* paid off but only with the incredible generosity, vision and passion of those founding families.

Finally, we had the money, and I immediately began looking through the travel pages of the newspaper, intent on taking that long anticipated vacation and finally smelling those darn roses.

You'd think I would have learned by now, but no.

Once again, as I was planning my escape, Ted asked if I'd join him for a meeting with Joe Lebovic, who Ted said was interested in making the lead gift for the project, and finally giving a name to this still unnamed 50 acres.

Sure, I thought to myself, why not. I'd come this far, it would be silly not to see this through. Ted and I met with Joe and after some intensive back and forth negotiations, Joe and his brother Wolf agreed on making the $20 million lead gift, which finally gave our baby a name: "The Joseph & Wolf Lebovic Jewish Community Campus".

We were finally on our way to making our dream a reality. Of course, that's when the real challenges began! Now that we had the money for the land... what was next?!

Leo Goldhar is a Past UJA Campaign Chair, the founding Chair of the Vaughan Campus Development Committee, and Co-Chair of UJA Federation's Real Estate Development and Property Management Committee.

Follow the unfolding story of the birth of the Joseph & Wolf Lebovic Jewish Community Campus in the August 13th edition of the Canadian Jewish News.

The Founding Families

Frances and Lawrence Bloomberg
Louis and Yetta Bregman, Michael Bregman & Family
Lisa, Allan, Sharon & Jody Brown
Sydney and Florence Cooper & Family
Mr. and Mrs. Eph Diamond & Family
Phyllis and Ab Flatt & Family
Allen and Brenlee Gales
Don and Sylvie Gales
Joy and Barry Gales
Leslie Gales and Keith Ray
Gluskin Sheff + Associates Inc.
Leo and Sala Goldhar
David and Bonnie Goldstein & Family
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Wolf Lebovic
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Florence and Al Silver
Ed and Fran Sonshine
Mynne and Harold Soupcoff
Larry and Judy Tanenbaum & Family
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The Wolfond Family

Wednesdays at 7:30 PM. No charge.

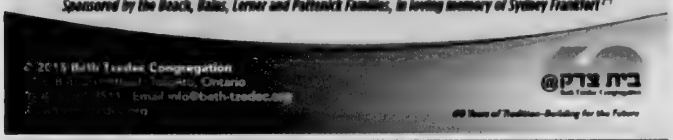
July 22: Zero Motivation
This 2014 award-winning smart, cheeky comedy explores the banality of army life through the eyes of young women soldiers in the Israel Defense Forces.

July 29: Ida
This 2013 Polish film tells the story of a young novitiate nun in Poland who, on the verge of taking her vows, discovers a dark family secret. 2015 Oscar Winner—Best Foreign Language Film.

August 5: The Farewell Party
This 2014 film is a witty, dark comedy about friendship, euthanasia and knowing when to say good-bye.

August 12: The Band's Visit
In this 2008 award-winning comedy-drama, members of an Egyptian band find themselves lost in Israel.

Sponsored by the Beach, Bales, Lerner and Pattanick Families, in loving memory of Sydney Frankfurt



Adath Israel Congregation

SENIOR RABBI

located for over 110 years in the vibrant Jewish community of Toronto, Ontario, Canada, is one of the leading traditional Conservative Synagogues in North America.

Due to the untimely passing of our Senior Rabbi, Steven Saltzman ז"ל, we are now searching for an experienced and dynamic Rabbi to join our synagogue family and lead Adath Israel into the future. The anticipated start date is August, 2016.

Qualified candidates who share an understanding of the Senior Rabbi position for our synagogue, with a membership of approximately 1800 families, are invited to apply.

Candidates are expected to:
- observe Shabbat and Kashrut;
- value Jewish education, teaching members of all ages;
- understand the importance of embracing the needs of the younger generation;
- have the ability to interact with the members of the synagogue and guide them through the various life cycle events;
- share our passion and commitment for the land of Israel;
- work collaboratively with our professional team and lay leadership to ensure that Adath Israel Congregation continues to thrive in our community.

All replies will be reviewed in strict confidence. Applications and further information can be obtained on our website **www.adathisrael.com**. All applications must be submitted on the application form noted above with supporting documentation.

rabbisearch@adathisrael.com

Exhibit features artists in Atlantic Canada

JOEL JACOBSON
ATLANTIC CORRESPONDENT, HALIFAX

More than 100 people attended the July 8 premiere of *Jewish Artists in Atlantic Canada*, a magnificent, first-ever, display of the works of Jewish artists from the Atlantic provinces.

The Halifax exhibit runs until July 31 at the Nova Scotia Archives Chase Gallery. It featured more than 60 pieces by 20 regional artists who work in several media.

"Who would have thought we had this number of wonderful artists doing Judaica work!" said an impressed Darrell Pink of Halifax, one of many observers praising organizer and artist Lynn Rotin of Sambro, N.S., near Halifax. Toronto-born and raised, Rotin has lived in the Halifax area for 26 years.

"People don't know who we are as artists," she said. "Judaism is more than religion. It's a culture, and this show enables people to see how we express our values through art."

She emphasized that the show gives exposure to "top quality people – instructors at Nova Scotia College of Art and Design [NSCAD]; award winners; regular folk who show a broad range of work, from sculpture and photography to work in oil and many other media to print making. I'm totally encouraged by the number and quality of works on display."

The show, co-ordinated with Edna Levine, director of community engagement for the Atlantic Jewish Council, was officially opened by Michael Argand, board chair of the Atlantic Jewish Council, which lent its support to the event.

"We're so proud to promote this exhibit of the creativity of our Atlantic Canadian artists," Argand said. "The works are for sale, and I hope people will welcome this art into their homes and offices."

Photo-based artist Adrian Fish, associate professor in media arts at NSCAD, came to Halifax 11 years ago. He has a master of fine arts from York University, and his work has been shown in galleries across the continent and in Japan.

He showed three pieces at this exhibit, photographic portraits of chassidic Jews of Crown Heights, N.Y., and Montreal.

"I spent time there, collected dozens of images and enabled people to see I was genuinely interested in their community, not just an outsider," he says. "I selected three for here because of the intensity of their look."

He says this project is an examination of his transition from a childhood in a conservative, middle-class, suburban Jewish environment in Toronto to living as a proud secular Jew in Halifax.

Artist Adrian Fish is seen with his photograph of a chassidic Jew at the Halifax exhibit *Jewish Artists in Atlantic Canada*. JOEL JACOBSON PHOTO

Lisa-Beth Glassman lives in Murray River, P.E.I., far from her Toronto roots where, until six years ago, she was a professional caterer. Moving to very rural Prince Edward Island, "in a place practically devoid of ethnic content, I still identify and often qualify my existence in terms of my Jewish heritage.

"I am struck by remembered Hebrew phrases and biblical passages, the melodies of prayers, the memory of sitting with my grandparents in shul on countless Shabbats, all possibly remnants of a parochial day school education."

I started painting seriously about seven years ago," she recalled. She attended a weeklong workshop in encaustic (wax and oil pigment) and most frequently uses "found materials" for her substrates.

"Though I never imagined it would manifest as significant subject matter for my art, it has none the less managed to do just that. Perhaps it is a function of age to become increasingly nostalgic."

Sculptor Miro Davis was born in Vancouver, B.C., but formally trained at NSCAD. In her mixed media practice, her artistic work brings together individuals and groups through visual art as she guides people through mental and physical struggles through the creative practice.

As a social sculptor, Davis' collaborative sculptural murals have garnered critical and popular acclaim in the United States and Canada and are permanently installed throughout an extensive collection of organizations and institutions.

Halifax-born and raised Craig Fox is a self-taught artist who served in the Israel Defence Forces as a lone soldier (one whose parents are not in Israel). Suffering post-traumatic stress disorder after being shot in Gaza and now working as a paramedic in Halifax, Fox paints animals in oil on canvas as stress relief.

"Some of the art that I create, has obvious influence from my time in Israel, as well as honouring the soldiers I fought with," Fox said. ■

COMMENTARY

Iran left with nuclear program intact

CONTINUED FROM PAGE 12

This week's agreement, does not just make the world less safe for Israelis but also for anyone opposed to the ideology of the Iranian Revolution. This is why we saw leaders of Sunni Arab states, American congressman and intellectuals from around the world all rallying against this bad deal. We also saw Canada continue to show courage on the international stage by vocally raising caution over the deal and stating that it will judge Iran on its deeds, not its words.

In Israel and beyond, opponents of this deal are not against diplomacy, but prefer a better agreement that would make the world a safer place. The key problem with this agreement is that the international community has removed the sanctions that have helped curtail Iran's hegemony, yet left Iran with its nuclear program intact.

First, the agreement opens up a Pandora's box by allowing a wealthier, reinvigorated Iranian regime to spread its wings. The $150 billion that will almost immediately be injected into Iran's coffers will no doubt go to maintain the regime's oppression of its people, who face daily human rights abuses, and fuel its support for terrorism around the world and subversion in the region.

Rafael Barak

Hezbollah's leader, Hassan Nasrallah, has already boasted that a "rich and strong Iran will be able to stand by its allies and friends in the region more than any time in the past." Although supporters of the agreement argue that Iran's behaviour was not up for negotiation, the decision to loosen the sanctions will lead to unexpected consequences that have caused many players – not just Israel – to sound the alarm.

Second, the agreement leaves Iran with its nuclear infrastructure and actually paves the way to an Iranian bomb. As we saw with North Korea, an agreement can be cover for a rogue nation to advance its nuclear weapons program. However, even if the Iranian regime goes against its track record of deception and complies for some time, there are a number of loopholes that allow Iran to maintain its breakout potential. For example, the agreement enables Iran to continue to enrich uranium, continue to advance its R&D capabilities – especially around centrifuges – and continue to work on the weaponization of atomic bombs. Over time, Iran will get even more goodies as arms embargoes are lifted, including restrictions over ballistic missiles.

All of this is in the context of the agreement's sunset clause that acts as a ticking time bomb. When these limitations end in 10 years, Iran will be able to increase its overall enrichment capacity in a short time span and will have the necessary infrastructure to support a nuclear weapons program. As a result, a region that is already marked by great violence and instability may soon become even more deadly and unpredictable.

Nuclear capabilities in the hands of Iran are a game changer and may spark a nuclear arms race that will not only threaten the Middle East, but also undermine global peace and security. ■

Rafael Barak is Ambassador of Israel to Canada.

Young Jews feel afraid to identify with Israel

CONTINUED FROM PAGE 14

Not only must the Jewish community address how to help Jewish students deal with what he called "the awful hypocrisy" of the prominent on-campus boycott, divestment and sanctions (BDS) movement, which singles Israel out, but also the embarrassment and fear that keeps these young Jews from speaking out or identifying with Israel.

"As they start to feel ashamed they say, 'I'll be silent for a couple of years,' but that's the beginning of the end. They distance themselves from the Jewish community and disappear. We have to fight for them, make them feel not ashamed but proud," Sharansky said.

Cotler agreed, noting that campus culture holds the Palestinian cause as the poster child for human rights and the Israeli cause as the antithesis of that.

> *We have to fight for them, make them feel not ashamed but proud.*
>
> **Natan Sharansky**

Students use the authority of international law and the fight against racism, he said, as a cover to falsely portray Israel as "the repository of all that is evil," a phenomenon that corrupts the actual culture of human rights and demeans the struggle against "real racism," he added.

To counter this, the community must encourage Jewish students to become engaged in larger campaigns for human rights, showing that being pro-Israel doesn't contradict the former. "When we work with students, we can't just make it about Israel," he said. "Just as Soviet Jewry was part of a larger struggle for human rights on campuses, we need to make sure our Jewish students are also involved in human rights issues like gender inequality, social justice, the environment – this way, we'll expose the falsity of the delegitimization [of Israel] and attend the real struggles of human rights causes for which we should be engaged." ■

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Deal bad for whole world, U of T professor warns

CONTINUED FROM PAGE 12

He also deemed the accord a "historic mistake for the world."

The agreement promises to lift sanctions in exchange for conditions including Iran limiting its uranium enrichment, getting rid of its stockpile of enriched uranium, allowing inspections of its nuclear facilities after it receives requests from inspectors, and freezing and storing, but not dismantling, much of its nuclear infrastructure. Parts of the deal will expire between 10 and 25 years after it is passed.

The U.S. Congress has 60 days to review the deal, and Obama has said he will "veto any legislation that prevents the successful implementation of this deal."

Shimon Fogel, CEO of CIJA, told *The CJN* he fears the deal will allow Iran to continue pursuing its nuclear ambitions while failing to address elements that position it as the foremost threat to regional and global instability.

Insofar as Iran isn't required to dismantle any facilities or decrease work on centrifuges, and that the agreement "completely ignores Iran's role as premier sponsor of state terrorism, its hegemonic ambitions with respect to other regions and its atrocious human rights violations at home," the deal allows Iran to advance on all of these fronts with impunity, Fogel said.

Regarding the criticism that Israel is said to be the only Middle Eastern country with nuclear weapons, Fogel countered, "I won't speak to whether Israel has nuclear weapons, but I will say that Israel is a functioning democracy and Iran a totalitarian theocracy. To suggest a parallel between them is inappropriate and offensive."

Avi Benlolo, CEO of FSWC, said the deal was essentially U.S.-brokered and that he's disappointed in the Obama administration.

Though it could keep Iran's nuclear program at bay for the moment, he said, the agreement won't stop Iran from developing nuclear weapons in 10 years or less.

"We believe a deal should have been, not a negotiation, but one whereby Iran doesn't have the capacity to have nuclear weapons ever, where infrastructure is destroyed," Benlolo said.

Michael Mostyn, CEO of B'nai Brith Canada, echoed many of the same sentiments, and also warned the deal could spark a regional arms race.

"Iran's history as the world's premier sponsor of terror, continued pursuit of a ballistic missile program and the recent government-inspired rallies on so called 'Al-Quds Day' featuring chants of 'death to America' are prime reasons to remain skeptical," he said.

He added that at no time during the negotiations was Iran's support for organizations like Hezbollah or Hamas addressed.

University of Toronto professor of international relations and political science Aurel Braun said the deal, which he believes "was handled poorly from the beginning," is not only bad for the Jewish community but for the Middle East, the world and the Iranian people.

"It gives the Iranian regime credibility... Now that they're on their way to getting nuclear weapons, the regime will be able to act with impunity domestically."

Shimon Fogel, CEO of CIJA

Should the deal pass, it will put Israel at far greater risk, he said, by giving "additional tools to Iran to protect Hezbollah, interfere with Hamas and create disruptions amongst Arab states."

He believes it will pass because "the Obama administration has been very clever in portraying this as a choice between going to war and giving in... They're not negotiating, they're begging."

But not all Jewish groups are opposed to the deal: Issie Lyon, chair of the co-ordinating committee of JSpaceCanada, a progressive, pro-Israel and pro-peace organization, said he believes the agreement is far better than the status quo, "where there are no inspections, no obligations.

"Obviously, how the P5+1 monitors the agreement is crucial and there are the questions: will Iran try to cheat... and will the monitors be able to use the hammer of sanctions to corral them back into abiding the deal?" Lyon said.

As for there being no conditions related to Israel, Lyon said, "The purpose of the negotiation was to stop Iran getting nuclear weapons, not to talk about stopping its talk of destruction of Israel. If Netanyahu continues to browbeat Obama and the Democrats and make this a partisan issue, it's going to alienate the U.S., and the U.S. is really the only guarantor of Israeli security... They need the U.S. to make sure the deal is monitored."

Canadian Friends of Peace Now was also somewhat hopeful. In a July 16 statement, the group said it is "cautiously optimistic that the agreement... will curtail Iran's nuclear arms ambitions."

Though it would be better for Israel's security and world peace if Iran's nuclear program was stopped entirely, the statement said that "no mutual agreement could have achieved that end" and "what remains are hopefully verifiable nuclear controls for at least a decade."

The deal doesn't address Iranian connections to Hezbollah or Hamas or threats to Israel for good reason, it added, as "a nuclear control agreement could not have become a kind of omnibus wish list."

CFPN also criticized Netanyahu's continued opposition to the deal and called for "future co-operation between the U.S. and Israel on the Iran file rather than more rancour, so as to ensure Israel some role in the nuclear deal's implementation." ■

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INTERNATIONAL

Bibi: Don't deal with Iran while it calls for death to U.S.

JTA
JERUSALEM

Israeli Prime Minister Benjamin Netanyahu, continuing his attack on the Iran nuclear deal, said the agreement has not changed Iran's policy of calling for armed struggle against Israel and the United States.

"If someone thought that the extraordinary concessions to Iran would lead to a change in its policy, they received an unequivocal answer over the weekend in Iranian ruler [Ayatollah Ali] Khamenei's aggressive and contrary speech," Netanyahu said Sunday at the start of the weekly cabinet meeting.

The day before, on July 18, Khamenei in a nationally televised speech praised the people of Iran for calling for death to America and Israel, and said he hoped Allah would answer their prayers. He also called the U.S. government "arrogant."

"The Islamic Republic of Iran will not give up support of its friends in the region – the oppressed people of Palestine, of Yemen, the Syrian and Iraqi governments, the oppressed people of Bahrain and sincere resistance fighters in Lebanon and Palestine," he said, adding: "Our policy will not change with regards to the arrogant U.S. government."

Netanyahu said, "The Iranians aren't even trying to hide the fact that they will use the hundreds of billions that they will receive under this agreement in order to arm their terror machine, and they are clearly saying that they will continue their struggle against the U.S. and its allies, first among them being Israel, of course.

Israeli Prime Minister Benjamin Netanyahu
AMOS BEN GERSHOM/GPO

"The agreement that was signed paves Iran's way to arm itself with nuclear weapons within a decade, if Iran decides to honour the agreement, and before then if it decides to violate it, as it is usually does."

The deal would remove international sanctions on Iran in exchange for Iran freezing and storing much of its nuclear infrastructure, ridding much of its stockpile of enriched uranium and converting its nuclear facilities for between 10 and 15 years.

Netanyahu said he believes a better strategy would have been to continue to strengthen sanctions on Iran and condition any agreement on a change in policy.

"As long as the Iranian leadership is encouraging calls of 'Death to America' and 'Death to Israel,'" he said, "there is no reason to make any concessions to them." ■

OPINION

Yes there was a better option, President Obama

DAVID HOROVITZ
JERUSALEM

Three months ago, defending what he called the "historic" framework understandings reached with Iran in Lausanne over its rogue nuclear program, U.S. President Barack Obama planted a false and highly unpleasant insinuation. "It's no secret," the president declared in an April 2 address, "that the Israeli prime minister and I don't agree about whether the United States should move forward with a peaceful resolution to the Iranian issue." The nasty implication? That while America favours diplomacy to thwart Iran's march to the bomb, Israel's Prime Minister Benjamin Netanyahu wants war.

In the House of Commons on July 15, a day after the U.S.-led world powers had signed their comprehensive accord with the Islamic extremists who rule Iran, Britain's Foreign Secretary Philip Hammond escalated that false narrative by another few degrees. "The question you have to ask yourself is what kind of a deal would have been welcomed in Tel Aviv," Hammond said in Parliament, and then continued, despicably, "The answer of course is that Israel doesn't want any deal with Iran."

Finally, later Wednesday, Obama cemented the foul misrepresentation of Israel's stance. "There really are only two alternatives here," the president correctly asserted at a press conference. "Either the issue of Iran obtaining a nuclear weapon is resolved diplomatically through a negotiation, or it's resolved through force, through war. Those are the options." So far, true enough. But he went on to claim that the accord signed July 14 was the best that could have been achieved – and that critics such as Netanyahu had failed to present viable alternative conditions.

"What I haven't heard is, what is your preferred alternative?" claimed the president, his voice full of injured good intention.

The consequence of all this disingenuous oratory: The United States and its partners have concluded a dreadful agreement with a treacherous regime in Tehran – an agreement that places Israel, but emphatically not only Israel, in considerable danger. And they are now busily compounding their failure by misrepresenting what has unfolded, and pointing some of the blame, thoroughly unjustifiably, at what Hammond so charmingly called "Tel Aviv."

Well, here's the truth.

First, Israel certainly does not favour the option of war over diplomacy in thwarting the ayatollahs' patient march to the bomb. The last thing this country, this little sliver of decency on the edge of the brutal Middle East, wants or needs is more conflict. What it wanted, what it wants, is diplomacy that would effectively halt and reverse that Iranian nuclear march.

So, no, President Obama, Netanyahu does not disagree with you "about whether the United States should move forward with a peaceful resolution to the Iranian issue."

And second, of course there was a better deal to be done, and of course Netanyahu and Israel offered alternatives. Three prime examples:

- The United States would not have alienated its P5+1 partners if it had insisted that Iran, dragged to the table under economic pressure, acknowledge its previous illegal military nuclear activities as the crucial basis for any agreement. The Iranians built entire secret facilities in violation of their international obligations, and yet they were not held accountable. The failure to hold Iran to account impacted the entire negotiating process, allowing Iran to assert that it was innocent, well-intentioned and unfairly persecuted, and should not be constrained.
- A more robust U.S.-led negotiation would have ensured – as administration officials acknowledged until very recently was necessary – that International Atomic Energy Agency (IAEA) inspectors have immediate access to any suspect Iranian site, not just known nuclear facilities, as a central element of preventing further Iranian duplicity.
- A better deal would not have allowed Iran to continue R&D and testing of ever-more advanced centrifuges for enriching uranium — centrifuges that can dramatically speed Iran's breakout to the bomb.

"Iran's enrichment R&D with uranium for 10 years will only include IR-4, IR-5, IR-6 and IR-8 centrifuges," the deal states, language designed to imply that these terms represent some kind of concession by Iran to international pressure. Only the IR-4s, 5s, 6s, and 8s? The IR-8, which is still being perfected, is the most advanced centrifuge in Iran's nuclear armoury. There is nothing more sophisticated. And the terms of the deal enable Iran to legitimately perfect it.

Despite being slapped down intermittently by Secretary of State John Kerry when it criticized the emerging deal, despite being told that it didn't know what it was talking about and that specific objections to various clauses were based on inaccurate information, Israel most certainly did highlight these and other gaping holes in a deal that actually turned out to be still more flawed than anticipated.

CONTINUED ON NEXT PAGE

OPINION

It is false to claim that there was no viable better deal

CONTINUED FROM PREVIOUS PAGE

Israel most certainly did detail key changes that would render a deal more effective. (In April, the Israeli government made publicly available a document highlighting key areas of vital focus. Doubtless a great deal more Israeli input — all too evidently discarded input — was delivered in private.)

So, Secretary Hammond, it is simply false to claim that there was no deal that would have been acceptable to Israel. And, President Obama, it is false to claim that there was no viable better deal and that Israel did not detail viable alternatives.

Leaving aside for a moment the bid by the president and some of his P5+1 allies to misrepresent Israel's stance, and leaving aside the particular flaws of the accord itself, the wider catastrophe here is the legitimization and economic bonanza being granted to so rapacious a regime.

"Iran will be and should be a regional power. They are a big country and a sophisticated country in the region," the president told the *New York Times*' Thomas L. Friedman on July 14. He then creditably added, "They don't need to invite the hostility and the opposition of their neighbours by their behaviour. It's not necessary for them to be great to denigrate Israel or threaten Israel or engage in Holocaust denial or anti-Semitic activity."

But therein lies the problem. As a big, sophisticated country, Iran could indeed be a regional power. But so long as the current regime rules Iran, the free world, led by the president of the United States, should be ensuring that it does not attain that status.

A country led by a regime that secretly pursued nuclear weapons, that fosters unrest across the region, that calls for the elimination of Israel, that finances, arms and trains terrorist armies in Lebanon and Gaza, that orchestrates terrorism worldwide, that works to bring Europe and North America into the range of its missiles, that criminalizes homosexuality, that discriminates against women, that jails, tortures and executes political opponents, that executes more juvenile offenders than any other country on earth – that Iran must not be allowed to become a more dominant regional power.

Israeli Prime Minister Benjamin Netanyahu meets with U.S. Secretary of State John Kerry in Jerusalem on March 31, 2014. AMOS BEN GERSHOM/ GPO/FLASH90 PHOTO

And yet, by concluding the accord, and thereby sending hundreds of billions of dollars into that regime's coffers, the U.S.-led negotiators have guaranteed this is precisely what will happen now.

Obama ostensibly addressed some of the free world's concerns about the Iranian regime at his press conference on July 15. "Even with this deal, we will continue to have profound differences with Iran – its support for terrorism and its use of proxies to destabilize parts of the Middle East," he said. "Therefore, the multilateral arms embargo on Iran will remain in place for an additional five years, and restrictions on ballistic missile technology will remain for eight years. In addition, the United States will maintain our own sanctions related to Iran's support for terrorism, its ballistic missile program, and its human rights violations."

But all that is bunkum. The nuclear deal lets Iran off the hook financially. Ongoing sanctions because of Iran's support for terrorism are rendered irrelevant by the unwarranted, premature dismantling of the sanctions regime so painstakingly imposed because of its nuclear drive. This regime, this nightmarish, bleak regime, with its global ambitions for a violent, revolutionary interpretation of Islam, is now back in international business, about to glory in a colossal cash influx to further those ambitions.

Day after day, the message from Tehran is "Death to America" and "Death to Israel." The declared stance of Iran's supreme leader, restated July 18, is that America – and everything that America stands for – is an embodiment of global arrogance with which the Islamic Revolution can never be reconciled. And yet America's leadership insistently tunes out the message delivered by the Iranian leadership to its own people, and prefers to shake hands and joke with the Iranian foreign minister; the West wilfully deceived because Mohammad Javad Zarif speaks good English and affects a pleasant demeanour. How dismal the sight of John Kerry, hobbled on crutches, handing international legitimacy to a regime that just four days earlier was inciting its people to rally in their masses and call for the destruction of Israel and America.

Obama acknowledged last week that he couldn't be sure his outreach to the ayatollahs was going to work. "My hope is that, building on this deal, we can continue to have conversations with Iran that incentivize them to behave differently in the region, to be less aggressive, less hostile, more co-operative, to operate the way we expect nations in the international community to behave," he said. "But we're not counting on it. So this deal is not contingent on Iran changing its behaviour."

That, of course, is the tragedy of this unconscionable, wrongheaded agreement. It is an act of unwarranted accommodation with a dark, dangerous and unreformable regime, and it is going to cost the free world dearly. To see ourselves being misrepresented and unjustly criticized by disingenuous leaders as this tragedy plays out, while we in Israel brace to battle against the repercussions of their insistent incompetence, is a contemptible case of adding insult to looming injury. ■

Times of Israel
Timesofisrael.com
David Horovitz is the founding editor of the Times of Israel.

Alleged Kansas City shooter says killings were necessary

JTA
KANSAS CITY, MO.

The Missouri white supremacist charged with murdering three people at two Jewish sites in suburban Kansas City last year told a court that the killings were necessary and his "right."

Frazier Glenn Miller, 74, who is representing himself, appeared in U.S. District Court in Johnson County, Kansas, on July 17.

Judge Thomas Kelly Ryan said Miller could not use the "compelling necessity" defence following an hour-long speech by the defendant about Caitlyn Jenner, AIDS, Israel, the wars in Iraq and Afghanistan, British wartime leader Winston Churchill, the Rev. Billy Graham and a Jewish conspiracy he alleged was behind the sitcom *All in the Family*, according to the *Associated Press*.

Miller said he would use the defence to argue that he committed the attacks in order to stop "the Jewish genocide of the white race."

Miller, a former Ku Klux Klan grand dragon who also goes by Frazier Glenn Cross, is charged with capital murder in the April 13, 2014, shootings. He allegedly killed two people at the Jewish Community Center of Greater Kansas City in Overland Park, Kansas, and one person outside Village Shalom, a Jewish assisted-living facility a few blocks away. Prosecutors are seeking the death penalty in the case.

Miller told the *Kansas City Star* that he began planning the attacks when he became so sick with emphysema that he thought he would die soon and that he conducted reconnaissance missions of the JCC and Village Shalom in the days before the shootings.

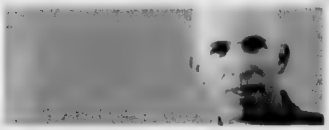
"I wanted to make damned sure I killed some Jews or attacked the Jews before I died," he told the newspaper.

None of the victims were Jewish.

The trial is scheduled to begin with jury selection on Aug. 17. ■

OPINION

A sense of proportion might help



Sagi Melamed

"I find it difficult to visit Germany. I'm uncomfortable with the sound of the language, the police uniforms, the large industrial buildings… When I was first invited to participate as a golfer in this summer's Jewish Olympics, the European Maccabi Games in Berlin, I declined. Then I learned that the opening ceremonies for the Games would be held in the stadium used by Hitler to stage the 1936 Berlin Olympics, and that thousands of Jewish athletes, coaches, family members and spectators would sing Israel's national anthem, *Hatikvah*, in memory of the six million who perished in the Holocaust. When I heard this, I knew I had to go to Berlin."

I remembered this statement from my friend Jeremy Freedman, who was selected to be Canada's flag-bearer at the Berlin Maccabi Games, when, on June 28, I was the first passenger to check in on El Al's maiden flight from Boston to Israel.

Before the flight, there was a flag-raising ceremony at Logan Airport. Genuine enthusiasm was in the air. To the sounds of *Hatikvah* and *The Star-Spangled Banner*, the Israeli flag was raised proudly alongside the flags of the other countries that fly directly from Boston. At the ceremony were leaders of the Boston Jewish community and the local Israeli community, state dignitaries, Israeli diplomats, senior El Al management and a few frequent flyers like myself.

El Al's top executives were there to make sure the first flight took off uneventfully. A feeling of celebration was in the air, as Boston was added to El Al's three other North American destinations. Was this "just business"? It is always easy to be cynical, but I felt there was more than business. It was sort of modern Zionism. Blazing a new trail in the air.

We live in a challenging time for Israel. Despite the Jewish New Year blessing, our enemies have not been uprooted. Not every day and not in every place is the Israeli flag raised and the national carrier opens its counters at a new airport (at the end of the terminal, off course, surrounded by armed police and increased security). Opening a direct route from Boston is a significant contribution to commercial relations, investments, academic research, and connecting Israelis and local Jews to Israel.

While waiting for the flight, I told some El Al people that on my previous flight, I sat next to a friendly businessman who bemoaned the comfort level of the El Al seats compared with those of competing airlines. I said that beyond the obvious considerations of price, availability, comfort etc., choosing to fly El Al has a Zionist connotation. I still remember last summer, when several airlines stopped flying to Israel because of rocket fire from Gaza, reminding us once again that at the moment of truth, we can rely only on ourselves.

On the Sabbath evening prior to the flight, I was invited to the Harvard Chabad House. After the meal, Rabbi Hirschy Zarchi asked me to speak on the weekly Torah portion. I shared some thoughts about a sense of proportion. "In the Torah portion," I suggested, "the Israelites complain of unquenched thirst and Moses strikes the rock to produce water. Imagine that the Israelites had remembered how, just a short time earlier, they had been slaves in Egypt, where they were beaten, humiliated, their firstborn murdered… Remembering that terrible period would have put their thirst into proportion and perhaps reduced some of their complaints."

A sense of proportion could be useful today also. With a worrying increase in boycotts against Israel, the fact that less than a century ago the Jewish People were almost wiped out by the scourge in Berlin, and last summer was anything but a relaxing one, we should be thankful for the Maccabi Games in Berlin, the aviation pioneering from Boston – and hopefully – for a quiet, relaxing summer in Israel. ■

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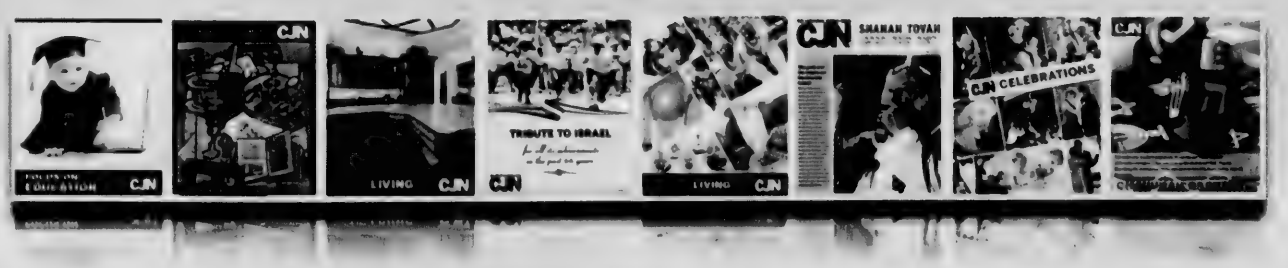

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Doc maker films her first feature

JORDAN ADLER
SPECIAL TO THE CJN

Filmmaker Sarah Goodman doesn't like to be a fly on the wall.

Instead of coldly observing the world around her, the Toronto-born director strives to create warm, lasting relationships with the subjects of her films. For 2004's *Army of One*, she bonded with young men and women enlisting in the U.S. army in the shadow of 9/11. For *When We Were Boys*, released in 2009, she bonded with a class of middle-schoolers at an elite Toronto boys' school.

Goodman is still in touch with the young men and women who populated those docs.

"I really value the process, and developing relationships across boundaries – not even just to make the film, but just as something I want to do with my life – is hugely important for me," she says.

That empathy toward her subjects has helped to make Goodman's documentaries award-winning, critically acclaimed films. Recently, she began to transfer that heart to the realm of fiction film.

Her first feature, *Porch Stories*, earned similarly strong notices and played to packed cinemas during a one-week engagement in Toronto in June. (It will be on video on demand and iTunes later this summer.)

The drama, set in Toronto's Little Portugal neighbourhood, revolves around three love stories taking place in three adjacent homes.

That collaborative process Goodman speaks so fondly of helped turn *Porch Stories* into a more immediate film. She wrote the screenplay over five months but re-worked parts of the story after speaking with her two leads, played by Laura Barrett and Jose Miguel Contreras.

Barrett and Contreras are both Toronto musicians, and so Goodman tweaked the script to make their characters old bandmates.

"I've always learned by doing," Goodman says. "I've never gone to film school."

Goodman graduated from Concordia University with a Bachelor in Fine Arts, after majoring in drawing and painting, but says she was interested in becoming a filmmaker. Although she was attracted to fiction stories, Goodman says she was compelled to go out and make something personal after Sept. 11, 2001, a period when she was living in New York.

The result was *Army of One*, which won the Best Canadian Feature Documentary prize at Hot Docs.

Goodman says she credits her sociologist father for spurring her interest in documentary film.

"I had always kind of learned from him, and innately just been interested in the ways people interact and what it says about who we are as a society," she says. "Documentaries seemed like a perfect fit."

Although *Porch Stories* may seem many miles away from *Army of One*, both films have a similar focus. The characters in both are young adults trying to figure out their future.

In the film, Barrett plays Emma, a woman in her 20s questioning whether or not she wants to get married to Stefan, played by Alex Tindal. When an old friend, Gabriel (played by Contreras), returns home from a long trip in South America, the plot thickens.

> *A lot of people of my generation struggle with uncertainty about who you are or what you're going to do always learned by doing. I've never gone to film*

"A lot of people of my generation struggle with uncertainty about who you are or what you're going to do," she says. "*Porch Stories* was deliberately about that." Goodman's experience as a documentarian gives *Porch Stories* an authentic, lived-in feel. The drama also has many non-professional actors in the cast and was filmed in black-and-white.

Despite the esthetic, the film feels rooted in modern-day Toronto. Residents of the neighbourhood complain about the looming condos going up nearby.

That naturalism is one of the film's major achievements.

"I was really pre-occupied with capturing the fabric of the neighbourhood," Goodman says. "The overall feeling of the film is kind of inseparable from the process by which it was made, which was on this micro-budget with a small group of people."

The move from documentary to fiction wasn't a huge change for Goodman. She was still working with a small budget and crew.

However, one big change was the tightened schedule. *Army of One* and *When We Were Boys* were filmed over the span of a few years, but *Porch Stories* only had 15 shooting days.

Nevertheless, this debut was always meant to be a stepping-stone to bigger, more ambitious films, Goodman tells *The CJN*.

"I wanted to... get the first film out there, and basically learn while I was doing it," she says. "I've always learned by doing."

Goodman is now working on various projects, including several TV series and *Lake 239*, an environmental thriller set in northern Ontario.

Nevertheless, she still yearns to work on more non-fiction films.

"I would eventually like to make another documentary," she says. "There's just only so much time in the day."

Even if she isn't a fly on the wall, Goodman should keep carrying a buzz for many years. ■

For updates on Porch Stories' theatrical screenings, join the mailing list at porchstoriesfilm.com.

Sarah Goodman, top left, and a scene from *Porch Stories* starring Laura Barrett.

Eye on Arts

by Bill Gladstone

TORONTO JEWISH FILM FESTIVAL PRESENTS TWO EVENINGS OF ISRAELI TV DRAMA "HOSTAGES"

The Israeli television show *Hostages* is an intense psychological crime-thriller that follows a renowned surgeon about to perform a routine operation on the president of Israel. But the night before the procedure, her family is taken hostage and she is ordered to sabotage the operation and kill the president or her family will die.

The Toronto Jewish Film Festival's Summer Screening Series presents two evenings of the show, which is created by **Rotem Shamir** and **Omri Givon.** The first five episodes are being screened on Wednesday Aug.12, 7 p.m., and the next six on Wednesday Aug. 19, 7 p.m., at Alliance Francaise Theatre, 25 Spadina Rd. (Theatre entrance off Lowther Avenue.) Tickets $30, 416-324-9121.

The TJFF has also arranged two screenings of *DeliMan*, **Erik Greenberg Anjou**'s 2014 film that offers a delicious inside look into some of the most famous delicatessens in America. The film is being shown at the Bloor Hot Docs Cinema July 26, 4 p.m. and Aug 1. at 5:15 p.m. www.bloorcinema.com

The Israeli TV series *Hostages* will be screened over two nights.

• • •

Mediterraneo Performance: Aviva Chernick, Mark Masri, Maryem Tollar, Carlo Coppola, Esmeralda Enrique, Anastasia Arnokouros, Tamara Bernier Evans and other artists perform in *Mediterraneo*, an evening of performing arts from the Mediterranean under the musical direction of performer-composer **Levon Ichkhanian.**

The show is "an entertainment feast of French, Hispanic, Ladino, Arabic, Italian, Greek and Armenian music, dance, spoken word and images" backed by a World Music Ensemble. Noor Cultural Centre, 123 Wynford Dr. July 25, 8 p.m. $45 in advance, $50 at the door. ticketpro.ca or www.mediterraneo.ca, 1-888-655-9090.

• • •

Poetry Corner

Paperplates, a small press operated by writer **Cary Fagan** with **Rebecca Comay** and **Bernard Kelly**, produces a series of handbound limited editions of poetry. The latest, a book of poems by **Don Domanski**, is hand-sewn with Japanese linen covers in an edition of 150 that sells for $12.

"These little books are truly a labour of love," said Fagan. "Don may be my favourite Canadian poet and I'm so pleased that he gave us this exquisite suite of poems." For details, visit www.paperplates.org

In a separate development, Syracuse University Press recently released *Bridging the Divide: The Selected Poems of Hava Pinhas-Cohen*, edited and translated from the Hebrew by **Sharon Hart-Green**. **Pinhas-Cohen**, raised in a Ladino-speaking family of Bulgarian Jewish immigrants, has been described as having "one of the most vivid and creative voices in current Israeli literature."

• • •

At the Galleries

• *Is It Summer Yet?* is an exhibition of camp photos from the collection of the Ontario Jewish Archives, Blankenstein Family Heritage Centre. The photos are on view at the Miles Nadal JCC Gallery thru July 31.

• An upcoming exhibition in New York focuses on striking avant-garde photographs and films from the Soviet Union from the Revolution to the beginning of World War II. *The Power of Pictures: Early Soviet Photography, Early Soviet Film* is on view at the Jewish Museum, 1109 5th Ave. at 92nd St., Manhattan, from Sept. 25 to Feb. 7, 2016. ■

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Paul Celan: when reading is difficult

NORMAN RAVVIN
SPECIAL TO THE CJN

A recent vogue in Canadian and U.S. newspapers calls for writer interviews consisting of fanciful questions: If you could have dinner with someone who is dead, who would it be? Which author are you most embarrassed to admit you have not read? To the latter question writers cough up a variety of heavy hitters they've avoided. Henry James. Leo Tolstoy. Marcel Proust.

Among readers interested in 20th-century Jewish literature, Paul Celan might be a common source of readerly embarrassment. He is routinely mentioned as a major postwar poet. His 1947 poem *Todesfuge* (*Death Fugue*) is among the few well-known poems responding to the Holocaust. Translated into many languages, it, along with Celan's other work, has guided major European critics and artists, including the influential German painter Anselm Kiefer, who drew inspiration from Celan. But where does the poet fit in the lives of readers?

This question is made timely by the publication in English translation of *Breathturn Into Timestead: The Collected Later Poetry*, with a substantial introduction and commentary by the American-based translator Pierre Joris. Joris' introduction reminds readers of the biographical milestones in Celan's life. Born in 1920 in multicultural Czernowitz on the borderlands of the Austro-Hungarian Empire, he was raised speaking many languages, including German, Yiddish and Romanian. In 1941, he was incarcerated in the city's ghetto with his parents, who were murdered in 1942 in a German labour camp.

After the war, Celan made his reputation almost immediately with the unsettling mixture of lush and grim imagery in *Todesfuge*. The poem went on to become an archetypal literary rendering of the Holocaust. It was at this point that the poet let go of his last name, Antschel, in favour of Celan, which is an anagram of Ancel, the Romanian spelling of his birthname.

In 1948, Celan arrived in Paris, where he made his way among the postwar avant-garde. His later life was marked by emotional and psychological troubles, which ended with his suicide in April 1970. With this act – Celan jumped from a bridge into the Seine – he added his name to the sad litany of major postwar writers whose suicide often preceded their literary reputation: Jerzy Kosinski, Primo Levi and Tadeusz Borowski.

This biographical distinction is not the only challenge to our reception of Celan's work. *Breathturn Into Timestead* suggests the importance of Celan in literary discussions through its size – its bilingual treatment of his six final volumes is 645 pages. The bilingual approach is valuable for a poet like Celan, whose use of his home language is uniquely idiosyncratic.

Even the non-German speaker gains by moving the eye from one facing page to the next. The volume's first lines in English are: "You may confidently/ serve me snow," which, in the original, begins "Du darfst mich…" The curious reader who knows a bit of Yiddish might consider that *darfst*, in that German dialect, almost always means should. Here the dividing line between similar languages highlights the shaky ground one is on when reading work translated into a largely unrelated language.

Joris argues fiercely for the unusual demands of Celan's German. His poetry raises the major questions of postwar German culture: what to do with the language of the killers; how can one fashion a life, a literature, using the words that justified and organized mass murder? Celan's German, Joris tells us, "distances itself from any use the language was put to, both in literature and as a vehicle for spoken communication." How, Joris asks, can Celan "cleanse" his language "of historical political dirt"?

The answers to these questions are by no means obvious in the poems' English translation. Celan sought out what might be called untainted sources, mining "politically uncontaminated vocabularies… such as those of botany, ornithology and entomology, but also geology, mineralogy, geography, chemistry, crystallography, nuclear physics, contemporary and space age technology, hunting, anatomy, physiology and medicine."

As well, Celan turned to the *Deutsches Wörterbuch*, the Brothers Grimm's guidebook to the life of German as a medieval language.

Celan, of course, was not the first poet to read the dictionary. But the pressures associated with his language hunts are among the most particular kind. His German, Celan's translator tell us, "is a foreign language even for native speakers." It is an "eerie, nearly ghostly language… a language the poet has to make up, to re-create, to reinvent, to bring back to life."

How great this challenge for the writer, for the translator, for readers in any language. And it is here that we face the possibility of a major figure's unreadability. Maybe one does not expect to read Celan; rather, one knows or has heard of *Todesfuge* and recognizes its author's place in the sad academy of Holocaust survivor suicides.

This is not, of course, the outcome Celan's translator wants. Nor is it the expectation of Farrar Straus Giroux, the excellent American literary publisher that presents English-language readers with the author's *Collected Later Poetry*.

Joris' commentary on the poems is rich in biographical information. He points to Celan's strong literary influences – among these are the Hebrew Bible, Psalms, Shakespeare, Gershom Scholem, and the Germans Friedrich Holderlin and Georg Büchner. Joris highlights friendships and personal struggles that underlie specific poems. Sometimes travel – a first return

Breathturn Into Timestead: The Collected Later Poetry, A Bilingual Edition.
By Paul Celan. Translated by Pierre Joris

Farrar Straus Giroux

to Germany, a visit to Jerusalem late in life – haunts the work. The commentary often pinpoints the day and place where a poem was written, along with the book or personal letter Celan read at the time of writing. In the case of the late poems, ongoing treatment for what Joris refers to as Celan's "latent psychic troubles" lurks in the background.

At times, the facts presented in Joris' commentary have greater impact than what we read in the more indirect and oblique poems. This relationship between commentary and text, one could argue, is a familiar form of Jewish reading, as the tradition of rabbinic commentary routinely reopens difficult canonical texts for contemporary relevance.

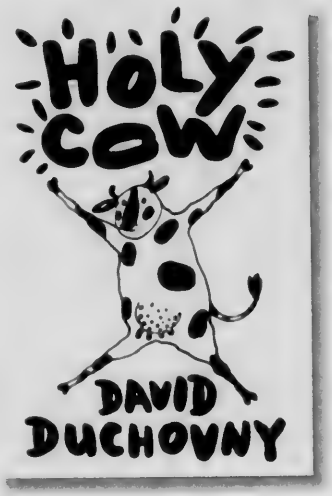
Ironically, it is an early poem, *La Contrescarpe*, included in the translator's notes and not in the collection proper, that most readily opens itself to the reader's imagination. It provides an account of the train ride Celan took in late fall 1938, which ended in Berlin on the eve of Kristallnacht:

Via Kraków
You came, at the Anhalter
railway station
a smoke flowed toward your glance,
it already belonged to tomorrow.

Here one feels the full impact of poetic language as it conjures the past. Celan offers the sort of recognition we rarely experience in more prosaic writing, and, momentarily, the veil of poetic difficulty lifts. ■

X-Files actor takes on vegetarianism in satirical book

JOSEPH SERGE
jserge@thecjn.ca



"So a cow, a turkey and a Jewish pig walk onto an airplane…" If this sounds like the beginning of a bad joke, you wouldn't be half wrong, though it's actually the basis of *Holy Cow*, a novel by actor David Duchovny (*X-Files, Californication*).

Elise Bovary is the narrator of *Holy Cow* (Farrar, Strauss and Giroux), this satirical take on vegetarianism and the Middle East. Elise is a cow on a free-ranging farm. She is perfectly happy and content with her life, until one day she happens to peer into the farmhouse to see the farmer's family watching a documentary about meat farming on television (a.k.a., "the Box God").

This epiphany – that humans eat cows – shatters her oblivious existence, and she begins plotting her escape. She learns that in India, cows are sacred, so she sets her sights on getting there.

She teams up with an equally anxious turkey – starving itself before the "Thanksgiving holocaust" so it won't be eaten – who is determined to flee to Turkey (surely they can't eat turkeys in a country named after the bird) and a Torah-inspired pig who wants to flee to Israel where, though pigs are reviled rather than sacred, are, like cows in India, also not eaten.

Like the pigs in George Orwell's *Animal Farm*, the animals in *Holy Cow* stand on two legs and pretend to be human. Toting passports and an iPhone, they get to the airport (the pig stops at a mohel along the way and changes his name to Shalom) and board a plane.

Some of the book's jokes start to wear thin by this point (Hungry and Turkey jokes were hilarious when I was in Grade 2), but other times they're smile-, if not cringe-worthy, particularly, when Shalom breaks out in Yiddish. "You *meshugginer putz*! Of all the *ferkakta* bird-brained schemes, you lousy shmendrick…"

The trio arrive in Israel, after a stopover in Turkey, and wind up behind the security fence in a Palestinian area.

At this point, Duchovny veers away from his pro-vegetarianism polemic and wanders into political territory.

"The Israelis built this giant wall to keep Palestinian Arabs out of disputed lands they were claiming for themselves. It reminded me of the fences back on the farm that were meant to keep us animals in our place. There is something in man that loves a wall, but what wall menders and fence builders do not get is that when they fence something out, they are also fencing themselves in. Not one but two prisons are made by one wall… We bovines have a saying you folks might adopt – 'Some black, some white, some black and white, some roan, all cows.'"

Somehow, the animals' misadventures bring Arabs and Jews together.

Though Duchovny explains, rather needlessly, at the end of the book that certain aspects of the novel – like animals boarding planes – are implausible, and thus the reader shouldn't be bothered by them, it's not so much those things that trouble me.

I can allow myself to believe that animals are able to wander around and pass themselves off as human. But for a cow to constantly refer to human pop culture (and the book is full of it) yet seem totally unaware of the television is somewhat lazy. Even in fantasy, or children's books (which this isn't), one expects consistency, or at least for the embellishments to make sense in the world the author creates.

Granted, that's nitpicking. *Holy Cow* is an easy and fun enough read, though it's unlikely to be taught in schools – a la *Animal Farm* – any time soon. ■

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THE CANADIAN JEWISH NEWS
JULY 23, 2015

A bellyful of Bavaria in Leavenworth

In downtown Leavenworth the shops' architecture was changed to imitate old-world Germany.

LAUREN KRAMER
SPECIAL TO THE CJN

If you love your stomach, take it to Leavenworth, Wash. and don't stop until you reach the Kingfisher Restaurant at Sleeping Lady Resort.

We'd come for a taste of Little Bavaria, fascinated by the story of the little town that could. Back in the late 1950s, after its logging industry slowed down considerably, Leavenworth was facing near extinction. Its future as one of America's many ghost towns looked inevitable until the 1960s, when community leaders initiated a plan of action: Leavenworth would be reinvented as a Bavarian hamlet that would attract tourists as much for its craggy mountains and sparkling Wenatchee River rapids as for its cutesy theme.

Enacting the ambitious Bavarian idea involved renovating the downtown buildings so their architecture mimicked old-world Germany, creating a series of Bavarian themed festivals and persuading retailers to refocus their business on tourism with a distinctly Bavarian theme.

Some 50 years later, as we strolled around the downtown core on a hot summer evening, that theme was ubiquitous. Every store from Subway to Starbucks featured similar Bavarian designs, while restaurants offered schnitzel, bratwurst, sauerkraut and thick, buttery pretzels.

As it happened, we couldn't be tempted, not even remotely. Earlier that day we'd checked into the Sleeping Lady Resort, just a few minutes away on Icicle Road, and that evening had tasted the culinary genius of its chef, Joshua Holmes at the Kingfisher Restaurant. The buffet meal he prepared forever redefined buffet dining in my mind, with amazing gourmet inventions like fiddlehead fern salad, melt-in-your-mouth halibut with peach-basil vinaigrette and roasted tofu steak with soba noodles. It was utterly, utterly divine – a feast of organic, sustainable, local fare and an unforgettable night for our taste buds.

Sleeping Lady is a special place, its family-style cabins set in a grove of tall trees and each one feeling like a self-contained, private home-away-from-home. We gratefully plunged into the saltwater pool to rid ourselves of the stickiness of 32C heat, and then headed to the air conditioned Kids' Barn for a round of table tennis and foosball. The resort was fully booked but thanks to its ample acreage and smart layout of accommodation, we felt like we had the place to ourselves. As dusk settled we explored the organic garden and, grateful for the deliberate absence of a TV, sat outside our cabin watching the wind rustle through the treetops. We agreed, it was a magical place.

My son and I checked in for a whitewater adventure on the Wenatchee River with Osprey Rafting the next day. By July the whitewater has lost much of its ferocity but nevertheless, it was a fun day on the river during which we repeatedly plunged in when the water turned calm and were hauled back inside the boat as we approached the rapids. Around us granite mountain slopes soared into the sky, swallows dipped in and out of the water and a couple of ospreys watched us from their nests.

Later that day we ambled lazily around downtown Leavenworth, tasting pretzels and poking our heads into the gift shops. We stopped at Munchen Haus for a Bavarian sausage and a cold beer courtesy of Icicle Brewing Company, loving the genial atmosphere of this outdoor eatery. Then we headed to the Ski Hill Amphitheatre for a performance of *Into the Woods* by Leavenworth's Summer Theatre. The venue was spectacular: the stage and seating area surrounded by tall pine trees and the sun casting a final ray of sunshine on the distant mountains. The voices of Leavenworth's talented youths filled the air, young people who had grown up in this Little Bavaria and never knew their town in the days before, when its future had once looked so terribly bleak. No one cares that in this Bavaria there's not a single German accent. The theme alone, and the town's wholehearted commitment to it is enough to entice folks here from far and wide, enchant them with Leavenworth's natural beauty and send them home with sausage in their bellies and memories of a great weekend away. ■

If You Go:

- We joined Osprey Rafting Company's trip called "The Main Event," which costs US$83 per person for participants nine and older and is a fun adventure with a few Class III rapids. 509-548-6800 or ospreyrafting.com
- If you're visiting in the summer, check out the performances of Leavenworth Summer Theatre, where rush tickets the day of the performance cost US$35 each. www.leavenworthsummertheatre.org or call 509-548-2000.
- Sleeping Lady Resort has a year-round Great Escape Package which includes overnight accommodation for two, dinner in the Kingfisher Lodge and breakfast starting at US$274. sleepinglady.com or call (800) 574-2123
- For general information on Leavenworth visit www.leavenworth.org or call 509- 548-5807

Dancers in traditional Bavarian folk outfits

The Socialite

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Penny Echenberg and Susan Teicher

Larry Nachshen and Prof. Rivka Carmi

Canadian Associates of Ben-Gurion University

Montreal - Most of our planet is covered by water, but little is freshwater and even less available for human use. The honorees at this year's Ben-Gurion Gala; Gerry Apostolatos, partner at Langlois Kronström Desjardins and Martin Thibodeau, president, Quebec headquarters, RBC Royal Bank chose to support the acquisition of cutting-edge equipment for developing desalination methods at BGU. Water imagery enhanced every element of the gala ambience enjoyed by the 370 guests. CABGU Quebec president Larry Nachshen poignantly invited guests to raise a glass of water - and then imagine the millions of people in the world deprived of this necessity. ■

- *The Socialite*

Shawna Goodman Sone, Todd Sone and Gilda Abdulezer

Wendy and Dr. Mark Spatzner, Jeff and Pauline Segel

Miriam and Judith Ferstman

Mayor Anthony Housefather, Joelle and Bruce Kent

Yariv Levy, Joanna Barcessat and John Mendelson

HOWARD KAY PHOTOS

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.

What's New

JULY 23 - JULY 30

by Lila Sarick

Saturday, July 25

ORILLIA COUNTRY SHUL
The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are: July 25, **Rabbi Micah Streiffer**; Aug. 1, **Rabbi Michael Dolgin**; Aug. 8, **Eric Petersiel**; Aug. 15, **Rabbi Tina Grimberg**; Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

TORAH AT BETH TIKVAH
Morley Goldberg discusses the Torah portion at Beth Tikvah Synagogue.

TISHA B'AV PROGRAM
Chabad of Markham, 83 Green Lane, reads Megillat Eicha at 10 p.m., followed by a showing of the documentary film, *With My Whole Broken Heart*, featuring the stories of parents who lost their children to terrorist attacks and the youngest survivors of Auschwitz and Buchenwald.

Wednesday, July 29

SUMMER TALK SERIES
Historian **Gerald Ziedenberg** presents a summer talk series at Shaarei Shomayim Congregation. Tonight, "The history of *Fiddler on the Roof*," 7:30 p.m. Free for members, $2.99 for non-members.

Coming Events

KAVANAH GARDEN HOURS
The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

OUR SYNAGOGUES & OUR PAST
Dara Solomon, director of the Ontario Jewish Archives, discusses, "Our synagogues and our past," Aug. 12 at 8 p.m., Beth Tikvah Synagogue, $5 for non-members. RSVP 416-221-3433.

YIDDISH VINKL
Harriet Lyons discusses "An anthropologist looks at Jewish humour," Aug. 6, noon, Free Times Cafe, 320 College St. $20, includes lunch. RSVP yiddishvinkl@yahoo.ca.

Deadline reminders:
The deadline for the issue of Aug. 6 is July 27. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Summer memories

Camp photos from the Ontario Jewish Archives, Blankenstein Family Heritage Centre are on display in an exhibit called *Is it Summer Yet?* at the Miles Nadal JCC until July 31. In this photo, taken around 1948, children enjoy a bonfire at Camp Katonim at Balfour Beach, Lake Simcoe.

HIGH HOLIDAY INSTITUTE
Bracha Feder discusses "Exploration of repentance and change: biblical, talmudic and contemporary models and me," Aug. 17, Aug. 26, 8 p.m. **Rabbi Jarrod Grover** discusses "Studying the machzor *Lev Shalem*," Aug. 31, 8 p.m. All classes at Beth Tikvah Synagogue. Free for members, $10 for non-members.

PJ LIBRARY GOES TO CAMP
Join PJ Library for a day of fun activities at summer camp. For families with children aged 4-8, bus transportation available. Aug. 5, Jack and Pat Kay Centre Day Camp (Lebovic JCC, Vaughan); Aug. 9, Camp Gesher (Hebrew immersion). To register, visit pjlibrarytoronto.ca/camp.

HEART TO HEART RECEPTION
Welcome the 2015 Heart to Heart participants at a community reception and dinner, Aug. 10, 6:30 p.m. at Congregation Darchei Noam. Register at www.heart-to-heart.ca.

SHAAR SHALOM MEET AND GREET
Shaar Shalom Synagogue holds a "meet and greet" for young families, Aug. 9 at 2:30 p.m. For address, RSVP to agol@shaarshalom.ca.

VOLUNTEERS NEEDED
Reena needs administrative volunteers to help at its Thornhill office, 927 Clark Ave. W. Call **Mille Chadwick,** 905-889-2690, ext. 2112.
Baycrest needs volunteers with personal/work experience in caregiving for individuals with dementia to make supportive phone calls in the evening to other family caregivers of a person with dementia. Call **Eileen,** 416-785-2500, ext. 2250.

JF&CS

JEWISH FOSTER PARENTS
Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES
Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer,** 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

◗ **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
◗ **Bernard Betel Centre.** 416-225-2112. July 28, **Myriam Shechter** discusses "Opera travels to ancient exotic lands: Borodin's alluring *Prince Igor*," 10 a.m.; July 30, lecture on "Falls prevention and medical alert services," 1:30 p.m.; Thursdays, July 9-Sept. 3, **David Lipovitch** teaches a course on "Jerusalem: the holy city," 1 p.m.; Book club meets Tuesday at 1 p.m.
◗ **Earl Bales Seniors Club.** 416-395-7881. Walking group, Mondays, 10 a.m.; Live music from the '40s and '50s, July 22 at 2 p.m.; Casino Woodbine, Aug. 19; Social bridge, Thursdays, noon; Balance and co-ordination class, Tuesdays 10 a.m.
◗ **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
◗ **PET Club** visits the butterfly museum in Cambridge, Ont. Aug. 5. For more information, call 416-650-5379. The group meets monthly at Earl Bales Community Centre. New members, call 416-736-8073.
◗ **Wagman Centre. Marilyn Reed** discusses "Mind your hearing: the connection between hearing and cognition," Aug. 19, 1:30 p.m. Free for members of the Wagman Centre and residents of the Terrace, $2 for guests. 416-785-2500, ext. 2267.

CONTINUED ON NEXT PAGE

◗ **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
◗ **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Judi,** 416-785-0941.
◗ **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
◗ **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
◗ **Temple Har Zion.** Wednesdays, play bridge at 9:30 a.m.; mah-jong at 1 p.m.; Scrabble first and third Wednesday of the month. Email bevmichaels1@gmail.com
◗ **Beth Tzedec Synagogue.** Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen,** 416-781-3514.
◗ **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin,** Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
◗ **Beth Sholom's** seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.
◗ In partnership with the Bernard Betel Centre, take a day trip to Port Hope to see *Singing in the Rain,* Aug. 25.
◗ Stroke recovery and Parkinson support and fitness group, Mondays, Wednesdays and Fridays, 9:30 a.m.
◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.
◗ Drop-in duplicate bridge Thursdays at 12:30 p.m.
◗ **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," Aug. 25-27.
◗ Senior social art with **Kathryn Chelin,** Mondays at 2 p.m.
◗ **Sadko Hadzihasanovic** teaches "Art from nature," Aug. 4-7, 9:30 a.m.-3:30 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org
◗ *Is it Summer Yet?* Camp photos from the Ontario Jewish Archives, are on display until July 31.
◗ Mixed abilities dance event with DJ **Layah Jane,** Aug. 9, 4 p.m. All ages, all bodies welcome. Call ext. 330.
◗ Summer Supper Club: Social Enterprise Edition: Designed for young adults with developmental disabilities or ASD. Join the JCC for a week of cooking and preparing and selling healthy snacks, Aug. 10-13, 4-8 p.m. Contact: liviyam@mnjcc.org
◗ Register for Summer Institute for Creative Adults. Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21, 10 a.m.-4 p.m. Ext. 250.
◗ Accessible yoga, for people of all abilities. Companions and support people welcome. Sundays until Aug. 30, 1 p.m. Call ext. 521.
◗ Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
◗ From tummies to mummies: Post-natal bootcamp/aquafit classes. Call ext. 567.
◗ Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein,** 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.
◗ Novelist **Nora Gold** discusses "Anti-Israelism on campus," July 30, 7 p.m.
◗ **Dr. Meredith Gillespie** discusses "Understanding anxiety in children," Aug. 19, 7 p.m.
◗ Create heritage ceramic tea sets, Aug. 4-7, 10 a.m.-4 p.m.
◗ **Bill Gladstone** presents "The Jews of Old Toronto," Aug. 13, 7 p.m. ■

Family was the most important thing to him

CONTINUED FROM PAGE 17

In 1979, Latner left Greenwin to launch his own real estate company, Shiplake, which is still owned and operated by the Latners.

In 1993, Latner lost his wife to cancer, an experience that inspired him to help establish the Temmy Latner Centre for Palliative Care at Mount Sinai Hospital.

According to a 2011 *Toronto Life* article, in the years following Temmy's death, after Latner decided to give his children their inheritance early – $150 million each – the family found themselves embroiled in a feud that resulted in lawsuits between Latner and his children, and between the siblings themselves.

In spite of that, Rumack and Lynda Latner agreed that family was the most important thing to him.

"All he cared about was his family. Whether it was his sisters, his father, his mother, his own family – he was very connected to them at all times," Rumack said.

"He was a man... who was capable of unconditional love, and he never gave up his joy of life – the smile he had on his face for everyone and anyone, from the smallest child to anyone who came into his presence," his daughter-in-law said.

"His grandchildren were extremely inspired, as we all were, by something that he produced in his adult life called his ethical will," she added.

"He put down his thoughts, whether they were his own, or his interpretation of religious thoughts, and he made sure he lived by these codes, these really meaningful ways to understand how life passes and what are the important values in life. He made sure all his grandchildren and his children understood that in his own lifetime, an ethical will was a very important part of the gift that he was going to pass on." ■

SENIOR SIDE OF LIFE

Dementia and sexual expression

Dr. Michael Gordon

Nothing like a front page *New York Times* article – one on sex that includes a high profile person, the charge that he raped his own wife and the issue of whether people living with dementia have the ability to provide the very charged concept of "consent" to participate in sexual intimacy.

The Iowa story got picked up by a wide range of news services, and in Canada it resulted in a number of radio interviews with geriatricians, lawyers and representatives of the Alzheimer Society of Canada.

The discussions, although interesting, in some fundamental way seemed to almost dismiss a very important component of the argument which is, "Does the usual process and concept of consent as it is used when deciding on a medical treatment, give a substitute decision maker the authority to limit sexual intimacy of a parent living with dementia?"

That is a much more complex question than appeared to be addressed and then presumably answered by the physician involved in the Iowa case: it became a media darling until the trial found the husband charged by his now-deceased wife's children not guilty of rape, of which he was accused.

While reading about the case initially and before the more widespread media coverage and then final verdict, I kept thinking that the dynamic between the players was clearly the story, almost more than the actual case. It appeared that the legal question was whether a husband and wife can continue to have meaningful and mutually acceptable and satisfying sexual intimacy despite apparent absence of the measure of mental capacity that we usually reserve for consent for medical conditions.

Having recently seen Shakespeare's *King Lear*, I was reminded of how children might act out of self-interest, and wondered if the agenda involved in the Iowa case might represent some underlying relationship issue between the children involved, or whether they were acting on an erroneous assumption about the nature of consent to sexual intimacy. That assumption appears to imply that the low score on a standard screening mental status examination would de facto preclude any person with dementia from participating as an assenting partner in sexual intimacy. This is especially important when the interaction is between people known to each other and with whom there was never any evidence of rejection or lack of enjoyment from any component of their observed sexual or interpersonal relationship.

From the reports in the media, it would appear that the attending physician interpreted the low score on the standard mental status examination to mean that the person was incapable, from the legal point of view, of accepting and assenting to sexual intimacy.

The test, which assesses only cognitive activities, fails to address the important emotional and brain-mediated phenomena that are involved in sexual intimacy. Like the effects of one's favourite music on the brain's release of pleasure-causing chemicals, sexual activity provides the same release of such chemicals, which is why the human species spends so much emotional and physical energy on stories, pictures and relationships whose subject is sex. It is not new, was not recently discovered and has been a core component of humanity from time immemorial.

What can the ordinary person – whether it's one whose future might include living with dementia, or a family member who may be involved in decision-making on behalf of their loved one – do to ensure access when suitable to sexual intimacy?

First, do not assume that sexual intimacy might no longer be desirable or possible. Do not react in a negative fashion based on your own belief systems about sexual intimacy if they don't include the possibility of meaningful sexual participation just because the underlying diagnosis includes dementia (often such as Alzheimer's disease).

And maybe all living wills (advance directives) should include a statement indicating a wish to be able to participate in sexual intimacy with known and agreed-to partners even when the ability to score highly on the mental status examination is lost. ■

Family Moments

Twenty years of jogging together! Mazel tov to Edward, Louis and Morris celebrating milestone birthdays this year, from Norman, Brahm, Ben, Steve, and Jeff.

Mazel tov to Lauren Weinberg on her graduation as valedictorian from recreation and leisure at Seneca college. Your family is so proud of you!

Happy 11th birthday to our sweet girl, Ashley! You have a heart of gold and make us smile every day! Love mommy, daddy, Joshy and nana

Happy 85th birthday, Ralph Wintrob! You rock our world. Love from Kitty, Suzanne, Peter, Kyle, Brett and all your friends and relatives.

Mazel tov Reva & Abbey Baker on their 60th wedding anniversary, June 26. Love your four children and spouses, eight grandchildren and one great-granddaughter.

Email your digital photos along with a description of 25 words or less to [illegible] or go online to [illegible] and click on "Family Moments"

Mazel Tov!

מזל טוב!

Happy 90th birthday to our devoted father and grandfather, Ernest Mann. Much love from Peter, Cynthia, Jacob & Serena; Tommy, Melissa, Andrew & Meghen July 24.

Parshah

Dvarim | Deuteronomy 1:1-3:22

Yacov Fruchter says Job teaches us that some questions just can't be answered
Rabbi Shalom Spira explains the biblical source of 'first come, first served'
Rachael Turkienicz reflects on Moses' ethical will to the Jewish people

Yacov Fruchter

We read the Book of Job on Tisha b'Av. The Shulchan Aruch forbids the learning of Torah on this day, but includes several texts, including Job, that we are permitted to study. So what makes it relevant for this tragic day? On the surface, one might view Job as a theodicy – an attempt to answer why there's evil in this world, but I don't think this is an honest reading of the text.

The Book of Job tells of a righteous, faithful man who is blessed with wealth and satisfaction. God gloats to Satan about how righteous and faithful Job is, and in response, Satan asks for and receives permission to test Job's commitment to HaShem.

Even after losing his wealth, family and health, Job refuses to curse God. Instead he engages in fierce debates with his friends about the injustice of his suffering and they rebuke him for accusing God of causing him undue suffering. Job continuously pleads for an audience with God so that he can understand his errors. Finally, God addresses Job, but rather than telling him what his sins are, he states that some things are beyond the grasp of human beings.

An older relative recently told me he struggles with the existence of God because of the immense amount of suffering that exists in the world for which he cannot find meaning. There are many questions regarding suffering and death for which we never will have a satisfying answer.

Though the rabbis offered us some reasons for the destruction of the two Temples, I believe it is a mistake to try to comprehend Jewish history and the course of our lives through reward and punishment. Our decisions and our actions matter, and we do have freedom of choice, but as we learn from Job, many things in life are beyond our grasp and we cannot allow our belief in God and commitment to humanity to waver while we ask "why me?" ■

Yacov Fruchter is spiritual leader of Toronto's Annex Shul.

Rabbi Shalom Spira

"Like the small, like the large shall you hear" (Deuteronomy, 1:17). The Gemara, Sanhedrin 8a, elucidates this to mean that a beit din must process cases in a lineup system of "first come, first served." Even if the second case is worth 100 maneh (1.92 million prutah coins), and the first case is only worth one prutah (half a barleycorn weight of silver), it is forbidden to allow the second case to jump the queue.

Similarly, the Gemara, Sanhedrin 32b, derives from the dichotomy of Leviticus, 19:15, with Deuteronomy, 16:20, saying that when competing vehicles arrive at the same intersection, the vehicle that arrives first must be granted right-of-way.

Dr. Mark Wainberg argues in the latest edition of *Jewish Law Annual* that these two talmudic passages establish a *binyan av mishnei ketuvim* (a precedent based on two scriptural decrees) to recognize the queue as the ethical way to adjudicate all conflicting human needs. Accordingly, health-care workers must treat patients in the order of "first come, first served."

Admittedly, there is a danger that desperate patients could try to push to the front. Nevertheless, Rabbi Yitzchak Zilberstein, in *Chashukei Chemed al Masechet Sanhedrin*, invokes the Gemara, Rosh Hashanah 18a, which teaches that all of humanity is judged in one large queue during the Days of Awe (between Rosh Hashanah and Yom Kippur). This sobering consideration will deter queue-breakers as a matter of conscience.

During a Tisha b'Av lecture, Montreal Rabbi Joshua H. Shmidman found a complementary message in the Gemara, Gittin 56b, which records how Rabban Yochanan ben Zakkai asked the Roman emperor to save the Academy of Yavneh. But Rabban Yochanan presented a further request: imperial physicians to care for an emaciated geriatric patient named Rabbi Tzaddok. He thereby publicized that every patient counts. So, big government needs to establish an ethical health-care system that rescues even the weakest patient. ■

Rabbi Spira is a research assistant at the McGill AIDS Centre in Montreal.

Rachael Turkienicz

The sages often see the book of Deuteronomy as Moses' will. We hear his voice as he recounts 40 years of leading a people who could not connect with the vision or goal of their journey. At times we hear him bitter, at times he is reflective, at times he praises, but mostly he warns. How is this his will?

In Judaism, we do not think of our wills as documents dealing with our material wealth. The Torah talks about inheritance and which child should inherit what portion. Talmudic passages record at length what happens in cases when the fighting starts. We are not forbidden to leave wills for our material goods, but that should not be our focus. Materialism can best be handled as Abraham did: gift your wealth before you die.

But our acquired goods are by far not the most important thing we leave behind. We are taught to spend our lives building a good name, not a great fortune. In Judaism, we leave ethical wills.

The book of Deuteronomy is Moses' ethical will to us. The Hebrew name of the book is "Dvarim," The Things. The book begins by stating that these are "the things" that Moses spoke to Israel. It records the stuff in his head, his honest reflections when taking a look backward.

To leave an ethical will is to record our values, our thoughts, our praises and our warnings; to have our voices continue to be heard and act as supports when we can no longer sit down with our children and guide them. We leave them our ethics and they continue to live their lives knowing our words are there for them whenever they should need them.

We create our own book of "Dvarim," and we thank Moses for once again teaching us, even in his most challenging moments. ■

Rachael Turkienicz is executive director of Rachael's Centre in Toronto.

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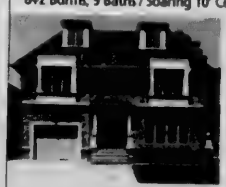

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Serge Klarsfeld: the memory of the Shoah will endure

ELIAS LEVY
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For several decades, Serge and Beate Klarsfeld have fought strenuously for justice for Holocaust victims and to ensure they are remembered. They have relentlessly tracked down Nazi criminals and brought them to justice. No one could have foreseen that the daughter of a soldier of the Wehrmacht and the son of a Romanian Jew who died in Auschwitz-Birkenau would become the mythical duo of Nazi-hunters that we know today.

The Klarsfelds have just published their memoirs (Éditions Fayard-Flammarion), a double autobiography that has been on the bestseller list in France since it came out. In this highly anticipated book, these two longtime activists against all forms of racism, who prefer to define themselves as "hunters of Jewish souls that disappeared in the Holocaust," tell of their epic fight against Nazism and the loss of memory.

The CJN interviewed Serge Klarsfeld by phone from Paris.

Beate and Serge Klarsfeld

Is the hunt for Nazis finished for you?

Yes, since 2001, the year when the case of Alois Brunner, Adolf Eichmann's right-hand man, was tried in his absence. That SS officer, the commandant at the Drancy internment camp, was responsible for the death of almost 128,000 Jews from France, Austria, Slovakia and Greece. All the decision-makers about the extermination of the Jews are dead today. The only ones still living are the subordinate executors, who are around 90 years old or more. German society, which finally has a better understanding of Nazi crimes, is taking pains to judge the Nazi criminals who are still alive. It's very difficult, because these criminals must be physically in a condition to defend themselves, and the charges brought against them must be established, which is rare in the case of those who executed the "Final Solution to the Jewish question," since the crimes they committed were not listed in reports or documents.

Is there a Nazi executioner you regret not having been able to bring to justice?

We greatly regret that Brunner was not arrested and judged. This abominable SS officer was the instigator in Nice of one of the most brutal roundups of Jews in western Europe during the war. We did everything we could to have him arrested and extradited from Syria, where he made his home after the war. We got extradition orders from France and from Germany. But we collided with the categorical refusal of the inflexible dictatorship of Syrian president Hafez Assad. Not wanting to confront the Assad regime head on – we still see this today, as Syria is a major piece on the geopolitical chessboard of the Middle East – the western powers preferred to bypass our request, believing it to be a minor matter.

Are you concerned about the future of the memory of the Shoah?

No. Fifty years ago, when I went into a bookstore in Paris, New York or Berlin, I could find only about 10 books on the Holocaust. Today, you can find hundreds. Every aspect of the Holocaust has been carefully studied by historians and academics. The memory of the Shoah has paradoxically been reinforced by the bizarre attacks of the deniers who are trying to destroy our memory of the victims and the survivors of the Holocaust. These falsifiers of history have failed in their vile undertaking, which is based totally on a lie.

Holocaust survivors and their descendants have retaliated with great dignity against the fallacies repeatedly spread by these falsifiers of history by collecting indisputable documentation on every aspect of the Holocaust, by collecting and recording the testimony of the last survivors and by supporting university studies in the field. Many countries, including Canada, have created centres for documenting the Holocaust and have built memorials honouring its victims. Books, publications, films have been devoted to this unspeakable tragedy.

Are you worried about Holocaust denial being spread in the Arab-Muslim world?

We lost the battle long ago against Muslim Holocaust deniers, who have many followers in the Arab-Muslim world today. You can't do much against the insane state-sponsored anti-Semitism that's raging in Iran, where they never stop shamelessly declaring that the Holocaust never took place and that Israel must be destroyed. It's the disgusting propaganda of a totalitarian state. One thing is certain – the anti-Semitic raving of the Iranians and their associates will not prevent the memory and the history of the Holocaust from surviving.

> *We lost the battle long ago against Muslim Holocaust deniers who have many followers in the Arab-Muslim world today.*

You have always refused to associate the French Republic with the Vichy government and the pro-Nazi collaborators.

I am thoroughly French. I accept the entire history of France as a part of me. I have always made a distinction between Vichy France, which was anti-Semitic and segregationist, and the France of Gen. Charles de Gaulle and Jacques Chirac. Chirac was the first president of the Republic of France to have recognized, in 1995, the irrefutable responsibility of the French state in the deportation of tens of thousands of French Jews to the Nazi camps. Let's not forget that it was the Vichy government that put in place a contemptible anti-Semitic policy whose only goal was the deportation of all the Jews of France.

Then for you Vichy was not a simple aside in the history of France?

The Vichy regime bears an enormous responsibility for that dark chapter of the history of France. One-quarter of the Jewish population of France perished in the Nazi gas chambers. But we must remember that the remaining three-quarters were saved thanks to the solidarity of very courageous French people who, at the peril of their lives, helped the persecuted Jews to escape the Nazis by finding a refuge for them. I will never forget that masterful lesson in fraternity. During World War II, France was torn apart by a civil war between two camps with two antithetical visions of the country. It was not the French Resistance that saved thousands of Jews, but brave citizens and Catholic priests who were very aware that the Jews who were arrested were doomed to die.

Does the rapid upsurge of the National Front discourage you after you have fought that party of the extreme right for so long?

If Marine Le Pen wins the presidential election in 2017 – a terrifying scenario that unfortunately is more plausible every day, because all the opinion polls predict that the head of the National Front will get to the second round of the presidential election in 2017 – Beate and I will leave France for good. We have been fighting against Jean-Marie Le Pen for 30 years. We succeeded in having him condemned in June 2013 for his pathetic declaration of 2005: "In France, at least, the German occupation was not especially inhumane."

A France governed by the National Front would be a vulgar insult to the republican values in which my family and I fundamentally believe. We will leave, because we are not candidates for martyrdom.

How do you see the future of the Jews of France?

Today, Jews are leaving France because they no longer accept the fact that their children may be physically attacked or humiliated at school or in the street. They are caught between an extreme right that keeps rising and the Muslim fundamentalist suicidal terrorism that has perpetrated some contemptible attacks in recent years.

Today, a strong current of anti-Jewish hate coming from the Muslim Arab world has become firmly rooted in the volatile French suburbs, where the majority of the residents are Arabs from North Africa. Jews are also very exasperated by the unrestrained anti-Israel stance of the French media, which never cease to unjustly vilify the State of Israel.

It's true that today there's a real will to leave France, but for the moment, it only involves about 10,000 Jews out of some 500,000 who still live here. A National Front victory in the 2017 presidential election would certainly strengthen the exodus of Jews from France. ■

This interview has been edited and condensed for style and clarity. It has been translated from the original French.

Yiddish writer espoused spiritualism as a science

Backstory

IRA ROBINSON

Almi (Eliyahu Hayyim Sheps, 1892-1963) was a journalist on the staff of Montreal's *Keneder Adler*. In 1921, he published *Di Tsweyte Existenz* (*Second Existence*), whose subject was spiritualism, a belief that it is possible to communicate with the dead through mediums. The book was advertised as the first-ever book on spiritualism in Yiddish.

Almi wanted to expose the Jewish public to the "scientific" basis of spiritualist teachings. He understood that readers would be skeptical and that many regarded the subject as a sham. He admitted that much criticism of spiritualism was well founded and that fraudulent mediums abounded.

He assured his readers that he did not wish to convert them, but wanted them to understand what drove renowned scientists to think spiritualism was a science. He highlighted the spiritualist convictions of the British Nobel Prize-winning scientist Sir Oliver Lodge, in order to present his readers with a "scientific" spiritualism. He wished readers to be open to the possibility that the immortality of human individuality is "scientifically" possible.

In his book, Almi refrained from presenting his own extensive experiences in spiritualist communication, fearing readers would think of them as hallucinations. Elsewhere, however, he recounted some experiences for which, try as he might, he had no rational explanation.

The most striking occurred in 1917 in a séance conducted by an Irish Christian woman. In her trance, the woman cried out: "Yitzhak Leibush Peretz is here." At that moment, Almi saw a ghostly image of the Yiddish writer Peretz, whom he knew from Warsaw and who had died in 1915. He instinctively leapt from his place, cried out, and the materialisation vanished.

Almi was far from a simple spiritualist believer. He strongly resisted the allegation of critics that he came to spiritualism because, though he rejected the doctrines of Judaism, he wanted to salvage a "world to come" through spiritualism's doctrine of the immortality of the soul.

However, there was some basis for his critics' standpoint, Almi admitted. Since his childhood, he had been obsessed with death, and that initially led him to investigate spiritualism, in which he discovered "scientific" evidence for immortality.

He later wrote: "What right-thinking man can now candidly claim that the existence of spirit without body is an impossibility, that immortality is a fantastic theory only because it is not evident to our senses? Indeed it is at the present juncture presumptuous – nay unscientific – to disclaim the possibility of the existence of anything."

Almi depicted the incident of the woman in En-Dor summoning the spirit of the Prophet Samuel (I Samuel, 28: 3-25) as a séance. He also claimed that Rabbi Jacob Gordon of Toronto believed in spiritualism, and that therefore these ideas not only were not heretical or harmful for Jews, but could explain many mysterious stories Jews told about chassidic masters, kabbalists and spirit possessions.

After *Tzveyte Existenz*, Almi commenced a multi-volume project to convey the spiritual teachings of world religions. These included *Di Khinezishe Filozofye un Poezye* (1925) on China, *Di Reyd fun Buda* (1927) on Buddhism, and *Oyfn Veg der Geter* (1929), which dealt with ancient Egypt, India, Japan and the American Indians.

Almi understood that he was attempting to do something for which the Yiddish-reading public saw no need. He was pointedly asked, "Are we all of a sudden Chinese? Write about Jews."

It was this sort of intellectual provincialism in which religious and even secular Jews had metaphorically surrounded themselves with a "[Great] Wall of China" that he sought to combat. His goal was to create a synthesis of the cultures and religions of East and West in which each had something to give to the other.

Almi felt that the world was on its way to the development of a new consciousness in which there would be no room for the materialistic, fatalistic and dogmatic "religion" of atheists, for whom science served as a sort of magical formula explaining everything.

Isaac Bashevis Singer, whose story *The Séance* demonstrates familiarity with circles of Jewish spiritualists, referred to Almi as a mystic comparable to Hillel Zeitlin, whom Almi knew and admired. Almi was, Singer concluded, a God-seeker, not a God-finder. ■

Ira Robinson is a professor of religion and chair and director of the Concordia Institute for Canadian Jewish Studies.

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Inside

Protesting the Iran deal

Demonstraters gather outside U.S. Consulate. **PAGE 12**

Trudeau says he won't lift sanctions, but might reopen embassy. **PAGE 13**

Shwarma war heats up

How did two kosher laffa restaurants wind up in one Bathurst Steet plaza? **PAGE 19**

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:23 p.m.	9:31 p.m.
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Winnipeg	8:54 p.m.	10:10 p.m.
Calgary	9:06 p.m.	10:24 p.m.
Vancouver	8:35 p.m.	9:50 p.m.

ART MYSTERY

Hundreds of works on display across Canada have murky histories. Who owns them? The truth is no one knows for sure. **PAGE 8**

Canadians in Israel lose right to vote

Expats decry law barring some non-residents from casting ballots here. **PAGE 18**

Does Halachah add to infertility woes?

Orthodox couples must work around laws of *niddah*. **PAGE 20**
PLUS: Ending the stigma. **PAGE 21**

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A bar mitzvah for James Franco, and Casspi's got next in Israel

Hopefully they dress for the occasion

Seth Rogen says he's making sure his friend James Franco "finally becomes a man" – at 37. The portly comedian is throwing a bar mitzvah party for his actor buddy, who has a Jewish mother, at the Hollywood Palladium Oct. 17 in a variety show to benefit the Alzheimer's Association. The bash is being put on by Hilarity for Charity, founded in 2012 by Rogen and his wife, actor and screenwriter Lauren Miller Rogen, to raise Alzheimer's awareness. Last year's show raised almost $1 million. "And in celebration we'll also have a mohel and a live bris for James at the event," Rogen said in a statement. "You don't want to miss it."

NBAers tour the Jewish state

Israeli hoopster Omri Casspi visited his homeland last week with seven other NBA players in a tour organized by a foundation the Sacramento Kings forward formed to fight the anti-Israel boycott, divestment and sanctions movement. Visiting with Casspi were his Kings teammates DeMarcus Cousins, Rudy Gay and Caron Butler, as well as Chandler Parsons of the Dallas Mavericks, Iman Shumpert of the Cleveland Cavaliers, Tyreke Evans of the New Orleans Pelicans, and Alan Anderson of the Washington Wizards. NBA player relations director Roger Mason, who played with Hapoel Jerusalem in 2005-06, joined, with the blessing of NBA commissioner Adam Silver. They toured Israel and attended events organized by the charity NBA Cares, Hapoel Jerusalem and Maccabi Tel Aviv.

James Franco, left, and Seth Rogen

E.L. Doctorow's final exploration

Award-winning Jewish-American author E.L. Doctorow, who wrote the novel *Ragtime*, died of complications from lung cancer July 21 in Manhattan at age 84. The author of a dozen novels and assorted other works, several of which were made into films, Doctorow primarily wrote historical fiction. *Ragtime*, published in 1975, is set in New York in the lead-up to World War I and includes characters such as Sigmund Freud and anarchist Emma Goldman. His works spanned periods from the Civil War to the present. Among his other prominent works are *Billy Bathgate* and *The Book of Daniel*. ■

Inside today's edition

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COVER PHOTO BY SHUTTERSTOCK

Gematria

$100 million

The amount Jewish Russian tech billionaire Yuri Milner is giving to physicist Stephen Hawking's 10-year project to search for intelligent life in outer space.

$320 million

The amount Microsoft paid for Israeli cybersecurity firm Adallom. The deal is Microsoft's fourth acquisition in Israel.

Quotable

I was in prison for nine years and in the Knesset for nine years. In government, I resigned twice. I was in four prisons, and never resigned.

— Former MK Natan Sharansky on whether he misses politics. Full interview on p. 38.

Exclusive to CJNEWS.com

Mark Mietkiewicz dispenses dating advice for Tu b'Av in his Jewish & Digital column.

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Letters to the Editor

More cantors needed

I have just returned from the European Cantors Association convention this year in Leeds, England, where I was one of several lecturers on the subject of cantors. I was impressed with the traditionalism of a city with a mere 8,000 Jews, a small fraction of whom are Orthodox. Yet they are able to maintain three large Orthodox synagogues with cantors, one with over 1,000 seats, albeit with small memberships.

In stark contrast, I find it pathetic that a city like Toronto, with a growing Jewish population many times that of Leeds, is unwilling to support the hiring of noted cantors for their many Orthodox shuls.

The tradition of having a cantor and choir in the synagogue dates back centuries, and to this day, those synagogues display a sense of dignity as well as better decorum. It is time we provide a dignified edifice for the Divine presence befitting a miniature *Beit Hamikdash*, as defined by rabbinic literature.

Cantor David Nemtzov
Toronto

Anti-Semitism in Auckland

My husband and I visited Auckland, New Zealand, for the first time in May. My explorations of the city took me to visit the Symonds Street Cemetery as a way to explore the colonial history of Auckland. We walked amid the various religious sectors and, to my horror, discovered that the Jewish gravestones had been desecrated. Particularly disturbing was that the damage had occurred in October 2012. It appeared as though no one had taken the time to clean up and restore the site to its sacred status. I left Auckland with a sense of repugnance.

Even in recent times, this sort of anti-Semitic destruction continues to take place in many cities around the world. Nonetheless, it is sad that such hooliganism has found an outlet in the beautiful city of Auckland. Many cities have taken a firm stance, working diligently to prevent, maintain and repair any religiously motivated vandalism.

Upon our return to Canada, notification along with an image was sent to the New Zealand High Commissioner in Ottawa requesting restoration.

After another email earlier this month, I received a response from the New Zealand High Commissioner in Ottawa, stating that they had informed the cemeteries section of the Auckland Council, who would respond to me directly.

No such response from the Auckland Council has arrived. From my perspective, the city has a moral obligation to clean up the Jewish sector of the Symonds Street Cemetery to eradicate any form of anti-Semitic vandalism. It's unfortunate that such an incident has tarnished what otherwise would have been a thoroughly enjoyable experience in New Zealand.

Maureen Wright
Toronto

Iran deal is a catastrophe

The P5+1 nations have unanimously agreed to ignore Iran's atrocious human rights violations, its sponsorship of terrorism and its calls for the destruction of the State of Israel.

Worst of all, the P5+1 have decided to negotiate with Iran as if it is a rational state that uses cost-benefit analysis.

Instead of coming down hard on the Iranians, demanding they destroy and dismantle their entire nuclear program, the negotiators have decided to simply slow down its development.

Instead of pressuring the radical regime to cut ties with terrorist groups and halt its calls for the destruction of Israel, the negotiators simply treat this as a "separate issue."

Instead of assuring the Israeli people that they can sleep soundly at night, the world screams, "Stop complaining, Iran isn't actually crazy enough to attack."

The hypocrisy, the blindness and politics behind this agreement have left the Iranians laughing, honking their horns in the streets, giving out candy and labelling this as a knockout victory.

In return for delaying their nuclear ambitions, Iran will receive full relief of sanctions, which will lead to more sponsoring of terrorism and more instability in the region and will ultimately result in a much stronger Iran that will have a full nuclear program intact.

Iran will likely have the upper hand the next time negotiations take place, if they ever do.

This agreement is a catastrophic mistake and profoundly concerning.

Kevin Budning
Hampstead, Que.

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number*

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We must deepen our sense of family

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RABBI ADAM CUTLER
BETH TZEDEC CONGREGATION, TORONTO

RABBI ADAM SCHEIER
CONGREGATION SHAAR HASHOMAYIM, MONTREAL

Rabbi Cutler: We write to each other from hot, lovely Jerusalem. It was a pleasure seeing you (even at a distance) at the beautifully redone First Train Station. There is a special joy of seeing friends in our eternal capital.

I also had the privilege of being in Jerusalem last summer. With the war going on then, the city and country had a very different feel. There was a sense of terror and a pervasive nervousness. There was also a tremendous amount of national unity. There was no Medinat Tel Aviv, nation of Tel Aviv, existing a world apart. There was no longer these kinds of Jews and those kinds of Jews. There was one Israel.

This summer, the usual rifts seem to have returned. The settler leader I talked with speaks an entirely different language than the former soldier who served in his community. North Tel Avivians living in homes that could compete with the Vancouver real estate market appear oblivious at best (and antagonistic at worst) to the conditions and people in the southern half of their city.

Yet *Kol Yisrael areivim zeh bazeh* – we are all responsible one for another. In peacetime, how can we help instil a sense of unity in the Holy Land?

Rabbi Scheier: I would challenge your implication that we are enjoying a time of peace. Granted, the threat of horrific terror attacks seems more remote today, and I say that with gratitude and caution, as the café in which I sit writing this was the site of a homicide bombing just 13 years ago. But the conversations that consume Israeli society are about the threat of a nuclear Iran, the dysfunction of the Israeli Chief Rabbinate, the sexual impropriety of religious leaders, political corruption, and the recent arson attack on a church in the Galilee. This is not what we envision when we pray for peace.

But with all of the challenges, I still return to that deep sense of connection and belonging while in Israel. It's what Rabbi David Hartman referred to as "mishpachtology," seeing the Jewish People in the terms of a family system.

Still, your analysis begs the question: among all of our internal discord, identity politics, and leadership scandals, how do we deepen the sense of Jewish family that is so central to our survival as a people?

Rabbi Cutler: The best way to instil a sense of peoplehood, I believe, is through ongoing, regular interaction among different sectors of the Jewish community. Solidarity follows familiarity. We are more likely to feel a sense of kinship when we are intentionally exposed to Jews who are unlike ourselves. Such an approach may even warrant a reconsideration of denominationally based schools and camps.

Peoplehood can also be taught. As you quote from Rabbi Hartman, I finish my third summer in the institution that he founded as part of the Shalom Hartman Institute's Rabbinic Leadership Initiative. One of the major themes running throughout my learning is peoplehood. As we educate our children regarding Torah and mitzvot, let us not forget to educate them as well about the Torah of "mishpachtology" and the mitzvah of communal responsibility.

While Israeli society is quite different from North America, I believe that North American Jews and Judaism have much to offer Israel. In what ways can Diaspora Jews affect Israeli Jewish internal cohesion?

Rabbi Scheier: Years ago, I would visit Israel and think that Israelis could learn a thing or two (or three!) about politeness from North American Jews. However, my thinking has changed somewhat. I am no longer convinced that North American Jews are as genteel as I once thought, and my understanding of the need for and utility of Israeli chutzpah has deepened.

Perhaps part of the contribution that Diaspora Judaism can make to Israel deals with the rabbinate. There are aspects of the North American rabbinate that are missing from Israel, both in terms of pastoral sensitivity and a decentralized religious model that avoids some of the systemic embarrassments of the Israeli Chief Rabbinate.

Either way, the dichotomy between Israeli and Diaspora Jewish society is worth considering further. Israel, for me, is a place where I feel at home. I consider myself as having one spiritual foot firmly established in Israel, even as my life is centred around my family and community in Canada. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

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It is time to speak out.

I am Canadian and I am Jewish.

I am very troubled that many members of the Jewish Community throughout Canada support Mr. Harper's Conservative government. A large percentage of the Jewish Community is ignoring the damage Mr. Harper has done to Canada. He has "radically altered the democratic, social and economic fabric of the country." He has "inflicted enormous damage on our country and on our international reputation." (Douglas Gibson, back cover, Mel Hurtig's new book, *The Arrogant Autocrat.*)

My father's heritage is Polish and my mother's heritage is Russian (Ukraine). When my parents met as teenagers in Canada, they got married at a very young age (19 and 20). As Zionists, their support for Palestine was very important. In 1934, they settled in Palestine and were founding members of Kibbutz Afikim in the Jordan Valley.

My parents returned to Canada in 1937 along with my sister and made Canada their home. My twin brother and I were born in 1939. I grew up with the strong influence of parents who were avid socialists.
My support for Israel is very strong and in December of this year I will visit my sister and her family in Israel for the seventh time.

Mr. Harper's support for Israel is understandable but his lack of balance regarding the Middle East is reckless. "We are fast becoming the laughing stock of the world." (David Bell, *The Globe and Mail*, October 12, 2013.) I would suggest that we already are the laughing stock of the world.

Many in the Jewish Community disregard the Prime Minister's very destructive policies. I can only hope that members of the Jewish Community will realize what Mr. Harper has done to Canada and the importance of how Jewish Canadians vote in the upcoming federal election.

"The truth is that with all due respect to the prime minister of Canada, his relevance in the international community, his influence on what goes on in the Middle East and his ability to help Israel in matters of life and death are inversely related to the size of his country."

Haaretz newspaper.
Quoted in Jeffrey Simpson's Globe & Mail article.
January 24, 2014

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From the Archives | Summer fun

JEWISH ARCHIVES BLANKENSTEIN FAMILY HERITAGE CENTRE

The Witchel family at Hascal Moses' cottage, in the 1940s in Sudbury, Ont. Pictured, from left, Claire (Rotman) Magder, Doris Witchel (Laskin), Annie Steinberg and Shirley (Witchel) Drucker.

SeeJN | Rabbis tour burned church

Montreal rabbis Ron Aigen, left, and Adam Scheier recently paid a solidarity visit to the Tabgha church in northern Israel, which was vandalized in June after three men jumped a security fence and burned parts of the building. Also known as the Church of the Multiplication, Tabgha is a Benedictine monastery. Two of the church's leaders, Father Matthias, right, and Father Basilius, showed the rabbis the damage.

From Yoni's Desk

The two faces of infertility

This week's *CJN* features the conclusion of reporter Sheri Shefa's two-part series on infertility in the Jewish community, with a look at how Jewish law complicates treatment options (see page 20). What emerges is a biological problem that affects Jewish couples in need of professional help – whether certain requirements imposed by Halachah interfere with the fundamentals of reproductive science. Ultimately, it is a physical puzzle, one that rabbis and doctors are working to solve in an ever-changing medical environment.

But as Shefa explained last week, the physical toll is only half the battle – the psychological pain of infertility is a significant challenge, too. The stress of watching as friends give birth to children, the hurt when family members inquire, "So, when are you going to get pregnant already?" not to mention the often tone-deaf advice offered ad nauseam – all of it can leave couples struggling with infertility wishing they could go into hiding.

These two aspects of infertility – the physical and the psychological – are also at the heart of the moving essay by the pseudonymously named "Tikvah" in last week's edition, and this week's companion piece by Yacov Fruchter (see page 21).

"In the past three years, I've been pregnant three times: once for 10 weeks, once for 16 weeks, and most recently, with natural twins, for another eight weeks. In total, I've been pregnant 34 weeks. In a story with a happy ending, this would mean a bouncing (though slightly premature) baby," Tikvah wrote, documenting the collection of positive pregnancy tests that stand as physical reminders of her fertility struggle.

At the same time, she tried to explain the psychological impact of her experience. "Infertility has been the most isolating experience of my life," she admitted, before presenting some sound advice to those who try to offer support: "It is never helpful for you to offer unsolicited guidance. If I want your help, God gave me a mouth to ask for it."

Fruchter comes at the subject from a different point of view, in part because, as he writes, "no hormones were pumped into my body, nor did I need to be routinely tested and probed and go through any painful medical procedures with a team of doctors and nurses surrounding me." Instead, he watched as his partner, Ryla, went through all of it.

In his case, the absence of the physical aspect of infertility presented its own difficulties, but the psychological pain remained the same. "For many of us who struggle with infertility," Fruchter writes, "our faith in God, as well as our very identities, can be challenged, and the process of building a family can feel like suffering."

It's striking that Tikvah and Fruchter offer similar narratives, given that they are at two starkly different junctures in their fertility journeys: Tikvah is still waiting for her miracle baby; Yacov and Ryla now have two beautiful children. Then again, if you've dealt with infertility it makes sense. The experience changes you profoundly and forces you to look at things differently. But in the end – as the Fruchters know, and as Tikvah hopefully will one day soon – it's all worth it. — YONI

ESSAY

Death with a blue ribbon

Erol Araf

When 11-year-old Irene Cahen d'Anvers sat for Renoir's masterpiece known as *Girl with a Blue Ribbon*, she could not have known that the painting would be embroiled in a monumental tragedy, culminating in the murder of her entire family in Auschwitz a few decades later.

The Cahen d'Anvers were among the wealthiest and most renowned families in Paris during la belle époch and also generous patrons of the arts. Hoping to advance his career and attract new clients, Renoir turned to the artistic impresario extraordinaire Charles Ephrussi for help submitting paintings to official salons. Ephrussi, who at the time was having a scandalous affair with the wife of Raphael Cahen d'Anvers, Louise, suggested that the Cahen daughters would make admirable subjects for Renoir's canvas. He had no difficulty in convincing his paramour, and Louise commissioned two paintings: *Girl with a Blue Ribbon* in 1880 and *Pink and Blue* in 1881.

Over the years, these paintings assumed their rightful places in the salons of the Cahen d'Anvers and were prominently displayed when Irene, a beautiful girl in her late teens, married Count Moise de Camondo, uniting two major banking families in a fairy tale wedding that was the talk of Paris for months.

But sorrow was biding its time in the shadows of Irene's gilded life.

Although the marriage produced two children, Beatrice and Nissim, it was not a happy one. Irene became distant and withdrawn, and unexpectedly converted to Catholicism as she was having a tempestuous affair, reminiscent of Anna Karenina, with the dashing Italian Count Charles Sampieri, her husband's master of the stables. She abandoned her family and ran away with the Italian aristocrat.

The scandal shook the foundation of Parisian society to its very core and became the subject of endless salon gossip. Irene was so deeply in love with Sampieri that she traded a divorce for full custody of the children. The portrait was removed from the Camondo residence on Rue Monceau and sent to Irene's mother, Louise.

Misfortune pursued Irene relentlessly. When her son, Nissim, fell in World War I, she became inconsolable. Then came the calamitous Dreyfus Affair, which added insult to injury. In retrospect, it was only the first sip of the poisoned chalice that would be proffered to European Jews in years to come.

When Adolf Hitler visited Palais Garnier as the overlord of Paris after the fall of France, the first thing Beatrice and her husband, Leon Reinach, did was to take the painting to the Château de Chambord and place it under the protection of the state. It was a last-minute false donation meant to prevent the work from being confiscated by the Nazis.

But the plan did not work our as expected: Herman Goering was determined to loot all Jewish-owned works of art including *Girl with a Blue Ribbon*. French museum authorities actively participated in the confiscation of priceless works of art owned by Jews.

When Goering stole the portrait from Chambord, Beatrice and Leon complained and contacted all their highly placed friends both in Paris and in Vichy asking for the return of the painting. Goering had other plans. He traded the work for a Florentine tondo to Gustav Rochlitz, a German art dealer in Paris who played a key role in the looting of art during the war and acted as Goering's official agent through the offices of the arch thief Reichsleiter Rosenberg.

Girl with a Blue Ribbon

Rummaging through archives, I found a letter written by Leon in August 1941 addressed to the director of French National Museums, protesting the seizure of "*La petite fille au ruban blue*," reminding him of the donation made in "favour of French patrimony" and asking for "restitution and the assurance that the ownership of our works of art would be respected in the future." He did not have to remind him that his wife's family had already donated 56 impressionist paintings, including the fabled *Le Joueur de fifre* by Édouard Manet to the Louvre.

Leon also wrote his friend George Duhamel, secretary general of the Académie Française, who responded favourably and used his considerable influence to secure the release of the painting. Inexplicably, Duhamel also contacted Ferdinand de Biron, a leading collaborator and notorious anti-Semite. Not surprisingly, Biron passed on the complaint to Goering's henchman, Sipo-SD chief Helmut Knochen in charge of deporting Jews.

In a set of documents dated March 24 to May 15, 1943, the Nazi police chief writes about Leon's letters, calling him a "typically insolent Jew" alluding to the necessity of deporting him in 1941.

In effect, writing letters about the return of the Renoir, Leon was signing his death warrant and that of his entire family.

In a matter of months after these letters were written, the Reinach family was arrested, detained in Drancy and subsequently deported to Auschwitz, where they all died. Goering had no patience for "insolent Jews" who interfered with his new "art collection."

Irene, living in Paris as Countess Sampieri, was made aware of her son-in-law's efforts to save her portrait and the deportation of her entire family, including her grandchildren, while hiding behind the curtains of her apartment.

In 1946, by pure chance, Irene saw the painting in an exhibit of liberated works of art. She fought bitterly to have the portrait restored to her and succeeded in the end. But in 1949, nearly penniless, having spent the remaining Camondo inheritance at the gambling tables in Monaco, she sold her portrait to the Swiss arms industrialist Emil Georg Buhrle, who had augmented his family's fortune considerably by selling arms to the Third Reich. Irene squandered this money too and died in poverty aged 91 in 1963.

The Renoir was given by Buhrle's heirs to the Foundation E.G. Buhrle Collection Museum in Zurich, where today it can be admired with tenderness tinged with regret. We might prefer to remember Irene as she was then, innocence incarnate, and not as she became later, a woman without a soul in the fullness of time. ■

Erol A. Araf is a Montreal-based strategic planning consultant.

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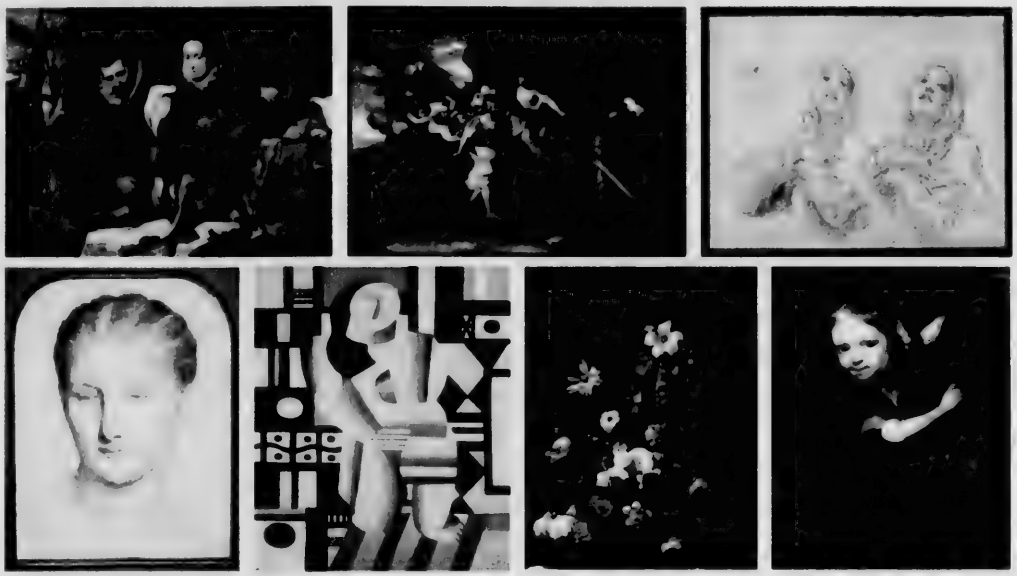
THE CANADIAN JEWISH NEWS
JULY 30, 2015

Who owns this art? No one knows for sure

In Canada, the quest to return works looted by the Nazis is gaining momentum, but provenance research can be a hard slog

LILA SARICK
lsarick@thecjn.ca



The Art Gallery of Ontario has 46 paintings and sculptures in its collection which have what curators call "a gap in provenance." COURTESY OF ART GALLERY OF ONTARIO

If only the magnificent Chagall, Van Gogh and Picasso paintings on the walls of the Art Gallery of Ontario could talk.

The record of who owned them, and which elegant European salon displayed them, runs cold sometime in the early 1930s and then resumes after the War, often when the gallery acquired them.

Were they sold under duress by a Jewish collector, or confiscated by rapacious Nazi forces? Or is it simply that the paper trail of who treasured, bought and sold these pieces has vanished, but with no malicious intent?

The truth is, no one knows for sure.

The Art Gallery of Ontario (AGO) has 46 paintings and sculptures with what curators call "a gap in provenance," meaning the history of ownership, in this case between 1933 and 1945, has disappeared.

Across the country, in public galleries large and small, there are similar mysteries. To date, three Canadian galleries (the Art Gallery of Hamilton, the National Art Gallery in Ottawa and the Montreal Museum of Fine Arts) have returned looted Holocaust-era paintings to heirs.

Unravelling the mystery of who owned a piece of art is "a hard slog," says Lloyd DeWitt, the AGO's curator of European art.

Curators usually work backward, starting with the time the picture was last seen, and examine auction records, dealers' catalogues and exhibition catalogues.

They also comb the literature for any record of who might have bought or sold the painting.

"These were vibrant, dynamic places where there were urban people, really cultured, educated urban people. There are huge amounts of traces that they left behind. The dealer records, letters to friends and the catalogues, this was the Golden Age of art history," DeWitt says. "You have a lot of great records that were published before the war."

Sometimes the paintings themselves bear traces of their checkered past. Both the Allies and the Nazis tended to stamp canvases as they passed through their hands.

DeWitt recalls seeing one obviously looted painting (not at the AGO) with a giant swastika painted on the back.

Josephine Mills, a past-president of the Canadian Art Museum Directors Organization (CAMDO) and the curator of the University of Lethbridge Art Gallery, recalls the story of a painting where small wooden shims had been inserted between the frame and the canvas to stabilize the painting. When a provenance researcher examined the painting more closely, she discovered the wooden pieces came from a cigar box and had Cyrillic writing. The researcher was able to identify that the painting had passed through a major collecting site for looted art on the Eastern Front.

Doing provenance research is complicated, expensive and time-consuming. Last year, the Department of Canadian Heritage gave CAMDO a $191,000 grant for six galleries to begin the research and to establish best practices in how to deal with questions about provenance.

Large galleries like the AGO had already identified the works in their collections with provenance gaps and conducted the research, but for smaller galleries, "having a work [with a provenance gap] is a scary prospect. You prefer not to deal with it – it's such bad publicity," Mills says. Establishing a best practices guide makes "it visible [so] that large- and medium-sized institutions can do this."

And, as the case in Hamilton shows, even smaller galleries can own work that must be restituted.

CONTINUED ON NEXT PAGE

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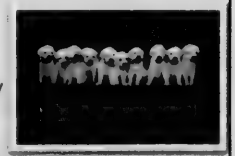

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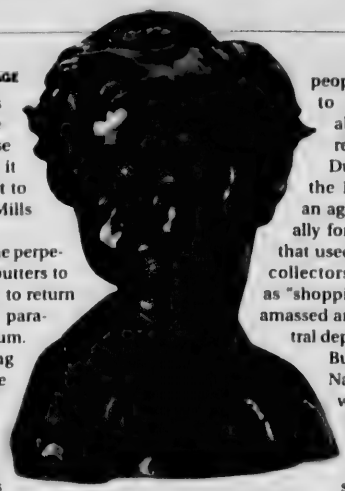

COURTESTY OF ART GALLERY OF ONTARIO

In Lethbridge, 11 pieces with ownership gaps have been identified, but because they are not major works, it will be "incredibly difficult to do research on them," Mills says.

While the hunt to bring the perpetrators of the Holocaust sputters to its eventual end, the quest to return the art the Nazis looted is paradoxically gaining momentum.

The AGO began looking at its collection in the late 1990s, prompted by similar work being done in the United States. Canadian galleries are signatories to international agreements with a commitment to return looted art if the claim is justified.

There is no accurate count of how many works hanging in Canada's public galleries have these ownership gaps. A voluntary survey by 11 Canadian galleries in 2007 turned up about 800 such pieces.

The trail is murky for many reasons, DeWitt explains. "Very, very few collectors keep records... partly because provenance is only of interest if it added to the work. If the information wasn't forthcoming and didn't add to the value of the piece, people tended not to be too fussy about keeping records."

During the war, the Nazis created an agency specifically for pillaging art that used dealers' and collectors' catalogues as "shopping lists," and amassed artwork in central depots.

But despite the Nazis' obsession with record-keeping, at the collection points themselves, a lot of the records were lost.

"It's amazing how haphazard it was, how opportunistic it was," DeWitt says. "It was astonishing in its brutality, but surprisingly, not the centralized control you would expect."

In the turmoil after the war, "a lot of art changed hands."

Further complicating matters, those collectors who fled Europe usually didn't bring records with them, never imagining they would need to reclaim their stolen art.

If tracing a painting is difficult for galleries, it's equally frustrating for the heirs. While there are international databases of stolen art, against which the AGO has checked its artworks, each museum keeps its own website with art that has ownership gaps, DeWitt says.

The AGO receives queries about missing art, but they are difficult to verify. Sculptures, which exist in many different casts, are notoriously hard to identify, he says.

"If they don't come up with a photograph or identifying marks to narrow down what's yours is theirs, you're at something of an impasse. They can't advance the claim and you can't entirely dismiss it."

Most large galleries have in fact returned artwork, DeWitt says. The AGO returned art that had been stolen by the Russians during the war to a museum in Berlin.

Even though almost everyone who saw these paintings in Europe before the war has died, the trail has not run cold, curators say.

Records that were lost for decades are still being uncovered, and archives are being digitized and are more accessible online, Mills says.

"It's helped lead to a new wave of research being done."

Canada's record on restituting art is neither remarkably good nor bad, DeWitt says. "The most egregious cases are when national museums are in court preventing restitution – that hasn't happened in Canada."

Sadly, that has been the case in the United States. On June 25, the World Jewish Restitution Organization (WJRO) censured several museums for "improperly defending against Nazi-looted art claims," and not living up to the spirit of international agreements.

"It is immoral that seven decades after the fall of the Third Reich, stolen works of art – some from owners who perished in the Holocaust – still hang in museums across the United States," Ronald Lauder, chair of the WJRO and president of World Jewish Congress, said in a press release.

If someone were to make a definitive claim against one of the AGO's paintings, it would be returned, at a significant loss to the gallery. Until very recently, galleries could not buy title insurance for their paintings.

For now, the 46 works are still displayed at the AGO, and when requested, go on tour as well, DeWitt says.

"We make no effort to hide them. We exhibit them as we need to. We want to be as open as possible. If a work goes on loan somewhere... and if it provokes someone's memory, so much the better." ■

To see the 46 artworks at the AGO, visit www.ago.net/spoliation-research

Huge challenges in finding looted art

LILA SARICK
lsarick@thecjn.ca

The Max Stern Art Restitution Project, headed by Concordia University in Montreal, illustrates the numerous obstacles faced in reclaiming looted art.

Of the roughly 400 works of art once owned by Max Stern, a Jewish-German gallery owner, only 12 have been recovered. The project knows the whereabouts of only about 10 per cent of Stern's collection, some of which was sold in a forced auction in 1937, and it has ongoing claims for about 10 paintings, said Clarence Epstein, director of the project.

Finding the artwork – a considerable amount is believed to still be in Germany – proving the case that it was owned by Stern or his family and then convincing the owner to arrive at "a just and fair solution," is far from easy, Epstein said.

The first problem is "developing a fact-based argument on a subject that's 80 years old," he said.

Stern, who fled his home in Dusseldorf shortly after the forced sale of his family's gallery, was interned in England and Canada. He owned a successful gallery in Montreal and represented Canadian and international artists for years.

> *Convincing the owner to arrive at a just and fair solution is far from easy.*

Concordia was named the executor of Stern's estate, and on behalf of three universities including McGill and the Hebrew University of Jerusalem, has assembled a team of experts to track down the stolen art.

Despite the tumultuous war years, Stern managed to preserve some records of his collection, and the project has uncovered others. But justifying a claim requires a significant amount of time, resources, travel and experience, Epstein said.

Even when a painting has been located and can be verified as having belonged to the Stern family, restitution is by no means assured.

The problem is "how to find a fair and just solution when there are no laws," Epstein explained.

Girl from the Sabine Mountains was one of the paintings returned to the Stern estate.

If the current owner is a public gallery, "it's certainly a more transparent discussion. An institution cannot disappear underground or ignore a discussion with an institution like the Max Stern project," Epstein said. But that still doesn't mean that there will be a resolution.

The resolution does not always mean the painting is returned to Canada. The most recent painting to be restituted, a 19th-century self-portrait by the German painter Wilhelm von Schadow, was allowed to remain in the Dusseldorf City Museum where it had been on display for several decades, for the public to continue viewing it.

If the painting is in the hands of an individual, it can be even more difficult to resolve the problem.

The Stern project, which prefers to use moral suasion and negotiation, has turned to litigation only once, in the case of a painting that had been in the United States but was shipped to Germany to avoid restitution.

A landmark U.S. decision that the forced auction of 1937 did indeed mean that the art was stolen property, enabled the painting to be returned to the Stern estate, but the ruling is not enforceable in other countries.

Nearly 80 years after the forced sale of Stern's collection, Epstein is noticing a change in attitude, at least among the German public galleries.

"There is a movement in Germany to deal with this issue that permeates and even infects the museum system," he said. "More and more, there are individuals in countries, particularly in institutions, that understand they have a moral responsibility that in the past wasn't as obvious." ■

Obama and Harper: very different worldviews

Gil Troy

U.S. President Barack Obama's all-out fight to preserve his nuclear deal with Iran highlights the contrast between the American administration and Prime Minister Stephen Harper's government.

Obama wants to be remembered for opening new channels to Iran; Harper will be remembered for closing Canada's Iranian Embassy in 2012. Obama is gambling that Iran's actions will improve, trusting the diplomats' sweet reassurances despite the mullahs' harsh calls for "death to America" at home; Harper is judging Iran by its aggressive actions and ugly words, refusing to be snookered. Ultimately, the future will tell which leader is correct – but, judging by history, the smart money is on Harper's wariness rather than Obama's naiveté.

These clashing attitudes toward Iran reflect deeper divisions. Both the president and the prime minister are ideologues with particular worldviews shaping their foreign policy. And both are trailblazing new paths for their respective nations that depart dramatically from their predecessors' approaches.

Harper's policy repudiates Jean Chretien, a Liberal prime minister who disdained America and Israel. Again and again, Chretien made it clear that Canada's standing in the United Nations was more important than standing on principle. As Harper himself has said, "Gone are the days when Canadian foreign policy was about nothing more than trying to be liked by every dictator with a vote at the UN."

This strategy has shaped Harper's Israel policy as well. As he has explained: "We have long refused to be neutral in supporting Israel's right to defend itself against the violent jihadists who have threatened her for every single day of her 67-year existence." Harper has preserved his principles, even when Canadian elites and foreign critics have mocked him. He understands that Islamism does not "just" threaten democratic Israel, but freedom-loving people worldwide. And he correctly identifies Iran as a centre of jihadist revolution, fomenting terrorism and violence through proxies like Hezbollah and Hamas. It is hard to imagine that even if Harper had been willing to negotiate with Iran's mullahs, he would have stayed at the table while Iranian thugs yelled "death to Canada," or even "only" "death to America," Canada's closest friend.

By contrast, in a low moment in the history of democracies, Obama kept negotiating and kept broadcasting his intense desire for an agreement with Iran, even as Iranian mobs threatened America and Israel. Just as Harper is the un-Chretien, Obama is the un-Bush. Obama's ideological reorientation is even more sweeping. Beyond critiquing George W. Bush's war on terror along with his invasion of Iraq and Afghanistan, Obama has made it clear that he regrets much of America's modern foreign policy. Obama accepts much of the Third World and far left critique of American power as often being bullying.

Obama's outreach to Iran is central to what he called in his 2009 Cairo speech America's "new beginning" with the "Muslim world." In his controversial, honest, insightful new book, *Ally*, Israel's former ambassador Michael Oren emphasizes how important this breakthrough is to Obama, how willing he has been to downgrade relations with Israel to achieve it, and just how erroneous it is to view the "Muslim world" as one entity. Moreover, a more honest history of America's relations with Islam – and with the Third World – would note how frequently the United States has defended Third Worlders, including Muslims, disproving this insulting, inaccurate caricature of America as an imperialist or hostile western force until Obama came to save us all.

Still, Barack Obama is America's president, and Stephen Harper is Canada's prime minister. That means that Obama gets to set the agenda and broker the nuclear deal, while Harper, no matter how right he may be, no matter how much tougher he would have been at the table, is forced to watch from the sidelines. Let's hope for the best. ■

The Tisha b'Av problem

Sara Horowitz

One summer a friend sent me a still from the original *King Kong* movie. The black and white photo caught the famed giant ape atop the Empire State Building in New York, cradling the love of his life, moments before he was defeated. Onto this photo from the 1933 film my friend had inserted a speech bubble that read, in Hebrew, *Oy nah lanu ki chatanu.* It was the first and only greeting card I ever received – really, the only one I ever saw – to mark Tisha b'Av, the day of mourning and fasting observed on the ninth of Av, in commemoration of the destruction of both ancient Temples.

The added phrase, a wry commentary on the havoc created by the cinematic monster, and perhaps the well-meaning beast's own demise, is a verse from the fifth chapter of Eichah, or Lamentations, the megillah recited on the fast day: "Woe unto us for we have sinned."

This card notwithstanding, there isn't a market for Tisha b'Av cards, especially humorous ones. Jews who mark the day acknowledge the great national loss and the toll of human suffering that the day ritually mourns, and treat it soberly. Other Jews have simply never heard of it. And many Jews, since the middle of the last century, have struggled with how (and whether) to give it meaning in our times.

The humour in the card was part irreverent, part macabre, but also a commentary of sorts on the ambivalence of many modern, traditional Jews toward the day of ritualized collective mourning. In our times, the Holocaust complicates the place of Tisha b'Av.

The decades following World War II saw debates about the relationship between the older day of mourning and the more recent catastrophe. A significant number of Orthodox and Conservative rabbis argued against the establishment of Yom Hashoah, Holocaust Remembrance Day. They reasoned that Tisha b'Av – whose significance over time had expanded to encompass Jewish catastrophe more broadly – should serve to adequately and meaningfully mourn the Shoah. And indeed, it is impossible to hear the visceral depictions of anguish and death captured in the powerful poetry of Jeremiah in Eichah without thinking of the losses and atrocities of the Holocaust.

Jewish summer camps reinforce that link. Perhaps because there are no other Jewish holidays to mark during the summer, Jewish camps have focused on Tisha b'Av, using it for Holocaust education, reinforced by candlelit rooms, mournful melodic recitations amid unusual decorum. Many former campers carry these observances of Tisha b'Av into their adult life, so that it remains for them a day embedded with Jewish meaning, enfolded into Holocaust commemoration.

At the same time, many modern Jews object profoundly to the theological implications of ritually linking the Shoah with Tisha b'Av. The problem is encapsulated by the verse inserted into the King Kong photo – the suggestion that the Jews of Europe had brought unspeakable catastrophe upon themselves, that they deserved their punishment.

Many theologians across the denominations – and, indeed, many thinking Jews, find that suggestion deeply offensive. Conceptually, they separate the remembrances of Tisha b'Av from those of Yom Hashoah, and often the emotions evoked by Yom Hashoah eclipse the more ancient day.

At the other end of the spectrum, many people feel that the establishment of the State of Israel, the renewed sovereignty of Jews over the ancient homeland, especially after the 1967 reunification of Jerusalem, obviates the need for a day marking the ancient displacement and destruction. Along with the prophet Zechariah, they contend that the return to Jerusalem should occasion a change in the way we regard the traditional days of mourning – that Tisha b'Av should become a day of "joy and gladness" (8:19).

Some might see such philosophical, theological and conceptual problems with an ancient Jewish sacred day as signs of an attenuation between the modern Jew and Jewish tradition. I see it as a place of struggle that affirms a meaningful engagement with the Jewish past, present and future. ■

The Jewish left's never-ending excuse factory

Michael Taube

Most of us have participated in an argument (or two) over important and trivial matters.

Have you ever been involved in an argument where the opposing side rarely addresses an issue directly? Instead, there will be various excuses based on personal feelings, slanted historical views, facts with little to no merit, etc.

If not, welcome to the Jewish Canadian left's never-ending excuse factory.

York University Prof. Michael Brown has written the latest chapter in this saga. Here are a few (ahem) highlights from his July 9 *CJN* op-ed:

After correctly pointing out that "Jews have historically sided with the liberal left," Brown wrote, "Increasingly, however, conservative-minded Jews, encouraged by uncritical pro-Israel pronouncements of the contemporary political and religious right, and motivated by their own perceived economic interests, have been touting a rightward tilt. Many of them seem oblivious to history."

The validity of a "recent *CJN* column" (mine, in fact) that Jews in the "pre-Depression, pre-FDR years usually voted Republican" is acknowledged. Yet, he excused it because "in those years, the Republicans tended to be more socially conscious than the Democrats."

Controversial historical figures, including Adolf Hitler, Benito Mussolini, Henry Ford, Father Charles Coughlin and Jean-Marie Le Pen, are mentioned. The thoughts, beliefs and actions of these individuals and others clearly led the academic to make this statement, "No wonder many Jews with a memory lean to the left!"

What does all of this mean? In a nutshell, Jewish conservatives are motivated by single-minded goals, blinded by the messaging techniques of right-leaning political parties, ignore the lessons of history, and are, quite frankly, stupid.

Normally, I ignore this type of left-wing screed. Yet, it's worth briefly breaking down some of this nonsense to prove how little the Jewish left truly understands the Jewish right's mindset.

First, Jews aren't voting Tory because of Ottawa's pro-Israel stance. That's the fantasy the political left wants you to believe. In reality, more Canadian Jews support a right-leaning political, economic and social agenda than ever before. Tory support for Israel is an added bonus, but it plays a secondary role in Jewish voting behaviour at best. Don't believe the hype, folks.

Second, Jews are becoming more fiscally and socially conservative. Support for small government, lower taxes, fiscal prudence, more individual rights and freedoms, trade liberalization and a robust foreign policy is growing. Canada's Jewish community is fundamentally aware of this shift. The political left can continue to ignore or dismiss it at their own peril.

Third, Jews are able to think for themselves. The near-collective political mindset of the past no longer exists. Community and religious leaders don't have the same sway or influence they once had. The notion that tikkun olam guides Jewish voting patterns is preposterous, too. Rather, today's Jews vote as individuals, based on their likes and dislikes.

Fourth, Jews don't take pride in the same things that they used to. Like it or not, this community played a role in the growth of left-wing political movements, trade unions and other radical organizations. Some may be pleased as punch about this. Jewish conservatives are often repulsed and mortified, and understandably so.

Fifth, Jews can differentiate the past from the present. While they know the lessons of history, they're astute enough to understand that mainstream political conservatism has changed – for the better. Those who ignore the fact that the political left has also changed, and often for the worse, are the ones who have truly experienced a memory loss.

There's no excuse for left-wing Jewish Canadians to hide from this new political reality any longer. Close down the factory, give it a rest, and move forward. ■

Michael Taube is a Sun Media columnist, Washington Times contributor and former speechwriter for Prime Minister Stephen Harper.

After the Iran deal, a call for action

Shimon Koffler Fogel

The nuclear deal with Iran is a stunning diplomatic failure.

The agreement allows Tehran to maintain its nuclear infrastructure and conduct advanced nuclear research and development. It allows Iran to stall inspectors for 24 days before entering suspected nuclear sites, and red tape could allow Iran to delay access indefinitely. It does nothing to address Iran's record as the world's leading state sponsor of terrorism, let alone Iran's calls for the destruction of Israel. And, in 15 short years, Iran will be free to rapidly enrich limitless amounts of weapons-grade uranium.

In return, Iran will receive more than $100 billion (US) in sanctions relief. Contrary to assurances that sanctions can be "snapped back," a review of the deal suggests that, under even ideal circumstances, it will take years to restore economic pressure.

Israelis across the political spectrum joined Prime Minister Benjamin Netanyahu in condemning the deal. Opposition Leader and Labor Party head Isaac Herzog echoed the concerns of many, warning: "The world doesn't fully understand the fact that we are left here alone in this neighbourhood, that there is a Shia empire that is trying to inflame the region with a heavy hand."

For Israelis and Jews around the world this isn't about politics – it's about the long-term survival of the Jewish state. No one should expect Jews to ignore Tehran's declarations of genocidal intent, especially given Iran's record of funding, training, and arming terrorist groups – including Hezbollah and Hamas, for whom targeting Jews is their primary mission. Even if Iran were to choose not to use an atomic bomb, the regime will possess a nuclear umbrella that will empower it to further export terrorism and its violent Islamist agenda.

Israelis, who know the cost of war perhaps better than anyone, seek a diplomatic resolution to this crisis. This is why they are near-unanimous, along with Jewish communities worldwide, in feeling betrayed by a reckless deal that makes the region even more dangerous. As Jewish Canadians, we must channel our concern, disappointment, and, yes, anger, into effective advocacy.

We have an extraordinary opportunity to do so, given Canada's strong stand against Iran. Whether severing diplomatic relations or enacting broad sanctions, our federal government has been a leader in holding Iran to account. Moreover, the NDP and the Liberals have both supported sanctions and advocated strong verification measures to ensure Iranian compliance with its nuclear obligations.

However, Canada and Israel alike will face enormous pressures amid international enthusiasm for this agreement. We must call on our leaders to maintain Canada's position and encourage our allies to adopt a similar stand. We also need to reassure Israelis that they are not alone. I ask you to take four actions today, each of which may be done in a few moments at www.cija.ca/takeaction.

First, email Prime Minister Stephen Harper and the leaders of Canada's major federal parties. Ask them to keep Canadian diplomatic and economic pressure on Iran and to call on the international community to do likewise. Iran should not be let off the hook until it abandons the path to nuclear weapons, ends its ongoing abuse of human rights, desists from sponsoring terrorism, and stops fuelling conflict across the Middle East.

Second, email Netanyahu and Herzog to support their efforts to articulate Israel's principled objections to the Iran deal. We must reaffirm that Jewish Canadians are unified in our support for Israel in the face of such threats.

Third, sign our petition calling for ongoing Canadian pressure on Iran, which will be submitted to all three party leaders as a collective expression of the community's concern.

And fourth, ask a friend or family member to join you in taking these steps. Reach out to someone who is otherwise uninvolved in the Jewish community or advocacy.

Now more than ever, we must translate our love for Israel into action. ■

Shimon Koffler Fogel is CEO of the Centre for Israel and Jewish Affairs (CIJA).

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Protesters liken Iran deal to 1930s treaty with Hitler

PAUL LUNGEN
plungen@thecjn.ca

Employing images that invoked western capitulation to Hitler in the 1930s, punctuated with chants of "Never Again," about 200 people gathered near the U.S. consulate in Toronto July 22 to express their objections to a treaty they fear will lead to the development of an Iranian nuclear bomb and an increase in terrorism. (Organizers estimated the crowd at 400.)

"We are here to say no," said Pastor Charles McVety, president of Canada Christian College. "A generation ago, Christians were silent in the face of the massacre of the Jewish People. Christians have learned that we must not be silent again."

McVety, national chair of Christians United for Israel (CUFI), was one of several religious leaders to address the rally and voice their concerns about the recent nuclear arms treaty negotiated by the United States, several European countries and Iran.

Invoking wartime British prime minister Winston Churchill's warning that Germany should have been confronted when it was weak, McVety said "we now have a world making a similar mistake."

Joining McVety as speakers were rabbis from the Orthodox and Reform streams of Judaism, as well as a number of Christian clergymen.

The event was MCed by CUFI CEO Frank Dimant. Dimant and Rabbi Daniel Korobkin, spiritual leader of Beth Avraham Yoseph of Toronto, and Robert Walker, director of Hasbarah Fellowships of Canada, organized the rally, which was timed to coincide with a much larger protest in Times Square in New York City.

Protesters rallied outside the U.S. Consulate on July 22. PAUL LUNGEN PHOTO

> *The mullahs brag about their intentions. So did Hitler. So did Haman.*
>
> **Rabbi John Moscowitz**

The Toronto rally was a "grassroots" effort and "a healthy expression of people wanting to do something, because many feel we are re-living the 1930s and they remember that the world was silent," Dimant said. "The hope is to show the American Jewish community and the American Congress that there are friends of the United States who feel the Iranian treaty is a danger, not only to the Middle East but to the world."

CUFI has written to Canadian MPs asking that they contact their Congressional colleagues "to try to stop the deal," he added.

Rabbi Korobkin said he was "very disheartened" when the deal was first announced. With the Times Square rally already scheduled, he felt "that we in the Jewish community had to express something, that it is not OK with us and that we stand in solidarity with American Jewry and with Israel."

Organizers also want to send a message to the Canadian government that the Jewish community is not silent on the deal and that it supports continued imposition of sanctions targeting Iran.

Rabbi Korobkin said he, Dimant and Walker first discussed a rally last week and plans quickly snowballed.

Dimant called on his contacts in the Christian community and Rabbi Korobkin did likewise with his colleagues in the Jewish community.

Walker said that in the end, some 40 Jewish and non-Jewish organizations lent their support to the initiative.

Addressing the crowd, Rabbi John Moscowitz, rabbi emeritus of Holy Blossom Temple, said Jewish history showed that when a bully proclaims his intention to destroy you, he will try to carry it out.

"The mullahs brag about their intentions. So did Hitler. So did Haman," he said, referring to the prime minister in ancient Persia whose attempt to kill the Jews is recounted in the Book of Esther.

The choice is not between a treaty and war, Rabbi Moscowitz said, contradicting U.S. President Barack Obama.

"That lie won't fly," he said.

Rabbi Moscowitz called for the same sort of tough sanctions that brought Iran to the negotiating table in the first place. ■

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BRINGING THE LIGHT OF TORAH AND WARMTH OF MITZVOT TO JEWS EVERYWHERE

Nuclear-armed Iran a threat, Trudeau tells shul audience

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Justin Trudeau said he would not lift sanctions against Iran if he becomes prime minister, but his government might reopen the Canadian Embassy in Tehran.

The Liberal leader was responding to an audience question during a July 21 appearance at Shaare Zion Congregation, a synagogue in Mount Royal riding.

He said it "would be nice" to resume diplomatic relations with Iran in light of the deal limiting Iranian nuclear activity, if the regime complies with the terms.

On July 15, Liberal foreign affairs critic Marc Garneau stated that the party welcomed the agreement brokered by the P5+1 nations, led by the United States.

Trudeau said a nuclear-armed Iran would be a threat not only to Israel, but to the Middle East and the entire world. The country remains a sponsor of international terrorism and has a "horrific" human rights record, he said.

"But at the same time, there is cause to be cautiously optimistic… that Iran is on track to be drawn back into the community of nations," he continued.

The Liberals also believe the deal is preferable to military intervention against Iran, he said. "Reopening the embassy does not mean we would suddenly be best friends [with Iran]. We don't just have diplomatic relations with our best friends," said Trudeau, adding the Canadian mission was closed "largely for security reasons."

About 500 people attended what was billed as a public "meet and greet," hosted by Mount Royal Liberal candidate Anthony Housefather. Earlier in the day, Housefather said he faced a "challenge in winning over the Jewish community" in the federal election this fall. He said the majority of Jews in Mount Royal – who represent approximately 35 per cent of the electorate – did not vote Liberal in the 2011 election, despite MP Irwin Cotler's staunch advocacy for Israel and the Jewish community.

Cotler, who has represented the riding since 1999, called Housefather an "exemplary mayor" of Côte St. Luc for the past 10 years and said he was an outstanding law student of his at McGill University.

Housefather said the Liberal party "stands four-square behind Israel."

Trudeau stressed the Liberals support Israel because it's in keeping with Canadian values. Its "disagreement" with Prime Minister Stephen Harper is in making Israel "a political wedge issue."

Justin Trudeau is surrounded by audience members after speaking. JANICE ARNOLD PHOTO

Similarly, he said the common cause of protecting Canadians from terrorism while preserving their rights and freedoms should not be a partisan concern, as the Conservatives have presented it.

He said Canada has lost standing on the world stage because of Harper's foreign policy, and a Liberal government would return to a more nuanced, multilateral approach."Is it the Canadian way to stand outside and criticize, or is it that Canadian way to roll up our sleeves and engage?" he asked.

Also, in response to an audience question, Trudeau said he would not support United Nations resolutions that "demonize, delegitimize or set a double standard for Israel." He denounced the boycott, divestment and sanctions campaign against Israel as "part of the new anti-Semitism… which seeks to marginalize the Jewish state from the community of nations."

Trudeau called Israeli Apartheid Week, held annually at several Canadian universities, troubling. "I believe in free speech, in airing strong views… but if students in Canada feel unwelcome or unsafe on their own campuses because of their religion, that's unacceptable," he said.

Shaare Zion executive director David Moscovitch told *The CJN* the synagogue's 1,000-seat sanctuary was rented by the Liberal party, and the event being held there should not be construed as an endorsement of Housefather. The shul, he noted, has hosted talks by candidates from the three major parties in Mount Royal: Housefather, Conservative Robert Libman and New Democrat Mario Rimbao.

Mount Royal has been Liberal for 75 years, but the party's share of the vote has dropped dramatically in the last two elections. The Liberal leader's late father, Pierre Trudeau, held the riding from 1965 to 1984. The younger Trudeau referred to his father several times during the evening. ■

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Interested candidates are encouraged to forward a resumé and cover letter to info@thecjn.ca

Canada, Israel announce enhancements to trade deal

PAUL LUNGEN
plungen@thecjn.ca

From left, Ed Fast, Rafael Barak and Joe Oliver PAUL LUNGEN PHOTO

It was billed as an improved and modernized trade pact, but federal ministers introducing the latest version of the Canada-Israel Free Trade Agreement (CIFTA) July 21 were just as likely to stress the friendship and shared values between the two countries as the economic benefits the new deal will bring.

The updated agreement adds seven chapters to the trade deal with Israel and brings four existing chapters into the 21st century, said Finance Minister Joe Oliver.

"The updated agreement cuts Israeli tariffs on a number of Canadian goods, including agricultural, fish and seafood products," he said.

"Just as importantly," he continued, "the update FTA will deepen already warm ties between our two great countries. [Prime Minister] Stephen Harper has embraced Israel like no world leader before him. Under his leadership, Canada supports Israel's right to exist as a Jewish state and its right to defend its people, its territory and its identity – unequivocally."

Oliver, the MP for the Toronto riding of Eglinton-Lawrence, was joined by International Trade Minister Ed Fast and Israeli Ambassador Rafael Barak at a news conference announcing the trade pact at Ryerson University's Digital Media Zone. Earlier in the day, Harper and Israeli Prime Minister Benjamin Netanyahu announced the new pact in their respective capitals.

"Israel is a priority market for Canada and holds great potential for Canadian companies in a variety of sectors," Harper said in announcing the deal. "An expanded and modernized free trade agreement will lead to a strengthened bilateral relationship as well as an increase in jobs and opportunities for Canadians and Israelis alike."

Not to be undone in citing the close ties between the two countries, Fast referred to the Canada-Israel relationship as one of "best friends" who work together.

Israel is known as start-up nation, he said, referring to the large number of high-tech companies that originate in the Jewish state. Canada, too, has a knowledge-based economy, but it faces a "commercialization gap" in turning good ideas into viable products, something he suggested could benefit from close ties with Israel.

Other areas addressed in the updated trade deal are promoting e-commerce, eliminating non-tariff barriers and easing regulatory hurdles. The agreement also addresses market access for goods, rules of origin and dispute resolution.

Oliver said the deal is part of a larger free trade agenda, the most ambitious one in Canadian history. Canada is a trading nation, with more than 50 per cent of its GDP reliant on international trade.

"When we took office in 2006, Canada had free trade agreements with only five countries. Today we have agreements with 43 countries, including the world's two largest markets, the United States and the European Union," he said.

"One of those agreements is with Israel, and I take great pride in it. After all, Israel is a light to the world, the city upon the hill for the Jewish People. In a too frequently hostile or indifferent world, Israel has no greater friend than Canada."

Barak called the trade deal a "significant" one. Since it was signed in 1996, two-way trade between the two countries has tripled, to $1.6 billion in 2014, he noted, and Israeli companies have found homes in Canada and are active in real estate development, manufacturing, pharmaceuticals and other sectors.

The economic relationship is one part of the bonds that link the two countries, Barak continued. The relationship, he said, is about "shared values."

Referring to a visit to Canada earlier this month by former Israeli president Shimon Peres, he said the statesman likes to look to the future.

"We have a new dream, a dream that will bring our two countries closer and closer," Barak said. ■

Suspicious men spotted in car outside synagogue

SHERI SHEFA
sshefa@thecjn.ca

Beth Avraham Yoseph of Toronto
GOOGLE STREET VIEW PHOTO

York Regional Police are investigating a suspicious incident at the Beth Avraham Yoseph of Toronto (BAYT) Congregation in Thornhill last week that involved three men who appeared to be taking pictures of the shul's perimeter.

YRP Const. Laura Nicolle told *The CJN* that police received a call last Friday about events that occurred July 22.

"Security was doing a patrol of the parking lot and exterior area, and he saw one person sitting in a vehicle and two people outside the vehicle by a stop sign on York Hill Boulevard," Nicolle explained, adding that the security guard suspected the men were taking pictures of the shul's security cameras and their positions.

"He said they were wearing hoodies – he couldn't see the driver's face or the other people because they were wearing hoods. He started to walk over to them and the two who were out of the vehicle got into the car and drove away."

Nicolle said the security guard reported that the license plate was covered by a plastic covering that was a little tinted, which made the license plate number difficult for him to read.

"We're taking this seriously," Nicolle said. "We are investigating, we've done a canvass of the area, just to see if we could get some video surveillance. We did some checks at other synagogues in the area, just to see if anything similar happened."

In the days after July 22, the Or Chaim Minyan sent out an email that circulated widely in the Jewish community and detailed the incident a little differently from the police report, and warned the community to be on the lookout.

"This past Wednesday night, three men with concealed faces were observed taking photos of BAYT. When they were approached, they yelled some very derogatory racial slurs, jumped into their black Volkswagen Golf and drove off. The car's license plates were covered. Unfortunately, they were out of range of the BAYT cameras," the email said.

"We thought it would be beneficial for all of our members to be made aware of an alarming event."

In a statement released to the community, Mordechai Bookbinder, the BAYT's executive director, said the matter is in the hands of York Regional Police.

"It is inappropriate for BAYT to say anything more about it. We have complete confidence in YRP, and we are grateful for its detailed attention to our security needs," Bookbinder said.

"BAYT has, over the past year, enhanced its security protocols, based, in part, on a volunteer-centred security approach. We are very proud of membership participation in, and support for, our security program and the increasing attentiveness of our members and guests to unusual activity."

Sara Lefton, the Centre for Israel and Jewish Affairs (CIJA)'s vice-president for the Greater Toronto Area, issued a statement detailing CIJA's commitment to security for the Jewish community and its institutions.

"We examine every incident closely and, working hand-in-hand with police, take appropriate actions. We have been deeply engaged in the response to the BAYT incident that took place last week. We have liaised with local police, and we are extremely gratified by the fact that both York Regional Police and Toronto Police Services have been exceptional in their response, not only in investigating the BAYT incident but also in providing much greater police visibility at Jewish sites across the GTA," Lefton said.

"In addition to working with the BAYT, we have alerted synagogues, schools, and JCCs throughout the GTA and relevant partners across Canada, making them aware of the incident and the need to re-examine and uphold their own security measures," she added

"Two of the best ways to enhance security are entirely cost-free: to demonstrate awareness of unknown visitors and restrict physical access to the building. If you see something, say something. If you notice suspicious behaviour outside your synagogue or people who look out of place, alert security immediately. Make sure that doors that are supposed to be locked are indeed locked."

Lefton said that in preparation for the High Holidays, CIJA will provide additional training to Jewish institutions' private security guards and volunteers.

"Synagogues are invited to contact CIJA directly if they would like to participate in this initiative. CIJA will also be sending an updated security package and guidelines for community institutions in advance of the High Holidays." ■

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GUEST VOICE

Preparing our kids for the university battleground

Michael Diamond

Natan Sharansky argues in the July 23 *CJN* that "the most important battlefield for the [Jewish] future is [North] American universities."

If campus is the "battleground," then the students are the potential "troops." In that case, where and when should the training of these "troops" ideally take place? Just as soldiers need to be prepared to go into battle, so do our young people need to be prepared for the onslaught when they arrive on campus. Clearly, there are things we can do to educate, galvanize and support students. But that task is so much harder if students have not been prepared ahead of time, in high school and even earlier.

The vast majority of Jewish students on campus are not particularly interested in turning their university years into a time of conflict by getting involved in pro-Israel advocacy. What is required, then, is motivation and passion to get involved. Without the drive to fight for our people, our students will take the easier route – work hard, get an education, make friends and have fun, just as most of us did.

Very few Jewish students are actively involved in pro-Israel or pro-Jewish advocacy. That's because too few have "the passion." This is not something you can easily build on campus – it needs to be an inherent part of the students' makeup before they arrive. Even with the best materials and the most competent people, our campus organizers can only hope to involve a small minority of the Jewish student population.

That's why we need to focus on Israel engagement, building Jewish identity and understanding that we are all part of something special – the Jewish People – for which battles must be fought and investments and sacrifices made.

Thankfully, in Toronto we understood this problem a decade ago, and we have gradually built an Israel engagement initiative at UJA Federation of Greater Toronto in the shinshinim program and the Diller Teen Fellows program, which have reached into thousands of homes and touched tens of thousands of young people and adults over the last 10 years, building a connection to Israel and Israelis that you could not otherwise get without travelling to the Jewish state.

Thousands of young children who were exposed in grade school to shinshinim, their Jewish heroes from Israel, are now reaching university age. They will arrive on campus with a much more highly developed sense of their connection to the currently unfashionable Israel, and with the passion needed to generate increased levels of involvement.

So too do we build passion in young people when we visit Israel, either with our families or as part of an organized trip like the March of the Living, Birthright, MASA and many others. These experiences create connectors, which in turn create the Jewish passion that translates to increased involvement on campus.

And then there is the home – your home – where our children are highly impacted by our attitudes, views and opinions. Ask yourself this: do you have "the passion"? Because, if not, your children will pick that up, and act accordingly.

These are but some examples of the kind of work we need to do to ensure that our children reach campus with the emotional connection to Israel that will drive a desire to be involved and encourage them to play a meaningful role in supporting our Jewish homeland.

If we do a good job before our kids get to university, the programs offered by Hillel and others on campus are more likely to be seen and utilized as outlets for our students' pre-existing passion, as opposed to something "someone else does."

Let's continue to invest in campus. But let's also invest in the years that precede campus. Otherwise, the impact of our campus investment will be less than it could, and should, be. ■

Michael Diamond is a business consultant, entrepreneur, investor and philanthropist who sits on or chairs boards and committees of a number of non-profit organizations.

Leon Judah Blackmore ז"ל

(June 12, 1934 - July 17, 2015)

We are deeply saddened to announce the passing of our dear friend, Leon Judah Blackmore (Schwartzman).

Leon was an extremely generous and caring person.
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Acclaimed architect was leader in the Jewish community

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

There have been many outstanding leaders in the history of Winnipeg's Jewish community, but few, if any, power couples can match the achievements of Marjorie and Morley Blankstein.

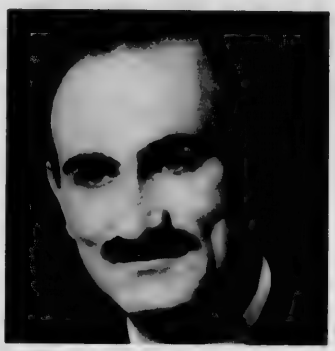
Although Marjorie may have had a somewhat higher profile as a past president of the Jewish community, a member of the Order of Canada and the first recipient of the Sol Kanee Distinguished Community Service Medal from the Winnipeg Jewish Community Council, Morley, who passed away June 16 at 91, had a career in business and community service that was equally distinguished.

"He was just cousin Morley who we would see at family gatherings when I was growing up," recalled Jim Carr, whose mother was Blankstein's first cousin.

"As an adult, I got to know him in conjunction with community and political activities that we were involved in." (Carr, a former Manitoba MLA, is running for the Liberal party in the riding of Winnipeg South Centre in this fall's federal election.)

"He was a wise and caring individual and much loved."

His nephew, Arthur Blankstein, describes Morley Blankstein as "a mensch."



Morley Blankstein in his younger days and with his wife Marjorie in more recent years

"He gave of himself both in hard work and philanthropy to many community causes," Arthur said. "He served on numerous boards, both as a director and an officer, be it Manitoba Theater Centre, the Sharon Home [for seniors], Technion Canada or the Manitoba Association of Architects, to list a few. He was a family man, and family was so important to him – he was the patriarch to his nephews and nieces. He will be missed by many."

Blankstein came from a very large family. His mother was one of 29 siblings and half-siblings. Six or seven of them came to North America, Carr said.

Blankstein's father, Max, was Canada's first Jewish architect. His brother, Cecil, was also an architect, so it was only natural that Morley went into the "family business."

After serving in the air force in World War II, he enrolled in architecture at the University of Manitoba, followed by post-graduate study in Chicago at the Illinois Institute of Technology for two years.

Back in Winnipeg, he first joined his brother Cecil's firm. In 1955, he founded his own firm, which became Number Ten Architectural Group. The partnership won numerous awards for designs across the country. Blankstein became a Fellow of the Royal Architecture Institute of Canada in 1966 and was elected to the Royal Canadian Academy of Arts in 1975.

Blankstein's parents left a legacy of community service to him and his siblings. He served as president of the YMHA Jewish Community Centre, the largely Jewish Glendale Golf and Country Club and the Manitoba Theatre Centre, as well as vice-president of the Royal Canadian Academy of Arts and the Age and Opportunity Centre.

He also served on the board of the Jewish Foundation of Manitoba, the Max and Rose Rady Jewish Community Centre and Technion Canada. He and Marjorie was among the mainstays of the Winnipeg branch of Technion Canada (formerly the Canadian Technion Society), where Morley was president for many years, and they were major supporters of the Canadian Museum for Human Rights.

The couple visited Israel 31 times.

Morley and Marjorie Blankstein were married for close to 63 years. He leaves five children and six grandchildren. ■

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THE CANADIAN JEWISH NEWS
JULY 30, 2015

Canadian Israelis lose the right to vote – again

Ruling upholds 1993 rule that citizens living outside Canada for five years can't take part in elections

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE CJN, JERUSALEM

As Canada gears up for this fall's federal election, thousands of Canadians in Israel have once again lost the right to cast a ballot.

In May 2014, Ontario's Superior Court ruled unconstitutional a law barring Canadians from voting if they have lived abroad for more than five years. In that decision, the court noted that, "under the current legislation, mass murderers... are entitled to vote, but... others who care deeply about Canada are not."

But in a July 20 decision, Ontario's Court of Appeal has reinstated the five-year rule, saying, "Permitting all non-resident citizens to vote would allow them to participate in making laws that affect Canadian residents on a daily basis, but have little to no practical consequence for their own daily lives."

The five-year rule was enacted in 1993. Initially, even a brief visit was enough to establish residency. In 2007, the law was tightened to require formal residency, leading two Canadians in the United States to challenge the law in 2012.

Lauren Blatt, who made aliyah in 2010, spends part of each year in Canada, but nonetheless supports the latest decision. "If you are not directly affected by government policy, you shouldn't be making decisions that affect Canadian residents."

Many olim disagree, however, saying Canadian law still affects them.

Ruth Zimberg, who made aliyah 14 years ago, still has ties to Canada and worries that her voice won't be heard in Parliament.

"My ability to freely come and go... can be affected by visa and passport regulations. I will be entitled to pension benefits in Canada, having worked there for many years. I still have RRSP investments... which may be affected by changes in regulations."

Gillian Frank, one of the two U.S.-based Canadians who are challenging the law, wrote in a statement that the new decision "has disenfranchised us, denied us our constitutional rights and reduced us to second-class citizens. The decision also clears the way for the government to discriminate against us based on our residence."

Danny Hershtal

> *I'm a Canadian citizen and proud of that. I carry a Canadian passport. If I'm not allowed to vote, then a major – if not the major – right of democratic citizenship, choice of representative leadership, is taken away and leaves the concept quite hollow.*

Shaun O'Brien, Frank's lawyer, said Canadians leave for many valid reasons, and shouldn't be penalized or "required to sacrifice fulfilment of their career" to retain their rights here. Expatriates pay an estimated $6 billion in income taxes, while using fewer resources, such as public education.

One study indicates that 69 per cent of Canadians abroad are planning to return soon. "They have a stake in Canada's future," O'Brien said. "They need to be supported and welcomed."

More than 20,000 Canadian citizens currently live in Israel. However, many have never lived in Canada.

Opponents of allowing them to vote worry that Canadians with dual citizenship living abroad would support foreign interests over Canadian ones.

But some, like Zimberg, believe there's no inherent conflict or disloyalty.

"Foreign policy decisions, regarding BDS, voting in the UN, trade agreements, and more, are critical to our lives in Israel," she said. "I am proud to be Canadian, and to be Israeli."

Danny Hershtal, who voted by absentee ballot in the 2006 Canadian federal election, agreed that voting for personal interests is a cornerstone of representative democracy.

"It's a big knock against citizenship to say, 'You are a citizen, but your views can't be represented in Parliament,'" he told *The CJN*.

"I'm a Canadian citizen and proud of that. I carry a Canadian passport. If I'm not allowed to vote, then a major – if not *the* major – right of democratic citizenship, choice of representative leadership, is taken away and leaves the concept quite hollow."

Hershtal believes it's easier than ever to keep up with election issues and candidates, even from Israel. "Someone apathetic can always avoid election ads or news, even in downtown Ottawa... [while today,] someone who cares has limitless resources to be informed."

Bracha Goldman made aliyah from Toronto in 1975, and has not voted in a Canadian election since. "I've been looking forward to the change, and both my husband and I registered. This [current decision] is a step backwards."

Israel itself does not permit most citizens living abroad to vote. However, some other countries, including the United States, do allow non-residents to vote. England overturned its 15-year rule in May of this year, so even long-term expatriates can now vote in British and European Union elections.

So far, the Canadian government has spent more than $1.3 million defending the five-year cutoff.

Though the Court of Appeal decision technically only applies to Ontario, O'Brien said Elections Canada will likely implement the new decision nationwide, as it did with the Superior Court decision in 2014. "It would be treated as precedent across the country."

According to O'Brien, approximately 2.8 million Canadians live outside Canada. With the five-year ban back in place, "one million or more will not be able to vote in [this year's] election."

Her clients are hoping to appeal the decision to the Supreme Court of Canada. ■

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Bathurst Street shwarma war is no laffa-ing matter

PAUL LUNGEN
plungen@thecjn.ca

Rival shops south of Lawrence Avenue have nearly identical menus. PAUL LUNGEN PHOTO

If you go back five or 10 years, you'd be hard pressed to find many in the Jewish community who could tell you what a "laffa" was.

Today, if you venture to Bathurst Street south of Lawrence Avenue, in an otherwise unremarkable strip mall, you'll find two restaurants that bear the name Laffa. One, which has been in business since 2013, is Dr. Laffa On The Go. The other, which opened for business a few months ago, only two doors away, is Famous Laffa.

Besides sharing similar names and both enjoying kashrut certification under COR, the restaurants' menus are eerily similar. Not only do they both offer the same Middle Eastern dishes, often made with laffa, a large soft flatbread that is used as a wrap, but their prices on a variety of items are identical.

So how did it come to this, with two laffa restaurants coexisting practically next door to each other, with only Friedman's Fresh Fish serving as a buffer between them?

That long and winding road is pock-marked with Dr. Laffa Inc.'s unpaid bills, terminated tenancy agreements, bankruptcy, court proceedings and "he said-she said" explanations as to what really happened.

This much we know: Dr. Laffa Inc. was a company that operated two Middle Eastern-style restaurants, one on Magnetic Drive, in the Steeles Avenue and Dufferin Street area, and the other at 3023 Bathurst St., under the name Dr. Laffa On The Go, along with a kitchen on Magnetic that prepared the food sold in both locations. Yoram Gabay and Sason (Sasi) Haba were the partners behind the venture.

The restaurants proved a success. "We gave good food, good service," Gabay said.

For a few years, the business was profitable, but in November 2014, Dr. Laffa was petitioned into bankruptcy after one of its main food suppliers, Deluxe Produce Distribution, cited debts outstanding of $180,000.

But this is where things get murky. According to court documents, Dr. Laffa was a profitable business, netting between $300,000 and $400,000 a year. How it came to owe so much is unclear. According to documents filed in court, the partners had brought in Haba's nephew to manage the Bathurst Street location, and he allegedly stole more than $150,000.

Gabay and Haba got rid of the nephew, and Gabay took over management of the Bathurst location himself.

"We could fix things, because we were busy and we needed patience and we had to put the money back in the business," Gabay said.

But soon afterward, the partnership dissolved. Court documents state that "prior to the end of March 2014, Haba and Gabay decided to wind up the tenant [Dr. Laffa Inc.] and Dr. Laffa On The Go Inc. Each were to incorporate a new company. Haba's new corporation was to take over the operation of Dr. Laffa Inc. and the Magnetic Drive restaurant. Gabay's new corporation was to take over operations of Dr. Laffa On The Go and the restaurant lease and restaurant premises" on Bathurst Street.

Gabay acknowledged that at the time, Dr. Laffa owed creditors substantial sums. An agreement he showed *The CJN*, dated May 13, 2014, showed total debts of more than $377,000. But he said he and Haba had agreed to split the business assets and the debts. The $180,000 owing to Deluxe was to become Haba's responsibility, while Gabay paid off a larger number of creditors owed lesser amounts. In the end, the totals were to balance, and Gaby says he has paid off all the creditors, except one, which is still receiving monthly payments.

Then, unbeknownst to Gabay, Dr. Laffa was taken into bankruptcy around the same time his landlord began eviction proceedings against him. That case went to court, and the court accepted the landlord's request to terminate Dr. Laffa's lease. The landlord had contended that they had rented to Dr. Laffa Inc., but instead got Dr. Laffa On The Go. In addition, the landlord claimed Dr. Laffa had rented the second floor of the premises at 3023 Bathurst St. to a residential tenant, contrary to the terms of the lease.

Gabay was given until the end of December 2014 to vacate the premises, and to his great fortune, he learned that the tenant of a building two doors north, at 3027 Bathurst St., had pulled out of a lease and the landlord was looking for someone to take the space. So in a single night in December 2014, he moved the entire contents of Dr. Laffa On The Go to the new location.

Gabay said he only learned of the bankruptcy while in court for the tenancy matter, and it surprised him. He thought Haba was responsible for the debt owed to Deluxe, but he acknowledges he did sign a document put before him by Deluxe to personally guarantee the debts owing to it.

"It was my biggest mistake," he said, adding he signed because "it was a friendly split-up" and he expected to continue receiving food from Deluxe. Signing would make him feel more "at peace," he said.

According to Ronen Ifraimov, president of Deluxe, his company took over its secured assets, including the lease at Magnetic, the equipment and the business name. Ifraimov then went on to found and run Famous Laffa. Haba now works for him. (Haba referred all questions to Ifraimov.)

Although Ifraimov is in the wholesale food business (he also grows vegetables commercially in Leamington, Ont.), he decided to take over management of the Magnetic restaurant and kitchen to recover the debts owing him. A franchisee operates Famous Laffa at 3023 Bathurst, Dr. Laffa's former location, while a third venue on Yonge Street (not kosher), as well as a fourth to be opened in the Promenade Mall, are also franchise operations.

Gabay continues to operate Dr. Laffa On The Go, at 3027 Bathurst St. and has a 10-year lease at the location.

With two laffa joints just metres apart, you might expect Dr. Laffa On The Go's business to suffer. But Gabay said his customers have remained loyal and his business is as good as it's ever been.

Ifraimov, too, is happy with the way the business has gone, and he said the franchisee on Bathurst is doing OK, if not great. With a fourth Famous Laffa set to open in the Promenade in September, the company has also advertised for potential franchisees for 10 locations in Toronto and the surrounding region, including Burlington, Oakville and Aurora. Apparently there's a market for the Laffa restaurants, even if a couple are almost next door to each other. ■

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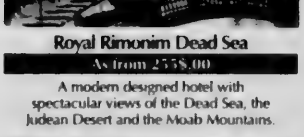

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Adherence to Halachah can complicate treatment options

Religious and medical experts get creative in an attempt to find a happy medium between science and Jewish law

SHERI SHEFA
sshefa@thecjn.ca

The laws of niddah can present difficulties for couples struggling with infertility. SHUTTERSTOCK

For Orthodox Jews, keeping the laws of *niddah* (the menstrual period) is a sacred, holy practice between married couples that prohibits them from touching during menstruation and the days after, until she dunks in a mikvah, a ritual bath.

For a woman who has regular menstrual cycles, in the days following *niddah*, she is at her peak of fertility. But for women who don't have regular cycles, who may ovulate earlier in their cycle, the practice of *niddah* – which keeps couples apart for the five days during menstruation, and an additional seven days until they visit a mikvah – can render them "halachically infertile."

Dr. Clifford Librach, director of Toronto's Create Fertility Centre, said he has had hundreds of Orthodox Jewish clients over the years who have come to him with this issue and others.

"There is a lot of pressure on Jewish couples. They want, especially the Orthodox, to fulfil the mitzvah of having children, so in our culture, just like many other cultures, having children is critically important to people when they get married and have families," he said.

"But in the Orthodox group, going to the mikvah can have its pros and cons. If a woman... has short cycles, and during her fertile time, she's not able to be with her husband... sometimes they have to try to manipulate the cycle using hormonal medication so that when she is fertile, that's the time they can be together."

Rabbi Yoseph Oziel, spiritual leader of Toronto's Petah Tikva Anshe Castilla Congregation, offers moral support and guidance to couples struggling with infertility. He said he doesn't think halachic infertility is as much of an issue today.

"We live in a time and a day when Halachah and science can work very much in harmony," Rabbi Oziel said. "I've never yet encountered a situation where, because of a couple's adherence to Halachah, they were sentenced to not being able to have children. It's never happened."

At Small Wonders, a Toronto-based non-profit organization that helps Jewish couples cope with infertility through financial, emotional, medical and halachic support, clients have access to rabbis who work with the organization to guide Orthodox couples.

"The couple will always consult with a doctor, and the doctor will tell the rabbi what the issue is. They will work together to see how it could possibly work. It doesn't always work, but there is a lot of medicine that can tweak, let's say, ovulation for a different day or something like that," said Denise Levin, the couples director at Small Wonders.

> *If a woman... has short cycles, and during her fertile time, she's not able to be with her husband... sometimes they have to try to manipulate the cycle using hormonal medication so that when she is fertile, that's the time they can be together*

She said the rabbis will not advise a client to forgo the rules of *niddah*, but will work around it instead.

"No one is making any kind of [decision] that if it doesn't work, you can try [to conceive] five days earlier – we don't do that... and we don't want people to get the wrong impression," Levin said.

Beyond the timing of a woman's ovulation, another challenge posed by Jewish law is the process of testing a man's semen.

"What the rabbis say is that having relations has to be an act that could result in pregnancy. Masturbation is not allowed," Librach explained. "With sperm testing, we can do one of two things. We can look at sperm in the mucous of the cervix to see if [the sperm is] moving. The other thing we can do, when it is allowed, is to get a special condom we have that isn't latex, because latex kills the sperm.

"So what they do is that they poke a pinhole in the condom so one or two sperm could get through and then we can collect the condom and get the sample."

Librach said many rabbis will recommend testing the female for reproductive abnormalities first, but not the male.

"This goes against the medical advice. Just because there is a problem with the female, it doesn't mean there isn't also a problem with the male," he said.

"There are a lot of things that get in the way. Some rabbis are strict about, if you have kids already, whether you can carry on with more advanced treatments, because they feel like you've already had children. If you have no children, they may be more liberal versus if you already have children."

Librach, who said he is open to talking to clients' rabbis about their medical issues, said many rabbis are "quite knowledgeable," but suggested couples do their research about a rabbi who deals with infertility "because apparently, once you get advice, you can't really go rabbi shopping" for another opinion.

But once a couple is ready to undergo treatment, Librach said there are many techniques to help a couple conceive.

The clinic has a new type of incubator, called an embryo scope.

"It's a technology from Denmark where you can take a picture of the embryo over a period of time... every 20 minutes. It makes a time-lapse video movie of the embryo."

Using that technology, doctors can better identify which of the embryos are likely to implant and produce a baby.

"An embryo should normally go one cell, two cells, four cells, eight cells and so on, but if an embryo goes from one cell to three cells, that is not a good sign. If that happens in the middle of the night, no one is there to see that. But this technology allows us to see it the entire time," Librach explained.

He said in the year since his clinic began using that technology, the success rate has jumped by 25 to 30 per cent.

Another technique they use is called pre-implantation genetic screening.

"We can now test an embryo before it goes in the uterus to see if it is normal or abnormal... This is a way of preventing miscarriage or a child with handicap," he said, adding that Create is the only clinic that does the testing in-house.

Medical treatments and moral support aside, Rabbi Oziel said when couples go through infertility, it is important to have faith.

"From a religious perspective, philosophically speaking, I find that sometimes... when a couple is going through infertility challenges, they have to know that most of the time there is a light at the end of the tunnel and that when the child finally comes, it sort of erases the past and the difficulties," he said. "One needs to be positive.

"The second thing is we believe that things like the miracle of creating life are not entirely in the hands of daddy and mommy. God plays a role... Couples have to be prepared to care for the child when they have the child – there is a reason why some couples aren't able to conceive right away... Timing is very important in life."

Librach recommended an organization based in New York and Israel for couples seeking rabbinical support.

He said the Puah Institute is "one of the most knowledgeable groups that specializes in fertility and helping couples who are Orthodox with Halachah issues with fertility.

"I recommend that if you have a rabbi you want to confer with, any help is amazing. Because it is very stressful and anything that can keep your stress level down, rabbinical help or counsellors, friends and family – they can be really supportive." ■

ESSAY

How to end the infertility stigma

Yacov Fruchter

Lately, I have been really fascinated by the book of Job, which explores the question of why we suffer. Rabbis and philosophers have offered many explanations and theodicies for human suffering, though few are actually helpful when we are in the midst of major life challenges.

For many of us who struggle with infertility, our faith in God, as well as our very identities, can be challenged, and the process of building a family can feel like suffering. Indeed, the Torah is full of examples of women who internalized their inability to conceive children as a threat to their core identities. In Genesis 30:1, Rachel says to Jacob "Give me children, or else I will die."

When Isaac and Rebecca struggle to conceive, the former pleads to God "*lenochach ishto*" (Genesis 25:21), which is often translated as "on behalf of his wife." But reading the text that way makes it seem like the problem was Rebecca's alone. I prefer to understand it as Isaac praying "in front of" Rebecca – face to face with her.

Certainly in our case, Ryla, my partner, and I both had some medical challenges that contributed to our difficulty in conceiving. The unfulfilled wish belonged to us both.

While this process has been difficult for me, watching Ryla struggle and trying to be with her on this journey without being able to "fix" the problem, has been the hardest part. No hormones were pumped into my body, nor I did I need to be routinely tested and probed and go through any painful medical procedures with a team of doctors and nurses surrounding me. I didn't need to stop nursing Sheelo, our first daughter, early in order to start hormone treatment, and I didn't have to withhold from holding her in order to avoid a miscarriage. But I did have the sometimes difficult job of being "*nochach*" with Ryla through the whole painful (yet sometimes comical) journey.

Sheelo and her baby sister Lev.

The fertility journey is not simple. But if it's done with compassion and love and without blame or judgment – and with laughter and empathy – it can be an experience that solidifies your connection to your partner. I truly believe that because of our experience and all that we invested in creating our family, we have an increased sense of thankfulness and awe for the opportunity to be parents. We cherish our daughters differently than one might if it comes easily.

I also feel extremely fortunate to be living in a time when our Jewish community has stepped up to understand the needs of those dealing with infertility. We received financial support from Small Wonders, which offers grants and advice, an interest-free loan from Jewish Free Loan Toronto, which recently established a fertility loan program, and much guidance from rabbis and friends.

On the other hand, both the provincial health-care system and private health coverage have not been helpful. When I started a new job recently, I read the health coverage policy with great interest. As is often the case, fertility treatment and medication of any kind are not covered. To make it worse, those treatments are classified alongside erectile dysfunction as "lifestyle" treatments. Is having children really just about a certain lifestyle, just like going to the cottage on weekends or training for a marathon?

> *We cherish our daughters differently than one might if it comes easily*

When I told a family member that I was going to write this piece, she expressed her surprise that Ryla and I were willing to publicly share something so private. But I don't believe that we should feel any shame in our experience. We didn't do anything "wrong" – in fact, the opposite is true: we were so committed to building a family that we spent tens of thousands of dollars on treatments. Keeping our experience in the dark would only allow the stigma to continue.

With that in mind, I want to leave you with a few suggestions:

1. If you have been trying for a while and your doctor says, "It's only been nine months, let's wait until we are at a year, and maybe you should reduce the stress in your life," then reduce the stress in your life, and badger your doctor until you get a referral to a fertility specialist

2. Though fertility specialists may seem like magicians, they are doing a lot of guessing, learning through trial and error while you are flipping the bill, turning your life upside down and placing your dreams in their hands. Ask for clarifications when you want them and be your own advocate.

3. Request financial support from Small Wonders and Jewish Free Loan Toronto. They want to give it to you.

4. Talk to a rabbi for moral support and any questions regarding Jewish ethics and law you are dealing with.

Finally, share your experience with those who are able to support and comfort you, but only if and when you feel it will be helpful for you and your partner. About a year before we started trying to get pregnant, close friends shared with us in a very nonchalant way their own struggles. We were surprised by how forthcoming they were, but when we shared a similar fate, we knew that we could turn to them for support. Now we know dozens of people who have struggled, or currently are struggling, with infertility. We never want you to feel alone in this journey and invite you to reach out for support of any kind.

B'shaah tovah – may our deepest hopes and desires come true at the appropriate time. ■

Yacov Fruchter is director of community building and spiritual engagement at Beth Tzedec Congregation in Toronto. Yacov and Ryla are parents to two amazing daughters, Sheelo, 3, and Lev, 1.

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INTERNATIONAL

Jonathan Pollard set for release?

JTA
WASHINGTON

Anne Pollard, Jonathan Pollard's ex-wife, said the Israeli government should pay for a top attorney to represent him at his parole hearing in November.

"I just want to see him out. I can't bear it anymore, that he sat and lost all of his life in jail. It's a crime. It's such a crime," Anne Pollard said in a television interview with Israel's Channel 2 on July 26.

She said that there was "no official word" from the United States as to when her former husband would be released. Pollard, the Israeli spy, is set to be released on parole on Nov. 21 unless the parole board objects, the U.S. Justice Department said.

A statement emailed to *JTA* on July 25 noted that Pollard, a U.S. Navy analyst, was arrested in 1985 and in 1987 sentenced to life for espionage.

"Under the laws in place at that time (and which are currently applicable to Pollard), a person with a life sentence is presumptively eligible for mandatory parole after 30 years unless the Parole Commission 'determines that he has seriously or frequently violated institution rules or that there is a reasonable probability that he will commit any federal, state, or local crime'," it said. "Pollard is eligible for mandatory parole in November 2015."

Until mandatory parole kicks in, the burden is on the prisoner to show why he deserves parole. Pollard's single application for parole, last year, failed.

Anne Pollard in Israel in 2014. FLASH 90

Jonathan Pollard

> *I just want to see him out. I can't bear it anymore...*
>
> **Anne Pollard**

As of Nov. 21, however, the burden shifts to the parole commission to show why Pollard does not deserve parole.

Pollard's chances for release appear to be improved under the criteria by which the parole commission may object to mandatory parole: his behaviour in prison, and the likelihood he will commit another crime. He has been a model prisoner and his capacity for additional damage through revelations would be limited 30 years after he lost access to classified information.

The terms under which the commission would object to parole, as outlined in the statement, do not encompass what for years was the main objection to Pollard's release, cited last year when the parole board turned him down: the seriousness of Pollard's crime and the breadth of his espionage.

"You passed thousands of top secret documents to Israeli agents, threatening U.S. relations in the Middle East among the Arab countries," the parole commission letter said last year. "Given all this information, paroling you at this time would depreciate the seriousness of the offence and promote disrespect for the law."

The Justice Department statement came after the *Wall Street Journal* reported that the Obama administration was preparing for his release. The *Journal* suggested that a factor for the Obama administration was its hope that Pollard's release would smooth relations with Israel.

U.S. officials adamantly denied that was the case. "Mr. Pollard's status will be determined by the United States Parole Commission according to standard procedures," Alistair Baskey, a spokesperson for the National Security Council, told *JTA*. "There is absolutely zero linkage between Mr. Pollard's status and foreign policy considerations."

Pollard had for years sought presidential commutation of his sentence in part because his movement could still be restricted under parole. It's not clear whether he would be able to travel immediately to Israel once he is paroled.

The Nov. 21 2015, release, for years listed by the U.S. Bureau of Prisons on its search engine, has been a subject of confusion and controversy. Advocates for Pollard have argued that it did not guarantee release and should not factor into bids to commute his sentence. Others, including some who objected to commutation, argued that Pollard's release on the date was likely and that he should serve the full 30 years that a life sentence encompassed at the time of his arrest. ■

Obama leading Israel to the oven, Huckabee says

ADIV STERMAN
JERUSALEM

Republican presidential candidate Mike Huckabee accused U.S. President Barack Obama on July 25 of marching Israelis "to the door of the oven" by trusting the Iranians to hold up to the terms of an agreement aimed at curbing the Islamic Republic's nuclear program in exchange for the lifting of crippling economic sanctions.

Speaking during an interview with *Breitbart News*, Huckabee said Obama's foreign policy was the "most feckless in American history," and implored Americans to rally against the nuclear deal with Tehran.

"It is so naive that he would trust the Iranians," the former Arkansas governor and *Fox News* host said of the president, according to Breitbart.

"By doing so, he will take the Israelis and march them to the door of the oven," he added, invoking a Holocaust trope. "This is the most idiotic thing, this Iran deal. It should be rejected by both Democrats and Republicans in Congress and by the American people."

He maintained that the United States "gave away the whole store" to Iran, and concluded that the deal therefore has "got to be stopped."

Huckabee has in the past compared Iran to a snake that cannot be trusted and should be killed, and he's said Israeli Prime Minister Benjamin Netanyahu might be "uniquely qualified" to warn the world of the threat Tehran would pose if it acquired nuclear weapons.

Citing Iran's many bellicose statements toward Israel, Netanyahu often compares the Islamic Republic to Nazi Germany and says that were it to acquire a nuclear weapon, it would be well equipped to carry out another Holocaust against the Jewish People.

"Americans need to know what those dangers are with Iran and that the Iranian threat is not unique to Israel, that it does, in fact, involve the United States and the rest of the world," he said during a February interview with Israeli journalists in Jerusalem.

Under the complex formulations of the nuclear agreement signed in Vienna earlier this month, Iran would have notice of 24 days for international inspections of suspect military sites, a stipulation that was heavily criticized by Israel and other opponents of the deal. Skeptics say it is an ideal scenario for Iran to cheat. ■

With files from Raphael Ahren
Times of Israel
Timesofisrael.com

REFLECTION

Suicide is a Jewish, not just a haredi tragedy

SHULEM DEEN
JTA, NEW YORK

In September 2013, I gathered with a group of friends to share feelings and reflections on the suicide death of one our friends, Deb Tambor, who had been struggling with a variety of issues related to leaving the insular chassidic Jewish world. Next to me sat Faigy Mayer, a friend and fellow ex-Chassid.

Faigy and I talked for a bit, about Deb, and about our own lives. She told me she was doing well. I told her I was writing an essay about Deb's death for an online magazine, and she offered me some helpful thoughts.

Last week, nearly two years later, Faigy jumped to her own death from a 20-storey building in Manhattan.

The news, when I heard it, shook me, as it did many in our community of ex-haredi Orthodox Jews. But it didn't shock me. It's almost as if we've come to expect another suicide in our ranks every so often.

Since leaving the chassidic community in early 2008, I have lost at least half a dozen friends and acquaintances to death by their own hands, usually deliberate. There have been others too, friends of friends, members of our extended community, with waves of grief flowing outward far beyond those who knew the victims.

Still others I know have been on the verge, about to leap but pulled back by a friend, a counsellor, a kind stranger.

Now, with Faigy's death, those of us left grieving find ourselves wondering anew: What is it that drives so many in our community to despair? Who is next? And what can we do to stop it?

Faigy and I had been friends for about five years. Whenever I saw her, she appeared bright and optimistic and passionate about the work she was doing – she loved all things tech: coding and apps and gadgets of all kinds.

There were signs of trouble, though. She struggled with mental illness, and every so often I'd hear that she'd been hospitalized. But then she'd be out, back to her cheery self, talking about new friends and new projects.

The last time we met was several months ago, at a party to celebrate the release of my recent memoir, *All Who Go Do Not Return*.

"Today is my five-year ex-chassid anniversary," she told me, grinning, her pride infectious.

Then came trouble again. On Facebook, which is where I kept up with her most, she shared as recently as a couple weeks ago her dismay at being mistreated by her family for leaving Orthodoxy. She'd asked her relatives for some mementoes – baby photos of herself and the like – but they refused to share them.

Faigy Mayer in a picture from her Facebook page.

> *Since leaving the chassidic community in early 2008, I have lost at least half a dozen friends and acquaintances to death by their own hands*

Even more recently, she fretted on Facebook about housing problems: she was facing eviction from her apartment and had nowhere to go. She dreaded homelessness, and she complained that there weren't enough resources and supports available for ex-haredi Jews.

Her desperation for housing coupled with the lack of family support seemed to create a storm within her, then a wave too high to ride. After her death, came an outpouring of love on her Facebook page, arriving, of course, too late.

Her leap was an act of censure to anyone who might care: I needed you earlier, but you weren't there.

Some were quick to blame the haredi Orthodox community, which shuns and ostracizes those who leave and wishes failure upon them. "All of us in the Orthodox world are somewhat complicit in her death," wrote my friend Rabbi Ysoscher Katz in an article for the *Forward*, calling the community "sadly complacent."

Others were quick to point to Faigy's mental illness; she reportedly suffered from bipolar disorder.

Neither of these narratives offers much insight into how we, outside the haredi community, can assist the most vulnerable who seek greater choices for themselves. While surely complicit in the troubles of those who leave it, the haredi community is, for the most part, deaf to appeals for change.

And mental illness, while affecting some ex-haredim, needs management and treatment; it should certainly not be a death sentence.

In Faigy's case, whatever mental illness she may have suffered from, the upheavals in her life – the lack of family support, the troubles finding work and shelter – are enough by themselves to explain her despair.

We must acknowledge that the journey away from ultra-Orthodoxy is so fraught that some simply don't make it. There can no longer be any doubt: members of our ex-haredi community are at an elevated risk for suicide.

Faigy dreaded homelessness. I have known many ex-haredim like her, who over the years as they tried to build their lives, felt in their isolation the ground beneath them shaking, felt the vertigo inherent in the transition from a restriction-filled life to one of self-determination.

"I don't go home often," a friend in her late 20s said to me about the small Texas town she's from. Like many in our community, she doesn't go home much, but nor does she have anywhere else to go.

Home is of course more than a place of residence. Home is the place to go back to, for the holidays, for a respite from everyday life, for when things don't go as planned, for the faithful embrace of those who cheer and worry from afar and are ready to hold you close when you return.

It is also in this sense that ex-haredi Jews are homeless. We have chosen exile – temporarily, we hope – until we build our own foundations, our own supports, our own homes. But not all of us manage.

I think of the list of names, of friends and acquaintances now gone, with the latest one freshly tacked on: Alex Deutch. Ruchy Nove. Deb Tambor. Joey Diangelo. Jacob Ausch. Faigy Mayer. Gone by their own hands. Gone, too, are their demons, and their dreams.

How many others are in the shadows, with needs that aren't being met? Needs that can be met, if we chose to meet them. If we look. If we understand.

This is to me the eeriest feeling in the aftermath of Faigy's death: There will be another. And then another. Unless we do something.

Unless we start seeing this not as a problem for a small group, to be solved by the very few who care, but as a greater issue: of supporting freedom and choice for those who pursue it despite great costs. Unless this becomes not a haredi issue, or an ex-haredi issue, but a Jewish issue.

To be sure, the ex-haredi community has had many successes – in fact, we are bursting with them. Hundreds of former members of the Satmar and Belz and Chabad and other chassidic sects are now thriving in their chosen pursuits and aspirations.

Footsteps, a New York City-based organization that offers support to ex-Haredim and where I serve as a board member, now has an annual budget of over $1 million, with programs ranging from college scholarships, to legal services for parents in family court, to social events that form the vital nucleus of a growing community.

Successes, however, do not make up for lost lives.

At present, Footsteps is the only organization in North America that offers a full range of support services to those of ultra-Orthodox backgrounds who seek freedom and choice in shaping their own lives. Its single largest individual donor is one of our own: a Footsteps member, a fellow ex-haredi.

The cause might seem narrow, but it is a vital one. And it is time for the broader Jewish community to pay attention to this issue and begin to put resources into it.

We must extend a hand to the person on the ledge. We must offer a home to those who are homeless. ■

Shulem Deen is the author of All Who Go Do Not Return.

OPINION

The selling of BDS

Gerald Steinberg

According to the mythology of the anti-Israel BDS campaign, 2015 marks its 10th anniversary. For example, in the *Globe and Mail*, Patrick Martin wrote: "Ten years ago, a group of some 170 Palestinian activists and other organizations launched a call for boycott, divestment and sanctions against Israel."

In fact, BDS began in 2001, during a UN preparatory meeting in Tehran that set the stage for the notorious (and anti-Semitic) Durban anti-racism conference. At the NGO Forum, officials from 1,500 groups, including Amnesty and Human Rights Watch, adopted a plan for "the complete international isolation of Israel." The rhetoric and the tactics were lifted directly from the South African anti-apartheid campaign.

These same groups began implementation immediately. The first boycott effort was started in 2003 in British universities, using the justification of an Israeli "massacre" in Jenin. The false allegations were part of the propaganda war against Israel, using the façade of human rights and erasing the context of mass terror and Palestinian suicide bombing. This academic boycott had limited impact, but became the foundation on which additional campaigns were built. Shortly afterward, the NGO network succeeded in persuading church groups in the United Kingdom, such as the Anglicans, to add divestment to their agendas, and isolated economic boycotts of Israeli products in Scandinavia began.

It was only three years later, in 2005, that the "170 Palestinian activists and other organizations" referred to by Patrick Martin, among others, jumped on the bandwagon and claimed credit. Marwan Barghouti is the Palestinian face of the BDS movement, and he is often quoted and cited as "the founder," but if he were to suddenly retire, this would have very little impact on this form of political and economic warfare. BDS is firmly entrenched, particularly among anti-Israel groups in Europe and, to a growing extent, in North America.

Another pervasive myth is that the goal of BDS is limited to "ending the Israeli occupation" and promoting peace based on a "two-state" formula – Israel for Jews, and Palestine for Arabs. Journalists who repeat this image generally provide quotes from Barghouti as evidence. But they avoid contradictions, such as the official BDS website, which features rhetoric and maps that reflect a 1948 agenda (elimination of Israel) rather a post-1967 agenda focusing on compromise. Similarly, the core demands of BDS include the so-called right of return for refugees from 1948, which is equivalent to ending the existence of Israel as the nation-state of the Jewish People. If a peace agreement were reached tomorrow, many of the NGOs that promote BDS would continue their campaigns.

Armed with these distortions, the well-financed promoters of BDS present the discrimination and double standards targeting Israel, including subsections such as product labelling, as virtuous, "non-violent resistance." The campaign reinforces the images of Palestinian victimization and Israeli aggression, exploiting the language of morality, human rights and international law.

Although little of substance has been accomplished by BDS and the Israeli economy is flourishing, the movement has continued to make inroads. And suddenly, in Israel and among Jewish groups around the world, this campaign is causing concern.

The main reason is that BDS is a form of bullying that singles out Israel and Israelis, promoting the initial Durban goal of "complete isolation." The tactics of intimidation are used to disrupt performances of Israeli artists and events staged by groups such as the Jewish National Fund; to attack performers who schedule trips to Israel; and to threaten business executives who sign agreements with Israeli firms. For many, the stress is enough to force a cancellation.

To defeat BDS, it is necessary to focus attention on the strategy of bullying that is at the core of this 21st-century form of anti-Israeli warfare. Anti-BDS "buycotts," which encourage people to demonstrably purchase Israeli products under attack, do help, but to be successful in the long term, the myths and immorality of BDS must be exposed. ■

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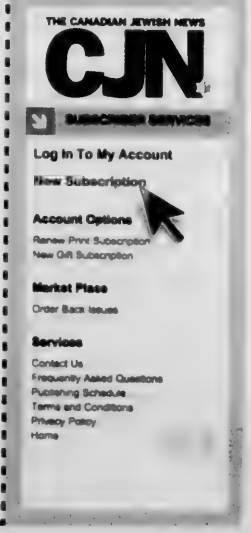


Strong Canadian showing at Israeli genealogy meeting

BILL GLADSTONE
SPECIAL TO THE CJN, JERUSALEM

Hundreds of Jews from more than 25 countries around the globe gathered in Jerusalem earlier this month for the first international conference on Jewish genealogy to take place in Israel in more than a decade.

With some 900 delegates in attendance, the 35th International Conference on Jewish Genealogy featured hundreds of talks, workshops, special-interest-group gatherings, birds-of-a-feather meetings, family reunions and excursions to Yad Vashem, the Central Archives of the History of the Jewish People and other institutions over the course of five days from July 6 to 10.

Topics included resources in scores of countries across the Jewish Diaspora from Belarus to Zimbabwe, as well as more generic discussions of DNA research, writing family histories, Jewish surnames, the history of Yiddish, and dozens of other subjects.

Former Chief Rabbi Israel Meir Lau, who gave the keynote address, told the assembly that the Mishnah tells us to "know where you came from, and where you're heading and to whom you will have to be accountable... It is the duty of every one of us to know our roots."

Other headliners included Randol Schoenberg, the L.A.-based specialist in the recovery of looted Holocaust art whose success with Gustav Klimt's *Woman in Gold* painting was depicted in the recent film of the same name, and Gilad Japhet, Israeli founder of the hugely successful My Heritage family history website, which was a two-person startup when the conference was last in Israel in 2004 and now employs some 210 people, boasts 80 million registered members worldwide, and was the leading sponsor of the current conference.

As many as 30 Canadians attended the IAJGS Conference on Jewish Genealogy in Jerusalem in July, including these attendees of the Canada Birds of a Feather meeting.

"We're simply delighted by the outstanding number of international participants," said conference chair Michael Goldstein, an ex-president of the International Association of Jewish Genealogical Societies (IAJGS), which organized the gathering.

A former Montrealer who made aliyah in 1989, Goldstein told *The CJN* that members of the organizing committee were somewhat nervous last summer when registration opened amid the tumult of the Israel-Gaza conflict.

But instead of the worst-case scenarios that were being envisioned, Jewish genealogists turned out in droves, Goldstein said. Israelis comprised about 40 per cent of the attendees, with another 35 to 40 per cent from North America, and the remaining 20 per cent from Europe and the rest of the world. There were about 20 delegates from Australia, he said, and representation was also good from the United States, Canada, England, France, Belgium, Africa and New Zealand.

Goldstein expressed amazement at the high number of Canadians and Canadian ex-pats at the conference – perhaps as many as 30 – which he said exceeded the number at last year's gathering in Salt Lake City and the 2013 conference in Boston.

The Canadians included Montrealer Stanley Diamond, founder of the award-winning website JRI Poland (Jewish Records Indexing Poland), whose team of more than 200 volunteers and paid transcribers have indexed some 5.5 million 19th- and 20th-century records from about 550 towns across Poland. Diamond gave a talk to a capacity crowd in a large hall on the first day of the conference.

Toronto-born Stephen Glazer, who has been living in Israel for 36 years, is involved in a project called Giving A Face to the Fallen, which is trying to learn more about 660 servicemen about whom little is known beyond the fact that they gave their lives in defence of the nascent Jewish state. "These people deserve some attention," he said. "Who were they, where did they come from? Unlike the rest of the soldiers in the military cemeteries, we know very little about them. Nothing appears on their tombstones."

Pnina Zilberman, former director of the Toronto Holocaust Museum and now a resident of Israel, gave a talk about the town of Sighet in the Transylvanian region of Romania. Earlier this year, Zilberman staged the second Holocaust memorial in Sighet for about 150 people, most of whom trace their roots back to the town.

Ex-pat Paul King lives in Jerusalem, where he has been compiling a biography of his great-grandfather, the notable 19th-century businessman Charles King of Whitby, Ont., as well as of Edmund Scheurer, the famed pillar of Toronto's Holy Blossom Temple and pioneer of Reform Judaism in Canada.

Other Canadians in attendance included Lorne Hanick, ritual director of Toronto's Beth Tzedec Congregation; Ala Gamulka, a Torontonian who gave a talk on her Bessarabian research; Les Kelman, president of the Jewish Genealogical Society of Toronto; Rolf Lederer, a former president of the Toronto society who has attended about 30 previous conferences; and the present writer, who was president of the Toronto society when it hosted the international conference in 1993. ■

Most U.S. Jews support Iran deal, poll shows

JTA
WASHINGTON

A poll showed American Jews are much likelier than non-Jews to back the Iran nuclear deal.

The *Los Angeles Jewish Journal* poll published last week shows 49 per cent of American Jews support the deal and 31 per cent oppose it. Among all Americans, 28 per cent support the deal and 24 per cent oppose it.

Similarly, 53 per cent of Jewish Americans polled want the U.S. Congress to allow the deal to go ahead, while 35 per cent want Congress to stop the deal. Among all Americans, the numbers are 41 per cent wanting Congress to allow the deal and 38 per cent supporting Congress should it kill the deal.

Congress has two months to consider whether to exercise its power to disapprove of the sanctions relief for nuclear restrictions deal reached July 14 between Iran and the major powers, including the United States.

The poll by SSRS was conducted by phone between July 16 and July 20. It canvassed 505 non-Jews and 501 Jews. SSRS did not give a margin of error. ■

Israeli synagogue booby trapped

JTA
JERUSALEM

A Conservative synagogue in central Israel filed a complaint with police after it was booby trapped on the Tisha b'Av eve.

The front doors of the Yedid Nefesh synagogue in Modiin were blocked with potted plants and ropes were tied in front of other synagogue exits in order to trip congregants leaving the building while members were inside for services July 25, the Masorti movement in Israel reported on its Facebook page.

There are no suspects and the motivation, whether denominational friction or mischief, was unknown.

Masorti, the Israeli branch of the Conservative movement, called the episode one of "baseless hatred," which is what is said to have brought about the destruction of the Second Temple commemorated on Tisha b'Av.

The incident "could have ended in serious bodily harm," the post said. "The congregants went home with a great sense of unease."

Six years ago, the front doors of the synagogue were set on fire in an arson attack. ■

Jewish Life

History, culture and healthy nutrition. FOOD PAGE 30

Event combines visual arts and music

RUTH SCHWEITZER
SPECIAL TO THE CJN

Tanya Zbili credits Where Music Meets Art (WMMA), a networking event that showcases emerging musical talent and developing visual artists, with launching her career as an artist.

She was invited to do a live painting at the inaugural WMMA in July 2013, while singer-songwriter Daniella Watters, who founded the event, performed. Zbili had never done a live painting before, nor had she ever posted her artwork on social media.

"I was a very private person," she said. That first live painting "was the start of my artistic career."

The experience gave her the confidence to post her artwork on Facebook and Instagram. Then people began contacting her, not necessarily to buy her work, she said, but for commissions such as portraits and to do live painting. "I got a studio space downtown after that and started working seriously on my career as an artist," she said.

Last May, Zbili did a live painting of a lion at JEDx (Jewish ethics defined), an event modelled after the TED talks, put on by The House. The painting was auctioned off there. Inspired by the Lion of Judah and the Torah's references to the lions that roamed in the deserts and mountains of the ancient Middle East, Zbili is currently producing a series of works that feature images of lions and tigers.

"Lions symbolize strength and bravery. They're fearless," she said. Zbili's second painting of a lion was raffled off at a WMMA show held at The Gates, an event space in downtown Toronto in June, which she co-hosted along with Watters and Lea J. Hoffman.

Emceed with style by the witty ESPN journalist Ben Jacobs, the event was attended by an audience of some 200 people who were mainly in their 20s or early 30s. Eight singers, accompanied by musicians, and a solo guitarist performed. Five visual artists displayed their works, which included hand-made jewelry, and a makeup artist demonstrated her skills. The event's main sponsors were Josh Salmon, the owner of Planter Decor, and Abbey Road Entertainment, which provided a digital graffiti wall.

Watters, the sole organizer of the first two WMMA events in July and August 2013, said her inspiration for creating the shows was Andy Warhol's late 1960s travelling art show, which combined visual arts, the music of the Velvet Underground and lighting.

Along with the entertainment value of WMMA, Watters said she wants to give local artists the opportunity to showcase their material in front of a supportive audience and to develop a community of artists for networking purposes. "Maybe one of the singers found someone to do their album art," she said.

Watters feels there's a "disjoint in our community when it comes to artists meeting other artists," and also that the community could offer emerging artists more support than it does.

Hoffman, a political science and international studies student who used to work as Finance Minister Joe Oliver's assistant, was thrilled when Zbili asked her to help organize the spring 2015 edition of WMMA. "I like the idea of socializing for a purpose," Hoffman said.

She recently starting working in development and operations for Chai Lifeline and helps to produce events for the organization.

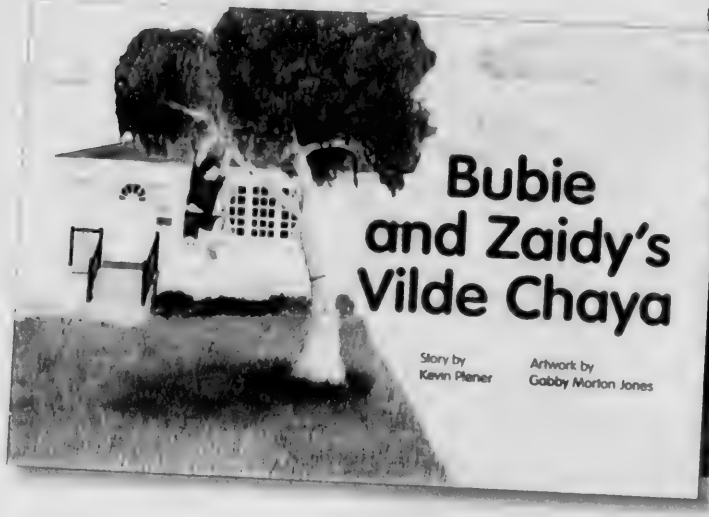
"Musicians and artists were a whole new world for me," Hoffman said, adding that "for the most I know about politics. Our worlds collided and created a success."

Watters said she and her co-chairs, Hoffman and Zbili, intend to mount WMMA again. Her ideas for future events include teaming up with Toronto's Fashion Week or the Toronto International Film Festival. ■

For more information, visit WMMA on Facebook. WMMA's Twitter, Instagram and Facebook hashtag is #wmmato.

Tanya Zbili's portrait Judah, top, and pictured, from left, Lea J. Hoffman, Daniella Watters and Zbili

Children's book for anyone with Yiddish in their heart



Author Kevin Plener is seen with his three-year-old daughter Noa and his 89-year-old Zaide Usher Krasowsky.

SUSAN MINUK
SPECIAL TO THE CJN

Keppe, vilde chaya, kvel, bisl, schtickle, mensch, nosh and *boytchik* are some of the Yiddish words grandparents and parents will revisit, and children will learn, in the book *Bubie and Zaidy's Vilde Chaya*.

Author Kevin Plener wrote the illustrated children's book in English, using Yiddish names of animals to engage kids and inject humour as well as language into the story.

The book, published in 2014 by Bisl of Publishing, chronicles the adventures of a mischievous boy confused by the meaning of *vilde chaya* (wild animal), a Yiddish expression his grandparents use to describe him.

Through a special adventure, the boy gains a better understanding of himself and, more importantly, of the immeasurable love that his bubbie and zaide have for him.

Bubie and Zaidy's Vilde Chaya was written to strengthen the Yiddish yarn that knits us together.

"Who knows, maybe someday we'll have enough words to knit a blanket," said Plener, who describes himself as a "Yiddish" writer.

"I say Yidd-ish, because I don't speak Yiddish, let alone read or write in Yiddish. Yiddish was the language of my grandparents and great-grandparents. It has a long and rich tradition, and when my grandparents spoke it, I thought it was hilarious. Once I had the idea, the story flooded out of me," he said.

Plener's daughter, Noa, is a large part of why he wrote the book.

"When I knew I was going to have my daughter, one of the saddest thoughts I had was knowing there probably wouldn't be anyone left to speak Yiddish to her.

"Seeing my now three-year-old daughter – and my six-week-old son, who already has a mischievous sparkle in his eye – laugh at the same Yiddish words I heard so many years ago, I have come to understand a humble truth: we are all Yids.

"When I read the book to Noa for the first time, she was engaged with the pictures, but she would also laugh at the same words that would amuse me as a kid," he said.

When he was growing up, Plener's late bubbie, Ruth Krasowsky, and his zaide, Holocaust survivor Usher Krasowsky, spoke Yiddish to him.

"Yiddish is simply a timeless, endless yarn that knits all Yids across generations.

"Yiddish was used when my grandparents didn't want me to understand, or when they were saying something out of love. They would make me laugh, even though I didn't understand. It was part of their charm and what made them special," Plener recalled.

"The book took two years to bring to life. The story was written with memories of my childhood but is also make-believe.

"My bubbie was really supportive. She helped me with the Yiddish words, and went on to help me when I was editing the book. Although she never saw the finished product, she did see it story-boarded," he said.

Plener recognizes that the Yiddish language has less practical use as the number of its speakers slowly decreases.

"Loving the tradition it represents, it would be a tragedy to let history, along with so many funny words, disappear in the Diaspora. I know that there is a Yiddish saying for it: loosely translated, the saying goes, 'If we won't remember, then who?' Or, 'If we don't speak, we will forget,'" he said.

The first printed copy of the book went to Plener's zaide.

When this reporter asked what he thought about the book, Zaide Usher said, "What book?" He paused, then laughed. "I am very proud of Kevin. I remember him running around our home as a child and climbing the pear tree in our yard. The pictures in the book brought back memories and the story made me smile when I read it. Ruth would have loved the book… she would have loved anything Kevin did."

It was geared for grandparents, but Plener would love to see *Vilde Chaya* in school libraries, synagogues and Judaica gift shops, retirement facilities and children's book stores.

"This book is for anyone with Yiddish in their heart. It's a bedtime story that bubbies and zaides, *sabas* and *savtas*, grandmas and grandpas – especially those who don't speak Yiddish – can have on their 'sleepover bookshelf.' It's a story to read to your grandchildren when you really want to say something with love… to say something with Yiddish," Plener said. ■

The book is available online at www.jewishbedtimestory.com; www.thatyiddishkidsbook.com or through amazon.ca.

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THE CANADIAN JEWISH NEWS
JULY 30, 2015

Young teen stars in hit comedy series Max & Shred

SUSAN MINUK
SPECIAL TO THE CJN

Toronto actor 13-year-old Jake Goodman sat down for an interview on his first-ever day off since starting work on the hit teen comedy series *Max & Shred*, which just wrapped up its second season.

Thirteen new half-hour episodes are set to premiere this fall.

The YTV/Nickelodeon TV series chronicles the unlikely friendship between Alvin – also known as "Shred" – Ackerman, a nerdy science whiz-kid, portrayed by Goodman, who becomes "bros" with his roommate, athlete Max Asher, played by actor Jonny Gray.

Shred's parents sign up to host Max, a celebrity snowboarder, when he moves to snowy Blizzard Springs, Colo., to train for the Winter Cup.

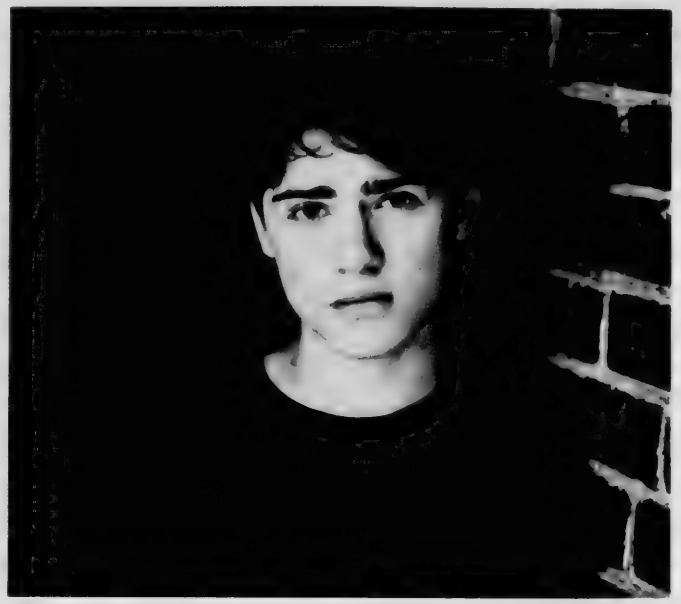
Establishing loyalty, patience and honesty as the key to a good friendship, the show centres on the boys' odd-couple "bromance" as they help and hinder each other with the trials of teenage life.

In the premiere episode, a case of mistaken identity lands Alvin in Max's shoes at the top of a mountain, and he has to pull it together in order to save his new roommate's career. When Alvin impresses Max with his impromptu moves on the slopes, Max bestows on him the nickname Shred.

"Shred goes down the mountain, never having snowboarded before. He goes off a jump, wobbles, turns into a flip and does a crazy good job by accident," Jake said.

"He ends up in the hospital, as he falls at the very end, but Max kept saying, 'You shredded that mountain.' Everyone calls me Alvin, but Max calls me Shred because of that," Jake explained.

With a gift for memorizing lines and following cues, Jake oozes confidence both onscreen and off.



Jake Goodman plays 'Shred' Ackerman on YTV's *Max & Shred*

Since beginning his acting career at the age of five, Jake has appeared in numerous TV series, including YTV's teen sitcom *Life with Boys*, Disney XD's adventure series *Aaron Stone*, MTV's teen drama *Skins*, CTV's drama series *Saving Hope* and Global's drama series *Bomb Girls*. He also appeared alongside John Stamos in the Lifetime TV movie *The Two Mr. Kissels*, and voiced the characters of Castor and Sigma on Playhouse Disney's animated series *Mr. Moon*.

Jake's film credits include the action comedy *Red*, starring Bruce Willis, Morgan Freeman and Helen Mirren, and *Pacific Rim*, starring Charlie Hunnam, Idris Elba and Ron Perlman.

Not many 11-year-olds can boast that they are in retirement, but that's where Jake found himself two years ago.

"I called my agent and had them take me off their roster," he said.

When Jake received a call back from an audition for *Max & Shred* he knew his retirement days were history.

"I liked the character. I liked that the crew were the same as *Life With Boys*. These are people I have known since I was eight years old. We were like a family. So I came out of retirement," Jake said.

"My character Shred and I both like math and science, but otherwise we are very different from each other. I have a lot more friends and am a lot less uptight than Shred.

"My character has grown in Season 2. Max kind of rubbed off on Shred. He is a lot less nerdy but still true to himself," Jake said.

"I go to set everyday. Rehearsals are two or three times a week, from 8 a.m. to 5 p.m. Filming days are long, anywhere from 10- to 11-hour days beginning at 7 a.m. For two hours each day, I work with an on-set school tutor," Jake said.

Passionate about music, Jake sings and plays guitar, banjo, ukulele, tuba, trombone, trumpet, drums and piano.

Proudly showing *The CJN* his newest Taylor guitar, Jake spoke of his home music studio and how he collects vinyl records.

Returning for a second season the producers know the cast well.

"They know our talents, and what we like to do. Without giving too much away, there will be a Battle of the Bands episode. My character writes and sings a song and gets to play the banjo.

"It was my favourite episode and hilarious," Jake said with a smile.

When not working or in school, Jake volunteers his time with Kids Help Phone, where he will be part of their new campaign this fall.

Fans can follow Jake Goodman on Facebook, Twitter and Instagram. ■

Eye on Arts

by Bill Gladstone

TARA GOLDSTEIN PLAY 'CASTOR AND SYLVIE' PART OF SUMMERWORKS FESTIVAL

Toronto playwright **Tara Goldstein**'s latest play, *Castor and Sylvie*, focuses on the relationship of French feminist philosopher **Simone de Beauvoir** and her companion **Sylvie Le Bon** at a time when de Beauvoir was facing difficult decisions about her life.

After the death of her lifelong writing partner and friend **Jean-Paul Sartre**, de Beauvoir (Castor) decides to adopt Sylvie, her mid-life companion, as her daughter. Unless de Beauvoir can persuade Sylvie to agree to the adoption, she will have to leave Paris and live with her sister in Alsace if she becomes sick.

The play, which takes place in Paris in 1980, "imagines and interprets this one moment in the women's 26-year relationship, and stages other important moments in the family life they created together long before such a family was recognized legally anywhere in the world," said Goldstein, who is a professor at the Ontario Institute of Studies in Education and founding director of Gailey Road Productions, a theatre company.

Castor and Sylvie is in performance at Theatre Passe Muraille Backspace as part of the Summerworks Festival, Aug. 8 through 16. Tickets are $15. summerworks.ca

• • •

Summer Institute for Creative Artists: Experiencing a creative block? Looking to take risks in a nurturing environment? Register in the Miles Nadal JCC's Summer Institute for Creative Adults, Theatre Edition, to receive experience in voice, movement, scene study, monologue, improv classes, playwriting and more. All levels welcome, no experience required.

Miles Nadal JCC, Aug. 17 to 21, 10 a.m. to 4 p.m. daily. $375. For more information, please email deannad@mnjcc.org. To register, please phone 416-924-6211, ext. 0.

• • •

Divine Intervention: Television executive producer **Moses Znaimer** has announced that production has begun for a new television series, *Divine Intervention*, hosted by relationship guru **Rabbi Shmuley Boteach**, set to premiere on the ONE Channel in the fall.

Rabbi Boteach, dubbed "the most famous rabbi in America" by *Newsweek*, is the author of 29 books including *Kosher Sex* and *10 Conversations You Need to Have With Yourself*. In his previous reality TV series, *Shalom In The Home*, he helps troubled families address their problems thanks to his insights into relationships, sex, marriage, romance, love, parenting and self-worth.

Divine Intervention, episodes of which are currently being shot in Toronto before a live audience, features the rabbi in one-on-one counselling sessions with people seeking self-improvement, spiritual growth and practical advice. ■

The Jewish Dog's upbeat attitude shines through

MARTIN LOCKSHIN
SPECIAL TO THE CJN

What do you think of when you hear the phrase "Jews and dogs"? Some say that Jews have an aversion to dogs. If this is true, perhaps it goes back to the Bible where dogs are often portrayed negatively. In Deuteronomy 23:19, to give one example, the "price of a dog" is seen as equivalent to "the gift of a whore." Both are defined as "abominations." Other traditional Jewish texts speak positively about dogs and their loyalty to humans, elaborating on the verse that describes the dogs' meritorious behaviour on the night of the exodus from Egypt: "But among the Israelites, not a dog shall snarl" (Exodus 11:7; and see Rashi's commentary to Exodus 22:30).

But perhaps when you heard the phrase, you thought of the connection that anti-Semites have historically made between Jews and dogs. Whether or not you could really see signs in Ontario 80 years ago saying, "No Jews or dogs allowed" (as has been debated here in *The CJN* recently), the insult has a long and dishonourable history (and shows that if Jews had an aversion to dogs, they were not the only ones).

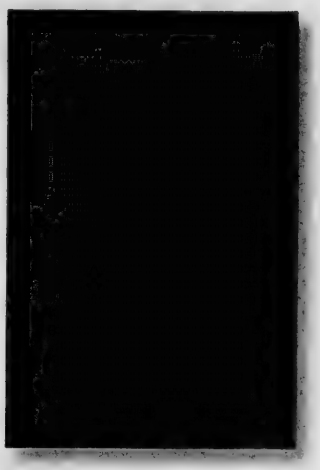
To cite just two examples, Paul in Philippians 3:2 says: "Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh (=circumcise)." Shylock in *Merchant of Venice* claims that Antonio has called him a "misbeliever, cut-throat, dog." The insult is not limited to Jews: in a controversial passage in the New Testament, Jesus himself is even quoted referring to *non-Jews* as dogs (Matthew 15:26).

Perhaps Israeli contemporary writer Asher Kravitz had these associations in mind while writing his Hebrew novel, *Ha-kelev ha-yehudi: der yiddische hund*, which has just appeared in English as *The Jewish Dog*. His delightful and entertaining book is about a dog born in the home of the Gottliebs, an affluent modern Orthodox Jewish family in Germany of the mid-1930s.

The Jewish Dog is a *Bildungsroman*, a coming-of-age, autobiographical novel narrated by the mature, 12-year-old dog, thinking back on the adventures, accomplishments, tragedies and meaningful friendships of his life. When you discover after the first few pages that the canine narrator and his Jewish owners live in Germany just after Hitler's rise to power, you may fear that the book will inevitably change from light-hearted comedy to heartbreaking tragedy, but somehow this does not happen. The narrator does not hide the horrific events going on around him, but his upbeat attitude shines through. Already at the beginning of the novel we (and he) are reassured when the Heavenly Dog appears to him and says, echoing the words of God to Abraham (Genesis 15:2), "Fear not. I am thy protector, and your reward shall be great."

Filled with allusions of this sort to biblical and rabbinic texts, the book presents serious challenges to a translator. Michal Kessler, however, has done a commendable job, producing an accurate and readable English version. As in the Hebrew original, the English contains a few words and phrases that could stump someone without a Jewish education, for example, an unexplained reference to *yachatz* (the part of the seder on Passover eve when the matzah is broken and part of it hidden).

The translator has even added some touches for Jewishly knowledgeable English readers. The dog's name in the Hebrew version, Koresh (Hebrew for "Cyrus"), becomes Caleb in English. "Caleb" plays on the Hebrew word *kelev* ("dog"), but the pun might have been too confusing in unvocalized Hebrew where *kelev* and Caleb are spelled identically.



The Jewish Dog
by Asher Kravitz,
translated from the Hebrew
by Michal Kessler,

Penlight Publications

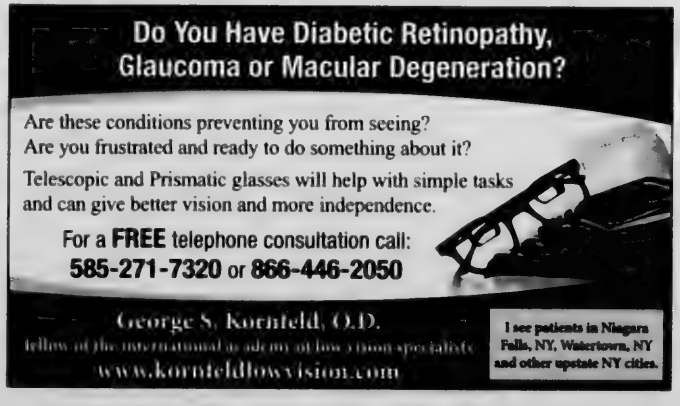
> *A coming-of-age, autobiographical novel narrated by the mature, 12-year-old dog*

Caleb's narration shifts humorously between the thoughts of a dog in human words, on one hand, and the folksy wisdom of an elderly Jewish uncle, on the other hand. "I am a dog who never forgets," Caleb says. "This too I attribute to the Jewish blood flowing through my veins. 'Thou shalt not forget.'"

Caleb is constantly learning. He reflects on the first Passover seder of his life: "Being but a small and ignorant pup, I didn't understand a word of Aramaic. I couldn't appreciate the existential truth that was folded into the lines, '*Ve'ata calba ve-nashach leshunra... ve'ata chutra vehika lecalba* – and then came the dog that bit the cat... and then came the stick that hit the dog.' Always know who fears you, and whom you must fear."

Unlike many modern Israeli fictional heroes, the Jewish characters in this book, including Caleb, are proud of their Jewish identity. Like many other proud Jews, he traces his initial positive attitude to his appreciation of Jewish food: "Every week, I was reminded of the great advantage of belonging to a Jewish pack. Though during the week my food dish usually contained simple leftovers, Friday night brought with it juicy chicken, strips of beef fat, and fish brine that surpassed the very nectar of the gods." As he grows older, Caleb's Jewish identity and positive Jewish feelings mature.

I am no dog lover, but you need not be one to appreciate Caleb's story. *The Jewish Dog* is a delightful, entertaining, Zionist book, with a hopeful message. Despite everything, we survive. And like Caleb, we survive best when we have meaningful Jewish friendships. ■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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

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History, culture and healthy nutrition in vegetarian cookbook

SYBIL KAPLAN
SPECIAL TO THE CJN

Although Dahlia Abraham grew up in New York, her parents trace their ancestry to the Babylonian Exile (now Iraq) and Persian conquest (now Iran) of the sixth century BCE. Her ancestors travelled to Persia, Afghanistan and Bukhara speaking Farsi, Judeo-Persian. In the early part of the 19th century, they settled in Afghanistan, in the middle of the "silk road," which was an extensive, interconnected network of trade routes across the Asian continent.

Abraham's family were merchants, absorbing the culture, languages, tastes and cuisines of all the places in which they lived.

Her cookbook, *Silk Road Vegetarian*, subtitled *Vegan, Vegetarian and Gluten Free Recipes from the Mindful Cook*, contains 121 recipes in eight chapters.

Bases, condiments and other useful recipes normally found in supermarkets are easy to prepare and can be sealed and stored, such as hummus dip, tomato paste, za'atar, duck sauce and mango chutney. The appetizers chapter includes vegan chopped liver, stuffed grape leaves and Italian zucchini fritters. In the soups chapter, you'll finds soups like Persian bean and noodle soup and pumpkin soup.

Because Abraham is not a chef and has no formal culinary education, she has produced a cookbook that is easy to follow, has interesting cultural and historical notes about each recipe, bold-faced ingredients and numbered instructions.

This cookbook is a great resource for creative, healthy recipes. For those who are fascinated by exotic cuisines or are in need of vegan, vegetarian or gluten-free recipes, this is the book to own.

Baked Lemon Rice Pudding

- ❑ 1/2 cup short-grain rice
- ❑ 2 1/2 cups unsweetened coconut milk
- ❑ 2 tbsp. packed brown sugar
- ❑ 1/2 tsp. pure vanilla extract
- ❑ grated zest of 1 small lemon
- ❑ 1 tbsp. chopped vegan butter
- ❑ fresh strawberries or any seasonal berries

Wash and soak the rice according to instructions. Combine rice and coconut milk in an ovenproof casserole dish and set aside for 30 minutes.

Preheat the oven to 150.

Add sugar, vanilla, lemon zest and butter to rice mixture and whisk gently to combine. Bake uncovered for 2 to 2-1/2 hours or until top of pudding is lightly browned.

Allow pudding to cool, then gentle peel off skin at the surface and discard.

Chill in refrigerator for about an hour or until pudding thickens. Garnish with strawberries or seasonal berries and serve. Makes 4 servings.

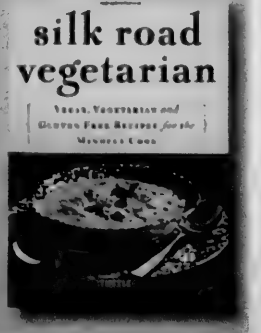
Persian Spinach and Yogurt Dip

- ❑ 1 tbsp. olive oil
- ❑ 1 large thinly sliced onion
- ❑ 1 minced clove garlic
- ❑ small pinch saffron
- ❑ 1 tbsp. hot water
- ❑ 3 cups stemmed, washed and chopped fresh spinach
- ❑ 2 cups thick plain yogurt
- ❑ salt to taste
- ❑ freshly ground black pepper to taste

Heat the oil in a large skillet and sauté onions for 15 minutes or until they are soft and beginning to colour. Stir in garlic and sauté for 1 minute or until fragrant.

Steep the saffron in a small bowl with hot water. Let it sit until water is tinted.

Add spinach to the skillet and sauté for 5 minutes or until wilted. Add saffron water and stir to combine. Cool completely. Fold in yogurt, season with salt and pepper. Refrigerate for several hours to allow the flavours to meld. Makes 6-8 servings. ■



'He was the singer of his people'

JTA
LOS ANGELES

Theodore Bikel, an actor and folk singer who was recognized in 1997 with a Lifetime Achievement Award from the National Foundation for Jewish Culture, died July 21. He was 91.

Bikel, who won fame playing Tevye in *Fiddler on the Roof*, doing more performances of the role than any other actor, died of natural causes at the UCLA Medical Center in Los Angeles, according to the *Hollywood Reporter*.

Born in Vienna, Bikel fled Austria at age 13 with his family after the 1938 Nazi Anschluss. The family settled in Palestine, and in 1946 Bikel went to London to study at the Royal Academy of Dramatics Arts.

In his autobiography, according to *Variety*, he expressed regret about not returning to Israel to fight in the 1948 War of Independence: "A few of my contemporaries regarded what I did as a character flaw, if not a downright act of desertion. In me, there remains a small, still voice, that asks whether I can ever fully acquit myself in my own mind."

Bikel moved to the United States in 1954 to appear on Broadway in *Tonight in Samarkand*, becoming a U.S. citizen in 1961. Also on Broadway, he played Captain Georg Von Trapp in the first Broadway production of *The Sound of Music*. During his career, Bikel appeared on stage, film and television in musicals, dramas and comedies.

In 1958 he was nominated for an Academy Award for his performance in *The Defiant Ones*, and in 1959 he co-founded the Newport Folk Festival with Pete Seeger and George Wein.

Theodore Bikel in *Sholem Aleichem: Laughter Through Tears*

Along with his arts work, Bikel was active in many left-wing causes, from the civil rights movement to the anti-apartheid movement in South Africa to the Soviet Jewry movement to progressive Zionism and the Democratic Party. He was a longtime board member of the American Jewish Congress. In 2010, he was one of more than 150 American artists to sign a letter in support of Israeli actors boycotting performances in the West Bank settlement of Ariel.

Bikel also was a labour activist, serving as president of Actors Equity Association for 11 years and as the longtime president of the AFL-CIO-affiliated Actors & Artistes of America, according to *Deadline Hollywood*.

In a 2007 interview with *Hadassah Magazine*, Bikel linked his activism to his experience living through the Anschluss, the Nazi invasion of Austria in 1938.

"It became clear that I would never ever put myself in the place of the nice people next door who said 'It's not my fight,'" he said. "It's always my fight. Whenever I see an individual or group singled out for persecution, there's a switch thrown in my mind — and they become Jews."

Tevye was not Bikel's only Jewish role. In 2007 he was nominated for the Drama Desk Award for outstanding solo performance in *Sholom Aleichem: Laughter Through Tears*. And in 2014, Bikel produced and starred in the documentary *Theodore Bikel: In the Shoes of Sholom Aleichem*.

In 2013, at an event marking the 75th anniversary of Kristallnacht, the Austrian government honoured Bikel with its highest honour in the arts. As a finale, Bikel asked the distinguished audience to rise, as he sang *Song of the Partisans* in Yiddish.

Many of Bikel's 27 albums featured Hebrew and Yiddish folk music – two languages that he spoke fluently, along with German, French and English. In a 2013 interview, he said that of all his accomplishments he was proudest of "presenting the songs of my people, songs of pain and songs of hope."

In that same interview, Bikel said he had planned the inscription for his tombstone: "He Was the Singer of His People" – in Yiddish. ■

JTA's Tom Tugend contributed to this article.

Mother of child with FASD learns to accept reality

CAROLYN BLACKMAN
cblackman@thecjn.ca

The old Yiddish saying, "Man plans and God laughs" could have been coined by writer and editor Linda Rosenbaum.

She is the author of *Not Exactly as Planned*, a memoir about raising her adopted son, Michael, now 28, who has irreversible brain damage from fetal alcohol spectrum disorder (FASD), the most common, yet preventable, cause of developmental disability in North America.

She said she wrote the book, which was published last fall, because "FASD is often misdiagnosed and underdiagnosed, and too often, people don't know about it."

Rosenbaum, who lives on Toronto Island, is married and also has a daughter, Sarah, 25.

She said FASD is a lifelong condition. "There are a lot of ways to accommodate it, however, and certainly there is much more information out there now.

"I want people to understand what [families] go through, and to take comfort that they are not alone. I also want professionals to get more information and provide more services.

"Professionals [need to know] that moms know their kids, and they know when something is wrong. The kids have a brain disorder, they are not being wilfully difficult.

"We can't try harder [to help our kids], we have to try differently. We can't change them, but we can change our expectations. We have to learn what to expect, and we have to love them for who they are."

She said Michael, "who is on his feet," lives in a group home during the week, and comes home on weekends. "He is sweet and kind-hearted but has difficulty in social situations. He has found a passion for wood carving."

He has a good relationship with his sister, she said, "but at times it can be difficult. It is very rough on siblings.

"Sarah is now enrolled in a school of social work, though, and I think she'll be very good at it, because she learned firsthand what families need."

She said the book's message is that "we all have dreams and hopes, but we have to accept reality. We need to surround ourselves with people who understand and have similar struggles, and we need to find support. We also need a lot of luck."

The diagnosis was tough for her to accept, she said, but she knew she had to be an advocate for her son and find services to support him.

Rosenbaum included a story in the book about how she discovered as a young girl that her grandmother, who she thought had died, had really been committed to a psychiatric hospital for many years.

"The issue of family secrets is an important one. Sometimes we are faced with a family situation and we think, 'We don't want people to know.' It's important to think about that. We've all got something we have to cope with."

In her struggle to find a title for her book, she said, "I looked at my life, and I saw that it didn't go as I had planned, but I have learned to accept the reality I have." ■

Visit Rosenbaum's website at lindarosenbaum.com.

WRY BREAD

Donald Trump: under the wig

David Levine

Brash, racist and functionally illiterate, Donald Trump is an American icon. His current presidential "campaign" has captured the media spotlight, and his recent rants (against Mexicans, war heroes and common sense) have alienated his business partners and vaulted him to the top of Republican primary polls.

We can be forgiven for thinking we know everything about The Donald – his reality show, his public love affair with some sort of head ferret, and his real estate empire, built with his own two hands from nothing more than a dream and his father's real estate empire – but new revelations, secret for decades, are set to upend everything we know about America's unlanced boil.

In the coming weeks, Trump will reveal himself to be esteemed English actor and performance artist Nigel Bettencourt, in a performance that has spanned decades.

"I came up with Trump in the late 1970s," says Bettencourt. "I would style my hair like a comb-over, strut around on my knees and berate strangers for being poor. I still think of that as his essence – his tiny, angry essence."

After moving to New York to pursue a theatrical career, Bettencourt found himself "Trumping" at parties – until people started mistaking the character for a real tycoon. "That's when I knew he could have a life of his own."

And what a life it's been: after securing the perfect wig ("Nothing felt right, until we shaved the underside of that diseased corgi"), Bettencourt grew more and more comfortable in his new, scaly skin, gradually cementing his place as America's racist uncle.

A far cry from his famous alter-ego, Bettencourt holds post-graduate degrees from Oxford and Cambridge, and sports a full head of jet-black hair. He is described as a kind, quiet and thoughtful man who speaks seven languages and spends his spare time rehabilitating stray cats.

"When I started, I was sure I would be found out. I was just waiting for the other shoe to drop." As the years passed, however, and Trump's star continued to rise, Bettencourt began taking greater risks with the character:

"I definitely thought the first bankruptcy [Trump has declared bankruptcy four times] would be the end of him – but no one batted an eye. So I introduced casual xenophobia – people noticed, but no one cared."

By this point, the bloom had worn off the rat, and Trump's persona started to take a toll on Bettencourt.

"I couldn't shake the accent," he recalls, "and spewing bile all day gets to you. I told a little girl she was an ugly idiot who was ruining America. That's when I knew I needed a new project."

His inspiration came from a famous, if unexpected source: "Sasha Baron Cohen and I had worked on *Borat* together. He suggested a new character, someone we could run for office. So we wrote a sad little rich boy throwing around daddy's money, and ran him for city council."

"Donald Trump is my meal ticket, but I'll always have a soft spot for playing Rob Ford."

Bettencourt calls Ford's rise to power and his successful mayoral campaign "a small, meaty role – like an off-Broadway play."

Beside makeup and wardrobe, Bettencourt used a simple ritual to "find" the character. "Right before I get out there, I hold my breath and spin around in a circle – five times clockwise, and five times counter-clockwise," he said, adding, "Ford is just a shorter, wider, dizzier Trump."

Ford's epic implosion gave Bettencourt the push he needed to run Trump for office. "It was supposed to shatter the façade. Who could possibly believe Trump as a candidate?"

But we did, of course, a gullibility that eventually convinced Bettencourt to give up the role, once and for all.

"I had a crisis of conscience," he admits. "Trump is the frontrunner, his Super PAC is well-financed by racists and late-night talk show hosts. Nothing he can say would make us ignore him. The joke's on me."

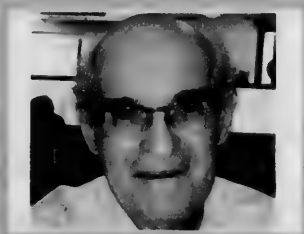
Perhaps most tantalizing is Bettencourt's revelation that he's not alone. "At least four other presidential candidates are actors," he confides. "Bet you can't guess who." ■

Family Moments

Happy 10th wedding anniversary to our colleague Jose & his wife, Theresa.

Mazel tov! Berdie Gittleman celebrates her 80th birthday Aug. 21. With love from your three daughters, five grandchildren, three great-grandchildren, two sisters, family and friends.

Mazel tov to Joe & Helen Morgan on their 70th wedding anniversary. Love, Annie & Joe, Marilyn & Gerry, Ettie & Jay and families.



To our wonderful Dad Pa Art Berman – now you can see your 90th birthday picture! Happy birthday from your children and grandchildren. We love you!

Mazel tov Marcia & Gary Kirshner, celebrating 50 years of marriage, Aug. 22. Love, Allen, Robin, Steve, Debbie, Dave, and grandchildren Jared, Halle, Leanne and Erica.

Email your digital photos along with a description of 25 words or less to **cblackman@thecjn.ca** or go online to **www.CJNews.com** and click on **"Family Moments"**

Mazel Tov!

מזל טוב!

Mazel tov to Jessie Benhaim on being called to the bar in Ottawa. Proud parents Shelley & Raymond Benhaim (Montreal) and bubbie Mollie Rothman (Toronto).

The Socialite

CALGARY – Back Row: Nate Feldman, Phil Libin, Harriet Libin, Beth Price, Lorne Price, Sid Cyngiser, Gordon Hoffman; Front Row: Naida Feldman, Eva Hoffman and Bronia Cyngiser

TORONTO – Back Row: Josh Cooper, Martin Short, Jerry Werger, Fay Minuk, Lance Davis; Front Row: Nathan Disenhouse, Max and Gianna Glassman

TORONTO – Sharyn and Ellis Jacob

TORONTO – Julia Koschitzky, MP Joe Oliver and Henry Koschitzky

CALGARY – Josh Cooper, Sandra Fayerman and Jason Kenney

CALGARY – Joseph Levy and Marilyn Libin

JNF Negev Dinners

For their longstanding support and commitment to their local Jewish communities and the State of Israel, recent Negev Galas and Dinners honorees included Dr. Lorne and Beth Price (Calgary), Robert "Bob" Freedman (Winnipeg) and Dr. Max Glassman (Toronto). As always, regardless of the locale, each gala or dinner had a who's who of amazing talent and keynote speakers. Negev Campaigns fund projects as diverse as Green Open Classrooms that provide Israeli students with an experiential environmental learning experience and hospitals specializing in psychological trauma in children and adults. ■

– *The Socialite*

WINNIPEG – Robert "Bob" Freedman

WINNIPEG – Allen Kraut and Karla Berbrayer

WINNIPEG – City Councillor Marty Morantz, Mayor Brian Bowman and Gail Asper

WINNIPEG – MP Joyce Bateman and David Earn

PHOTOS: TORONTO – ADRIAN HOLMES AND AL GILBERT. CALGARY – MONIQUE DE ST. CROIX. WINNIPEG – KEITH LEVIT

The Socialite wants your photos.
Email thesocialite@thecjn.ca for submission details.

What's New

JULY 30 - AUG. 6

by Lila Sarick

A new set of wheels

Instead of receiving gifts for his bar mitzvah, 13-year-old Shalom Moshe Medjuck of Toronto asked his family and friends to donate money toward a new ambucycle, a medically equipped motorcycle, for United Hatzalah of Israel. The Medjuck family dedicated the brand new ambucycle at the United Hatzalah headquarters in Jerusalem earlier this month.

Saturday, Aug. 1

ORILLIA COUNTRY SHUL

The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are: Aug. 1, **Rabbi Michael Dolgin**; Aug. 8, **Eric Petersiel**; Aug. 15, **Rabbi Tina Grimberg**; Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

Wednesday, Aug. 5

SUMMER TALK SERIES

Historian **Gerald Ziedenberg** presents a summer talk series at Shaarei Shomayim Congregation. Tonight, "Lawrence of Arabia," 7:30 p.m. Free for members, $2.99 for non-members.

PJ LIBRARY GOES TO CAMP

Join PJ Library for a day of fun activities at summer camp. For families with children aged 4-8, bus transportation available. Today, Jack and Pat Kay Centre Day Camp (Lebovic JCC, Vaughan); Aug. 9, Camp Gesher (Hebrew immersion). To register, visit pjlibrarytoronto.ca/camp.

Thursday, Aug. 6

YIDDISH VINKL

Harriet Lyons discusses "An anthropologist looks at Jewish humour," noon, Free Times Cafe, 320 College St. $20, includes lunch. RSVP yiddishvinkl@yahoo.ca.

Coming Events

KAVANAH GARDEN HOURS

The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

OUR SYNAGOGUES & OUR PAST

Dara Solomon, director of the Ontario Jewish Archives, discusses, "Our synagogues and our past," Aug. 12 at 8 p.m., Beth Tikvah Synagogue. $5 for non-members. RSVP 416-221-3433.

Deadline reminders:
The deadline for the issue of Aug. 13 is Aug. 3. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

HIGH HOLIDAY INSTITUTE

Bracha Feder discusses "Exploration of repentance and change: biblical, talmudic and contemporary models and me," Aug. 17, Aug. 26, 8 p.m. **Rabbi Jarrod Grover** discusses "Studying the machzor *Lev Shalem*," Aug. 31, 8 p.m. All classes at Beth Tikvah Synagogue. Free for members, $10 for non-members.

HEART TO HEART RECEPTION

Welcome the 2015 Heart to Heart participants at a community reception and dinner, Aug. 10, 6:30 p.m. at Congregation Darchei Noam. $20/$15. Register at www.heart-to-heart.ca.

REMEMBERING CANTOR DANTO

Beth Emeth Synagogue marks the fifth yahrzeit of **Cantor Louis Danto** with a celebration of his life and legacy in words and music, Aug. 17, 7:30 p.m. $10/$15. Call 416-633-3838 for tickets.

YIDDISH POEMS AND STORIES

Hertz Grosbard recites Yiddish poems and stories, Aug. 16, Lodzer Synagogue. Prayers at 9 a.m., breakfast at 9:30 a.m., program at 10 a.m. $5. 416-636-6665.

SHAAR SHALOM MEET AND GREET

Shaar Shalom Synagogue holds a "meet and greet" for young families, Aug. 9 at 2:30 p.m. For address, RSVP to agol@shaarshalom.ca.

VOLUNTEERS NEEDED

Reena needs administrative volunteers to help at its Thornhill office, 927 Clark Ave. W. Call **Mille Chadwick**, 905-889-2690, ext. 2112.

Baycrest needs volunteers with personal/work experience in caregiving for individuals with dementia to make supportive phone calls in the evening to other family caregivers of a person with dementia. Call **Eileen**, 416-785-2500, ext. 2250.

JF&CS

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

- **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
- **Bernard Betel Centre.** 416-225-2112. Aug. 4, **Myriam Shechter** discusses "Opera travels to ancient exotic lands: Puccini's legendary *Turandot*," 10 a.m.; Aug. 5, men's discussion group, 2 p.m.; Aug. 6, lecture on "Depression and older adults: identifying mental health concerns and supporting mental health," 1:30 p.m.; Thursdays, until Sept. 3, **David Lipovitch** teaches a course on "Jerusalem: the holy city," 1 p.m.; Book club meets Tuesdays at 1 p.m.
- **Earl Bales Seniors Club.** 416-395-7881. Walking group, Mondays, 10:30 a.m.; Live music from the '40s, Aug. 26 at 2 p.m.; Casino Woodbine, Aug. 19; Social bridge, Thursdays, noon; Balance and co-ordination class, Tuesdays 10 a.m.; Bingo, Aug. 31 at 11 a.m.
- **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
- **PET Club** visits the butterfly museum in Cambridge, Ont., Aug. 5.

CONTINUED ON NEXT PAGE

For more information, call 416-650-5379. The group meets monthly at Earl Bales Community Centre. New members, call 416-736-8073.

◗ **Wagman Centre. Marilyn Reed** discusses "Mind your hearing: the connection between hearing and cognition," Aug. 19, 1:30 p.m. Free for members of the Wagman Centre and residents of the Terrace, $2 for guests. 416-785-2500, ext. 2267.

◗ **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.

◗ **Adath Israel Congregation**. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Judi**, 416-785-0941.

◗ **Shaar Shalom**. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

◗ **Beth Emeth**. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve. 416-633-3838.

◗ **Temple Har Zion**. Wednesdays, play bridge at 9:30 a.m.; mah-jong at 1 p.m.; Scrabble first and third Wednesday of the month. Email bevmichaels1@gmail.com

◗ **Beth Tzedec Synagogue**. Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen**, 416-781-3514.

◗ **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org

◗ **Beth Sholom**'s seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

◗ Stroke recovery and Parkinson support and fitness group, Mondays, Wednesdays and Fridays, 9:30 a.m.

◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.

◗ Drop-in duplicate bridge Thursdays at 12:30 p.m.

◗ **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," Aug. 25-27.

◗ Senior social art with **Kathryn Chelin**, Mondays at 2 p.m.

◗ **Sadko Hadzihasanovic** teaches "Art from nature," Aug. 4-7, 9:30 a.m. - 3:30 p.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

◗ Register for Summer Institute for Creative Adults. Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21, 10 a.m.-4 p.m. Ext. 250.

◗ *Is it Summer Yet?* Camp photos from the Ontario Jewish Archives, are on display until July 31. *Love for Tu b'Av* is in the gallery from Aug. 5-30.

◗ Mixed abilities dance event with DJ **Layah Jane**, Aug. 9, 4 p.m. All ages, all bodies welcome. Call ext. 330.

◗ Summer Supper Club: Social Enterprise Edition: Designed for young adults with developmental disabilities or ASD. Join the JCC for a week of cooking and preparing and selling healthy snacks, Aug. 10-13, 4-8 p.m. Contact: liviyam@mnjcc.org

◗ Accessible yoga, for people of all abilities. Companions and support people welcome. Sundays until Aug. 30, 1 p.m. Call ext. 521.

◗ Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.

◗ From tummies to mummies: Post-natal bootcamp/aquafit classes. Call ext. 567.

◗ Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

◗ Novelist **Nora Gold** discusses "Anti-Israelism on campus," July 30, 7 p.m.

◗ **Dr. Meredith Gillespie** discusses "Understanding anxiety in children," Aug. 19, 7 p.m.

◗ Create heritage ceramic tea sets, Aug. 4-7, 10 a.m.-4 p.m.

◗ **Bill Gladstone** presents "The Jews of Old Toronto," Aug. 13, 7 p.m. ■

www.cjnews.com

SeeJN | Pan Am athlete visits seniors at The Terraces of Baycrest

On July 22, beach volleyball player Josh Binstock visited seniors at The Terraces of Baycrest to reflect on his competition in the Pan Am games. Pictured, from left, are Suzanne, Josh, Joyce and Al "Butch" Binstock.

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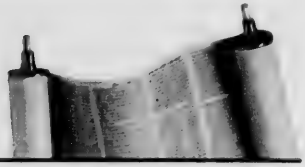
Parshah

Va'etchanan | Deuteronomy 3:23-7:11



Rabbi Aaron Katchen says stop worrying about what others are doing and look inward instead
Rabbi Michal Shekel argues that 'seeing is believing' has never really applied to Jews
Rabbi Howard Morrison is concerned about how we behave in a shivah house

Aaron Katchen

Over the last three weeks, parts of the Jewish community have mourned the destruction of the Temples in Jerusalem and the calamities suffered by the Jews due to our long exile. Traditional consensus is that the Second Temple was destroyed because of baseless hatred between Jews. The rift within our community caused the physical breaking of the Temple to give substance to the metaphor of the brokenness of our world.

Our world is still broken and our community is still broken. We are blessed to have been able to return to the Land of Israel, with the potential it presents to our community. We are lucky to live in a country like Canada, with all of the opportunities we have been given. But this is not the Passover seder and this is not *Dayeinu* (it is enough). It is *not* enough. The world is still broken and there is still suffering.

At this time of year, my Facebook feeds fill up with anecdotes from various parts of the community presenting "proofs" that the actions of another part of our community are the reason the Temple has not been rebuilt. We clearly have not yet gotten the message. We need to stop worrying about what other people are or are doing, and look at how we can repair our own actions.

We are now past Tisha b'Av and about to hear the words of the prophet Isaiah as he comforts a devastated nation: "'Nachamu, nachamu ami – Console, console My people,' says your God." We are reminded that there is consolation after the destruction. The ability to improve is not only desirable, but also possible. The strength necessary will be given.

Isaiah finishes his prophecy: "But those who put their hope in the Lord shall renew [their] vigour, they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire." ■

Rabbi Aaron Katchen is associate executive director of Hillel of Greater Toronto.

Michal Shekel

"You saw with your own eyes." This phrase is repeated a couple of times in Ve'etchanan, a reminder that witnessing God's miracles and marvels should have turned our ancestors into fervent believers. Yet, "seeing is believing" has never really applied to us. Throughout the Torah, our ancestors quickly reverted to old habits despite what they saw.

The frustration of relating to a God we cannot see is felt throughout Ve'etchanan. In a parshah that contains both the *Shema* and the Ten Commandments, we are warned not to create images and not to worship stars. If relating to an unseen God was difficult for our biblical ancestors, how much more difficult is it for the generations that followed, the generations that can't even hear this unseen God?

We have struggled with this in catastrophic times wondering: Did God forsake us? If we can't see God, how do we know that God is with us?

In our personal lives, when a loved one is terminally ill, or when life seems hopeless, the words of the *Shema* may be drowned out by questions: Why is this happening to me? Where is God? How desperately we need proof of that unseen God!

In the haftorah for Shabbat Nachamu, the Shabbat of Consolation that follows Tisha b'Av, we read the words of Isaiah. Much of his language in the haftorah refers to sight: "behold your God," "lift your eyes." Still, Isaiah poetically expresses that God is beyond our vision.

For the next seven weeks, Isaiah will console us with God's unwavering love and cajole us to be worthy of such a gift. His goal is not get us to see and believe but to change our ways, for it is our actions that affirm God's existence. ■

Rabbi Michal Shekel is the executive director of the Toronto Board of Rabbis and spiritual leader of Har Tikvah Congregation in Brampton, Ont.

Howard Morrison

Parshat Ve'etchanan coincides with Shabbat Nachamu, the Sabbath of Comfort, following the fast of Tisha b'Av. The prophet Isaiah remarks in this week's haftorah – "Comfort, comfort My people." In contemporary Jewish life, we utilize the language of "comfort" in the context of comforting mourners after the loss of a loved one.

While the language of comfort is familiar to many, I am concerned that proper behaviour by visitors is lacking in a shivah house. Often, I observe visitors doing all the talking, and the content is not what the mourners want to hear. Often, I observe visitors eating a lot and transforming the mood of a shivah to party-like. In Jewish tradition, visitors should not initiate conversation. Rather, mourners initiate the conversation, since the purpose of the visit is to enable mourners to articulate their grief and their memories. Only when mourners indicate that they want to hear thoughts from visitors can the comforters begin to converse.

How one offers comfort is as important as the visit itself. Active listening is often the way to proceed. Even with the best intentions, words can hurt instead of heal. Many times, I hear well-intentioned clichés that are not helpful, such as: "Life must go on" or "You'll get over it." A better message might be: "I am here with you, with your pain, with your anger. You are not alone."

Some suggestions on how to comfort the bereaved might include talking about the deceased person – say little and listen much. Also, choose carefully the time for visiting and don't stay too long unless the mourner insists.

I often notice an overabundance of food in a shivah house and am asked what one does with all the food. While close friends may send food, others might consider a contribution to the deceased's favourite charity or to the synagogue where he or she belonged.

On this Shabbat Nachamu, may we better appreciate the Jewish way of extending comfort. ■

Rabbi Howard Morrison is senior clergy at Beth Emeth Bais Yehuda Synagogue in Toronto.

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Natan Sharansky: the gulag made me more independent

RON CSILLAG
SPECIAL TO THE CJN

Thirty years ago next February, a baggy-panted little man walked across a bridge that connected East to West Germany and electrified the world. Anatoly Shcharansky was free after spending nine years in a Soviet prison and becoming a byword for Soviet Jewish "refuseniks." The same day he was released by Moscow, Sharansky was whisked to Israel to an adoring public who could scarcely believe he was freed at last.

Sharansky applied for an exit visa to Israel in the early 1970s, and after a 1977 newspaper article alleged he was collaborating with the CIA, Sharansky was charged with treason and sentenced to 13 years of forced labour. His release on Feb. 11, 1986 was the culmination of intense international pressure that included relentless work from human rights lawyer and Canada's future justice minister, McGill University law professor Irwin Cotler.

Once in Israel, Sharansky (he adopted a simpler English spelling and the Hebrew first name Natan) became an activist for Soviet Jewish emigration and went into politics. From 1996 to 2005, he served in successive Israeli governments in several cabinet positions, including internal affairs and housing.

He resigned from the Knesset in 2006, and in 2009, he became chairman of the Jewish Agency for Israel.

The CJN interviewed Sharansky, 67, prior to his appearance in Toronto July 15 at Beth Tzedec Congregation for a conversation with his old friend and advocate, Irwin Cotler.

The year 2014 saw a 32 per cent increase in immigrants to Israel, with most coming from France and Ukraine. What is the forecast for this and coming years?

The increase will be more moderate, but we expect 10 to 15 per cent more than last year, and France will continue to lead. We're moving now from 7,000 to 10,000 arrivals from France. But Ukraine will reach at least 7,000. Russia, from where there will also be a serious increase, will reach 6,000. So altogether, we'll have 30-plus thousand olim.

Of course, what is interesting is aliyah from the free world. These are people who have a choice. They can choose between Montreal, London, Australia, which wants them very much, and the United States. The fact that by far their No. 1 choice is Israel, that's a real victory of Zionism. They're coming to Israel not for shelter but as a magnet, as a place where they feel they can have a meaningful Jewish life.

In addition to those who make aliyah, you have a big increase in the number of young who are coming to the Masa Israel Journey program, [which connects Jewish young adults to programs in Israel]. Almost 90 per cent of them make aliyah.

What future do you see for European Jewry?

If the leaders of Europe do not take some very dramatic steps, this definitely will be the last century in the history of European Jewry. There are two major factors that make the lives of Jews in Europe so uncomfortable. One is what's happening with a huge Islamic community. Europe doesn't expect from them, doesn't demand of them, doesn't put as a condition of coming to accept fully the norms of a free society. As a result, it's not big maybe, but there is a hard core of Islamic extremism, and that's very frightening. The other thing is that liberal Europe became so anti-Israel. For those Jews who want to be assimilated, they can remain in Europe and be part of liberal Europe and disappear as Jews. But those who don't want that and need this close connection with Israel, they feel extremely uncomfortable. As long as these two major factors are not changed, I don't think Jews will feel comfortable.

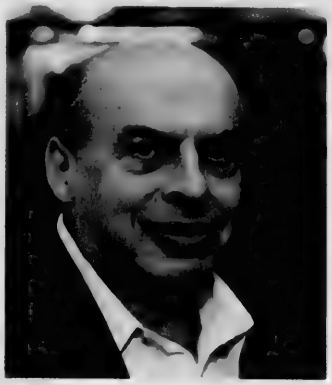
We are witnessing a new, muscular, aggressive Russia. Do the country's recent adventures in Crimea and Ukraine remind you of the Soviet Union?

It's not the old Soviet Union. Under the KGB, practically 200 million people were controlled – not only their physical life, but their thoughts. There were millions of people working for the KGB, and practically every dissident was afraid of finding himself in a Soviet prison. It's not at this stage now. But no doubt there has been a retreat from the liberal strain. Institutions of civil society are not becoming stronger. Independent courts have not become more independent, but less. But now there is aliyah from Russia, not because of economic situations, but mainly because people are afraid that Russia again will be isolated from the free world.

How did being a political prisoner prepare you for becoming a politician?

I don't know if that was good for a politician or not. But it's definitely good to feel you are independent-thinking and to feel that freedom and honesty are the most important things you have. Prison strengthens your desire to think big and to connect your life to the big ideals and not to this day's immediate interests.

And your struggle for human rights. Did it make you more determined to envision and achieve a settlement to the Middle East conflict?



Natan Sharansky

> *Prison strengthens your desire to think big and to connect your life to the big ideals*

That's one of the tragedies happening between the Middle East and the free world. The free world abandoned the linkage between human rights and peace. We speak about how to make peace, but we mainly speak how to find dictators who will be strong enough to sign a deal with us. That's how it was with Yasser Arafat. I don't believe in it. I think it has nothing to do with real peace, which goes from bottom up by strengthening civil society. The Palestinian leaders have to be blamed for lack of interest in a civil society, but I would say the free world is guilty in not trying to pursue it. So for me, human rights are a part of the struggle for a better world and for peace.

How has Israel changed since you arrived in 1986?

I was the first political prisoner who came through the Iron Curtain. But then there were other political prisoners and other Jewish activists and then the Iron Curtain fell. Then, one million Jews came to Israel from the former Soviet Union. It made Israel a much more open society, much more free, and much more competitive and self-confident. All good things.

Has Israel done a good job of integrating Soviet and Russian immigrants, and those from Ethiopia?

You have new immigrants on the one hand and society on the other. Israel is absolutely a unique society in which there are difficulties. It's a country that welcomes new immigrants, whatever the economic difficulties. Never was any airplane with new immigrants stopped. There are many problems, but one generation after one million Jews came, practically every average family of new immigrants from the former Soviet Union is at least at the same level as the average Israeli family born here. People came with a lot of ambition and a lot of education, but with fear. When the population increases by 20 per cent and when there are many more doctors and engineers than are needed, there is a fear that there will be massive unemployment. There were some difficulties at first.

One generation later, you can see how deeply integrated Russian immigrants are. You cannot imagine any hospital, any university, any high-tech company without Russian-speaking Jews. So it's an example of a successful absorption. Does it mean the government did everything right? Of course there were many mistakes. There was lots of fighting between activists and the establishment.

More than 100,000 Ethiopian Jews became equal citizens. You will not find any precedent in such relations between Africa and the modern world. It was challenging. They came almost from the Stone Age, opposite to Russians. They had no professional training. But that's not the biggest problem. The biggest is people who come from tribal life where everything is based on respect for elders and the elders are the source of power, respect and stability, and then they find themselves in a society where in five years, the young start speaking the language and become part of society, and elders are becoming the most helpless part of the family. So all these tribal relations are falling apart.

But today, Ethiopian Jews are successful in the army and the economy. Some of our most successful *shlichim* [foreign emissaries] are Ethiopian Jews. That says something about integration. Whether it is deep enough, it will take another 15 to 20 years to know.

Do you miss political life?

Oh, no. Never, even for one day. I was in prison for nine years and in the Knesset for nine years. In government, I resigned twice. I was in four prisons, and never resigned. ■

This interview has been edited and condensed for style and clarity.

A rabbi and a priest walk into a bar...

Backstory

ALLAN LEVINE
SPECIAL TO THE CJN

A man goes to his rabbi. "Rabbi, I think my wife is trying to poison me!" "Very interesting," says the rabbi. "Let me go and talk to her and see what I can find out."

A few hours later the rabbi calls the man up. "I've spent several hours speaking with your wife," he says. "What should I do?" the man asked.

"Take the poison."

- Billy Crystal, *America's Sweethearts* (2001)

At this year's Tony Awards, honouring the best of Broadway, the star of the show was arguably Larry David, the brilliant Jewish comedian who has produced and starred in such television shows as *Seinfeld* and *Curb Your Enthusiasm*. If there was one episode of *Curb Your Enthusiasm* that epitomizes David's irreverent and nasty humour, much of it at the expense of Jews, it was *Palestinian Chicken*, a sacrilegious but nonetheless hilarious parody of the Israeli/Jewish-Palestinian issue.

David's Tony Awards appearance coincided with the current popular Broadway play *Fish in the Dark*, which he wrote and has starred in since February. He recently passed on the lead role to Jason Alexander, who played George Costanza on *Seinfeld*. Before they presented a Tony, David and Alexander got into a clever routine in which Alexander chided David for not receiving a nomination. David then embarked on a classic rant that ended with him blaming anti-Semitism for the snub, a reason, he added, that Hollywood mogul Harvey Weinstein also did not receive a Tony nomination for the musical *Finding Neverland* which he produced. The audience, Weinstein included, roared with laughter.

The joke, of course, is that despite the past anti-Semitism in North America that once barred Jews from resorts and clubs and hindered professional advancement, Jewish producers, musicians, actors and comedians like Fanny Brice, Irving Berlin, George and Ira Gershwin and Rodgers and Hammerstein were staples of Broadway before David and Weinstein were born.

In fact, according to Mel Gordon, a University of California professor of theatre arts, the insulting Jewish comedy of David, Sarah Silverman and before them Don Rickles and Henny Youngman goes back to the mid-17th century *badkhn* – jesters who were staples of east European Jewish weddings and Purim celebrations. As Gordon said in a 2011 interview with the *Jerusalem Post*, the *badkhn* was a mean-spirited comedian who livened up weddings by offending the bride and groom, their parents and the guests.

Even after the Chmielnicki massacres of the late 1640s in which thousands of Jews were murdered in a Cossack rebellion against Polish rule in the Ukraine, rabbis ruled that while other forms of comedy had to stop, the *badkhn* could continue to perform. The message was that despite the tragedy, laughter and self-deprecation should endure. Perhaps that explains the humour from the dark days of World War II. After the Soviets and Germans divided Poland in 1939, for example, the Jews under Soviet rule joked that "We had been sentenced to death, but now our sentence has been commuted — to life imprisonment."

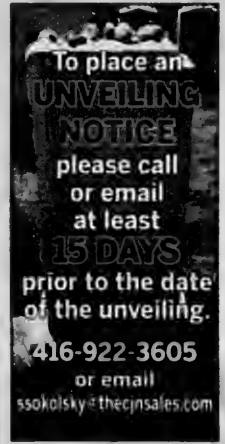
Following the mass migration of east European Jews to the United States and Canada in the late 19th century, *badkhn* humour was evident in early vaudeville and later at the Catskills resorts in which Jewish performers perfected the shtick of the "Jew comic." These impresarios made fun of Jewish characteristics and exploited Jewish stereotypes, humour that ironically contributed to negative views about Jews. A popular New York Jewish comedian from the late 1890s, David Warfield (born David Wohlfelt), became celebrated for his exaggerated portrayal of a "crafty and cunning" Jewish peddler.

Decades later, the great Jack Benny was slightly more subtle, yet just as cutting. In one well-known bit, he was confronted by a mugger wielding a gun. "Your money or your life," the mugger says. Benny gave one of his patented looks at the audience and finally replied, "I'm thinking. I'm thinking."

Like Benny, a generation of Jewish comics honed their skills mimicking their rabbis, teachers and fellow students. And because Jewish entrepreneurs were so deeply involved in all facets of the entertainment business, many of them—Sid Caesar, George Burns, Eddie Cantor, Milton Berle, Woody Allen and Jerry Seinfeld, among a long list— were able to find work and eventually fame and fortune. ■

Historian Allan Levine's next book, Toronto: A Life and Times, *will be published in the fall.*

OBITUARIES AND RELATED NOTICES



MARKUS, ELLIOT ז"ל

Who resided in Kfar Truman 4, Israel
Passed away on Shabbat July 11, 2015 (24 Tammuz 5775)
at Tel Hashomer Hospital, Israel surrounded by
his beloved wife Sylvia and all his devoted family,
after a courageous and difficult struggle.
Brother of Rhonda Burstyn and Newton Markus
of Toronto and the late Raymond Markus of Israel.

The unveiling of a monument to the memory of the late

LENNA GROSS ז"ל

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Shy Goldenberg	Jul 9/15	70 Tangreen Circle
Marcia Piva	Jul 9/15	215 Wynford Drive
Pola Pach	Jul 11/15	131 Torresdale Avenue
Howard Shiller	Jul 12/15	2727 Yonge Street
Jeremy Nerenberg	Jul 10/15	no permanent address
Charlotte Cheifetz	Jul 11/15	1055 West 41st Avenue
Enid Lesser	Jul 14/15	645 Castlefield Avenue
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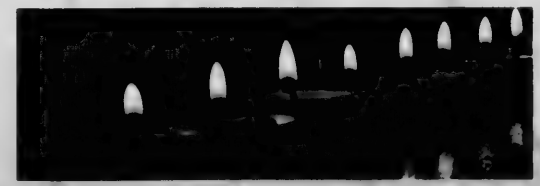
David Weltman	Jul 15/15	205 Cummer Avenue
Pnina Peri	Jul 14/15	72 Cherrystone Drive
David Gould	Jul 15/15	74 Waterloo Avenue
Luba Mayer	Jul 16/15	2 Neptune Drive
Anna Fomina	Jul 17/15	74 Starwood Road
Nora Rosen	Jul 17/15	662 Sheppard Ave. East



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Inside

Pollard's sentence was unjust, Cotler says

Former justice minister offers eight reasons notorious spy didn't deserve life in jail.
PAGE 24

Julia Koschitzky named to Order of Canada

Community leader was raised with a sense of duty and responsibility.
PAGE 15

Friday

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:14 p.m.	9:20 p.m.
Montreal	7:56 p.m.	9:03 p.m.
Ottawa	8:04 p.m.	9:12 p.m.
Toronto	8:15 p.m.	9:20 p.m.
Winnipeg	8:43 p.m.	9:56 p.m.
Calgary	8:54 p.m.	10:10 p.m.
Vancouver	8:24 p.m.	9:37 p.m.

Is there anybody out there?

A growing number of religious Jews have serious doubts about God. But lack of faith doesn't necessarily translate into religious apathy. **PAGE 8**

PLUS: Does Judaism require faith in God? A *CJN* debate **PAGE 9**

Anti-Semitism high on campus: study

Brandeis prof documents animosity toward Jews, Israel at Canadian universities. **PAGE 16**

Maccabi athletes march in Berlin

Opening ceremonies of European Games signal triumph of good over evil. **PAGE 21**

Playwright spills family secrets

One-woman Fringe show based on mother's love letters dating back to 1927. **PAGE 27**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
ROYAL ALEXANDRA THEATRE 416-872-1212 MIRVISH.COM

A uterus is no reason to switch seats, and Israeli razor ad goes viral

Woman seeks apology from airline

A female passenger wants an apology from Porter Airlines after a haredi man refused to sit next to her on a flight from Newark, N.J., to Toronto. Christine Flynn, 31, said she was waiting for takeoff July 27 when the man asked another passenger to switch seats. The passenger refused, so the man asked yet another person to swap with him, the woman told CBC, adding the haredi man never spoke to her or made eye contact. "I should not have to move because someone has a problem with my uterus," she said. The Centre for Israel and Jewish Affairs said according to mainstream Orthodoxy there's no need to change seats in such situations, and the onus is on those seeking a switch to do so sensitively.

The bold and the beardless

What happens when you shave a beard you've had for 14 years without telling your family? That's the idea behind a three-minute ad from Israeli pharmacy chain Super-Pharm, sister company to Canada's Shopper's Drug Mart. In the clip, Amit, 44, noted that his wife and kids had never seen him without his beard and feared they wouldn't like his new look. His prediction was off: while his father initially didn't recognize him, his mom, sister and kids did, and reacted positively. His little daughter gave him a big kiss, while his wife said, "I feel like I'm cheating on you. It's strange." Super-Pharm said it decided to try a viral approach – the YouTube ad got nearly two million views in three days – to keep up with deep-pocketed competitors like Gillette.

She seems to like his new look

Neo-Nazi bequest denied

The Court of Appeal in New Brunswick has upheld a lower court ruling invalidating a bequest of nearly $275,000 to the National Alliance, a Virginia-based white supremacist group. The three-man court agreed the gift would violate public policy. The estate of Robert Harry McCorkill, a retired chemist who died in 2004 in Saint John, N.B., consists largely of a valuable coin collection and cash. His sister, the province and the Jewish groups argued the bequest would breathe life into a moribund hate group. ■

Gematria

53%

The percentage rise in the number of anti-Semitic incidents in Britain during the first six months of 2015 compared to the same period last year, from 309 to 473

200

The number of squatters removed by the IDF July 30 from a settlement in the northern West Bank that was evacuated in 2005

Quotable

"*I bring both narratives – the Israeli and Arab narratives, so students can understand both – and leave their own opinion about the conflict.*"

— Visiting professor Eran Eldar on teaching at the University of Calgary. See p. 38.

Exclusive to CJNEWS.com

Columnist Mark Mietkiewicz looks at modern matchmaking in Jewish & Digital

Inside today's edition

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COVER PHOTO BY SHUTTERSTOCK

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Letters to the Editor

Lessons of the Holocaust

At Friends of Simon Wiesenthal Center, we teach students in our Holocaust workshops that the lessons of the Holocaust are varied and diverse, but that, ultimately, humanity is the key to ensuring that hate and intolerance are never again permitted to go unchecked.

The Holocaust links to a number of current issues: rampant anti-Semitism in Europe and the Middle East, voices questioning Israel's right to exist, countries threatening to wipe the Jewish state off the map. The Holocaust is the warning of what has happened and what could happen again to Jews as a people – lest we forget. So we must continue to educate. We must continue to remember.

What do we mean when we say "never again?" We mean the obligation to educate, both ourselves and those outside of the Jewish community alike. We mean the duty to remember, both those who perished at the hands of the Nazis and those who lived to tell their stories. We mean the responsibility to understand the very real ties between current forms of anti-Semitism and the horrific acts committed against the Jewish people in the recent past.

What are we learning from Holocaust education 70 years after the liberation of the camps? We are learning the lesson of humanity. Learning this lesson over and over again does not invalidate the message – it strengthens it.

Learning is action. Remembering is action. Applying the lessons of the Holocaust and practising tolerance is action.

Sarah Greenfield, Friends of the Simon Wiesenthal Center for Holocaust Studies
Toronto

The real shandeh

According to Bernie Farber (*The CJN*, July 23), it is a *shandeh* that Prime Minister Stephen Harper did not send greetings to Ontario Premier Kathleen Wynne when she was honoured recently by the Centre for Israel and Jewish Affairs (CIJA).

While it does seem petty that the prime minister did not add his name to the chorus of those paying tribute to Wynne, perhaps the real *shandeh* is that CIJA chose her for the honour in the first place, considering her role in ensuring that Jewish education in Ontario remains as inaccessible as possible

The province of Ontario is unique in Canada in that it covers 100 per cent of the cost of day school education for one religion (Roman Catholicism) and none for all others. Twice the United Nations Human Rights Committee has ruled this to be a violation of essential human rights.

As the education minister, Wynne led the fight against equitable funding. Now, as premier, she refuses to budge from that position.

Yes, it's nice that Ontario will open a trade office in Israel. But in the area that really matters to the daily lives of Ontario Jews, she has been anything but a friend to the Jewish community.

Helen Shapiro
Toronto

An embassy in Iran

A letter published in *The CJN* ("Trudeau is wrong on Iran," July 23) shows a misunderstanding of the role of embassies around the world.

An embassy is a listening post for a government, and it is not only in friendly countries that we have embassies, but also in those where we do not necessarily agree with their policies and practices.

A country's ambassadors, therefore, gather information in the country to which they are posted, which they relay to their government. Conversely, they receive direction from their government on positions that a government wishes to relay to the foreign country where they are posted

Canada has had diplomatic relations with numerous countries where we do not agree with their policies and practices, but nonetheless we are there. Therefore, to eventually re-establish our embassy in Iran should not be out of the question

Sidney Margles
Montreal

Brave writing about tragedy

Thanks to Jennifer MacLeod for having the courage to share her family's story of the challenges of living with mental illness ("Dear HaShem: take care of my brother," July 23). She writes with such authenticity and humour in the face of such tragic circumstances. Kudos to *The CJN* for publishing this excerpt

Susan Silverman
Toronto

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Under the full moon of Av

It's harder than ever for Jewish men and women to find their bashert, but when they do, the world is made a little more whole

RABBI YAEL SPLANSKY
HOLY BLOSSOM TEMPLE, TORONTO

RABBI MARK FISHMAN
CONGREGATION BETH TIKVAH, MONTREAL

Rabbi Fishman: One of the holidays on the Jewish calendar that means a lot to me is almost unheard of: Tu b'Av.

The 15th of Av is a day of celebration signifying new beginnings, a chance to start over. In the Talmud, Rabban Gamliel states that Tu b'Av and Yom Kippur are the most joyful and important days of our whole year.

The holiday originated from the Jewish people's wanderings in the desert and symbolized the end of the 40-year decree that the older generation that left Egypt would die in the wilderness due to the incident of the spies who issued a negative report about the Land of Israel.

Essentially, Tu b'Av celebrates an experience that allows us to part with old mistakes and begin afresh.

Rabbi Splansky: The way you describe Tu b'Av emphasizes the link to Tisha b'Av, just six days earlier on our calendar.

Our sages tried to provide a *nechemta*, a comforting, hopeful lift in the wake of the heavy blow of Tisha b'Av. After we lament the destruction of the Temple, we are given another chance for restoration and renewal.

It's a tough theology – the enemy could only breach Jerusalem's walls and smash her gates because we invited them in. It may sound like blaming the victim, but the self-criticism that our sages demand is what makes way for a stronger future.

The Jewish calendar stands as a reminder to the Jewish People even today: learn from the pain and earn your own protection and growth.

Rabbi Fishman: The fact that Tu b'Av falls in the summer helps to remind us of the natural world. There is a real sense of exuberance that the great outdoors and nature provide. Yet in our search for happiness, philosophers refer to the Hedonistic Paradox, the notion that pleasure pursued for its own sake begins to evaporate the very moment we start to chase it.

Joy has become a complicated phenomenon in our day. I think the words of Henry David Thoreau best capture this sentiment: "Happiness is like a butterfly: the more you chase it, the more it will elude you, but if you turn your attention to other things, it will come and sit softly on your shoulder."

Rabbi Splansky: Joy is more Jewish than happiness. Joy is round and heavy. Happiness is shapeless and light. Joy is earned. Happiness just comes your way. Joy is appreciated. Happiness is taken for granted.

Joy calls up a blessing, a ritual, the raising of a glass, words of thanks and praise. Happiness is overlooked until is floats by as easily as it came. Joy is profound, enriching and always remembered. Happiness stays on the surface of things and is, therefore, easily forgotten.

Sukkot is joy. Tu b'Av is happiness.

Rabbi Fishman: In Israel today, Tu b'Av has become a cheap imitation of Valentine's Day. People buy flowers and a card for those they love, and perhaps some chocolates, too, all in the name of affection.

I'm somewhat cynical about one day a year standing as the true expression of love and belonging. While there is a world of difference between the forgetful spouse who rushes the order for 24 roses as opposed to the humble gesture of a daily flower picked with concern and thoughtfulness, I still see the value in a commercialized gift, even if it's given just once a year.

As our tradition says, it is better that someone should do the right thing for the wrong reasons, for ultimately it will lead them to do the right thing for the right reasons in the end.

Rabbi Splansky: Flowers and chocolate get me every time.

Some are good at spontaneity. Others need the calendar to trigger expressions of affection. Rabban Gamliel added that on Tu b'Av, "the daughters of Jerusalem go out dressed in white and dance in the vineyards and say 'Young man, whom do you choose?'" Under the light of a full moon, new matches were made.

It is harder than ever for Jewish men and women to find their bashert. On Tu b'Av we should all stop to think about eligible friends and acquaintances who might be good for each other. It might be embarrassing at first, but when it works, the world is made a little more whole. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7
Tel: 416-391-1836; Fax: 416-391-0949
Editorial e-mail: cjninfo@gmail.com
Advertising e-mail: adscjn@gmail.com **Website:** www.cjnews.com
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From the Archives | Cigar shop

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE

Simon Silberman in front of his cigar store on Teraulay Street in Toronto, some time between 1915 and 1920.

SeeJN | Marching with pride

YONATAN SINDEL/FLASH90 PHOTO

Thousands turned out to the annual Gay Pride parade at the Bell Park in Jerusalem July 30. Six people were stabbed in the parade. The suspect arrested in connection with the attack is an ultra-Orthodox man who reportedly had just been released from prison for stabbing three people at the 2005 parade. See story page 24.

From Yoni's Desk

A brief Canadian respite for injured IDF soldiers

When I met Reuven Magen last month at a Niagara winery, he was sipping ice wine, joking with his pals and admiring the view of the Escarpment. In his baggy shorts and loose tank top, he looked like a West Coast surfer dude, which makes sense, since he spent his early years living in San Diego, Calif., before he and his family moved to the West Bank settlement of Elkana.

Reuven was clearly having a good time, but the crutches he used to get around the grounds (full disclosure: it was my in-laws' winery), told a different story. Last summer, Reuven found himself in the middle of a bloody war with Hamas as a member of the IDF's armoured corps. He was just 19 years old.

He was stationed in the Shejaiya neighbourhood of Gaza, where some of the heaviest fighting took place. Later, he entered Dir El-Balach, another area where the battles were fierce. It was near the end of the operation, and he was looking for Hamas terror tunnels.

Reuven can tell you what happened next:

"When we got back [from Dir El-Balach], it was at night... We had personnel carriers that came to take us [the last] few miles to the border.

"We were sitting a few minutes, waiting to go, and I guess Hamas saw us leaving, so they sent mortar shells at us.

"One of them hit one of the carriers and made a big explosion. Five people were killed and 15 injured. I got a big chunk of my leg blown off. My bone, my leg, muscles, everything."

Reuven remained conscious as medics put him on a helicopter to Tel Hashomer hospital in Ramat Gan. He was operated on immediately. More operations followed, and then a long and painful rehabilitation process.

Now, he's nearing the end of his rehab. At least he hopes so. He's walking a lot better – sometimes he doesn't even need the crutches. "It's a miracle," he told me. "I had no bone, almost no leg. And somehow I'm pretty much recovered. Hopefully I'll run again soon."

I asked Reuven whether he sees a better future for Israel. "It's a tough question," he responded. "For now, it looks like there is no solution. [The situation] just gets floated along, and every two years it explodes."

"We need a good leader that will make peace," he continued. "For now, it pretty much goes in a circle, and everyone is in the same position. Nothing really changes."

Reuven and his buddies were in Canada on a tour organized by the Terror Victims Project, a Chabad-sponsored program that offers injured IDF soldiers a trip of a lifetime. Aside from visiting the winery, the group also spent a day at Canada's Wonderland and played with dolphins. The idea is to give these traumatized soldiers a bit of a break, some time to forget the fog of war, to smile and be happy.

You could tell Reuven was grateful for the brief respite.

"It warms the heart... it makes you feel good to see that you have support outside Israel," he said.

"It gives you the energy to deal with reality." ■ — YONI

FEATURE

Impact India: giving beyond the Jewish community

Rabbi Noah Cheses

Between a Jew's bar or bat mitzvah and his or her wedding day, there are no planned life-cycle events. During these crucial years of identity formation – let's say from ages 12 to 25 – Judaism lacks those special, personalized rituals designed to anchor a Jewish teenager or young adult in the chain of our tradition.

In the beginning of May, I embarked on a 12-day service and learning trip to India with 20 Jewish university students and four staff members. My synagogue, Shaarei Shomayim Congregation in Toronto, under the leadership of Rabbi Chaim Strauchler, was the lead partner in this initiative, along with Ve'ahavta, Hillel of Toronto, JLIC (Jewish Learning Initiative on Campus) and Project TEN.

The goal of the trip was to impact 40 underprivileged children from the Colaba slums in Mumbai through an enrichment camp. It was a transformative experience that compelled all of us to think deeply about who we are, what we would be willing to stand up for and what the world needs from us. These bursts of clarity were informed by the Jewish texts that we studied daily and the intensive reflection circles with which we concluded every evening.

Sometimes it takes going across the globe, to a totally foreign place, far away from home and the comforts of daily routines, to experience moments that help shape identity.

I am so proud that an Orthodox synagogue championed a global tikkun olam initiative that allowed observant participants to be comfortable. It was not simple, but strictly kosher food was always available. We made time for optional daily prayers and Shabbat was observed with honour. It is so important to show the young members of our community that being observant does not need to restrict, limit or inhibit certain opportunities but can actually enhance them.

Members of Shaarei Shomayim with Rabbi Cheses at the Gateway to India

Project Gabriel, our Indian partners on the ground, told us that our enrichment program, gave these underprivileged children an incredible boost of self-confidence and enhanced their ability to work with their peers in a group setting. These are small things that can make significant differences.

We served seriously and we learned seriously. We studied and grappled with Jewish texts and brought their values to life. We connected our hands and feet to our sacred tradition.

One session we organized focused on how to prioritize giving tzedakah dollars. We tasked the group with determining how to dole out 10,000 rupees (about $200) charity. Should it go to help the victims of the earthquake in Nepal? To the Jewish community centre in Mumbai? To a group that provides education to kids in the slums? We provided a source sheet with Jewish texts and asked the participants to allocate the money based on Jewish values. This led to a heated debate and conversation that lasted hours.

The midrash teaches that Abraham began his relationship with the Creator by traveling: Rabbi Isaac compared Abraham's journey to a man traveling from place to place until he sees a palace in flames. He wonders: "Is it possible that this palace lacks a caretaker?" The master of the palace replied: "I am in charge of the palace" (Genesis Rabba 39:1).

The palace represents the beautiful world, full of order and structure, while the flames signify the chaos and disorder that threaten the beauty. Abraham discovers God in the order and disorder of the world around him. Our India trip was an Abrahamic experience for many of the participants.

On the last evening before we headed to the airport, we sat in a circle and each of us wrote an appreciation to every other member of the group. On the plane ride home, I opened up my appreciation sheet and read some of the comments.

Without sharing personal details, here are a few comments:

"Rabbi, thank you for showing me that it is possible to explore the beauty and diversity of this planet without compromising Torah and Jewish law."

"Thank you for allowing me to feel compassion for total strangers."

"Thank you, Rabbi, for helping me realize what my specific passions are."

"Thank you for inspiring me to feel that I can make a small but significant change in this crazy big world of ours."

Reading those notes, I felt truly validated in my decision to become a rabbi. ■

Rabbi Noah Cheses is assistant rabbi at Shaarei Shomayim Congregation, Toronto.

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THE CANADIAN JEWISH NEWS
AUGUST 6, 2015

How common is observance without faith?

Belief in God is a mitzvah, but for many outwardly pious Jews, ideology and practice are not inseparable

JODIE SHUPAC
jshupac@thecjn.ca

Last year, American blogger, lawyer and politician Jay Lefkowitz wrote an article for *Commentary* in which he described himself as "an observant Jew [who] began each day by reciting the morning prayers but wasn't really sure how God fit into [his] life."

He argued that many Jews who identify as modern Orthodox would be more aptly called "social Orthodox," as they're committed to leading halachically aligned lives, but are often less sure of Torah as the literal word of God or of where they land on questions of faith generally than their ultra-Orthodox counterparts.

Lefkowitz's argument is bolstered by findings from the Pew Research Center's 2013 survey of American Jewry, which showed that 77 per cent of modern Orthodox Jews, compared to 96 per cent of ultra-Orthodox respondents, believe in God with absolute certainty.

Many Jews are committed to Halachah, despite having misgivings about God. SHUTTERSTOCK

The report also found that more American Jews overall are identifying as atheist or agnostic, with two-thirds of those who identify as "Jews by religion" saying it isn't necessary to believe in God to be Jewish.

While equivalent data hasn't been collected in Canada, one can surmise that similar trends exist here.

"Belief that the Torah was literally transmitted from God is common among Orthodox people, including modern Orthodox, but I think disagreement with that is also growing," said Rabbi Michael Whitman of Adath Israel Poale Zedek, a modern Orthodox synagogue in Montreal. "I think there are many Jews who call themselves Orthodox and don't believe, for instance, that God cares what they eat."

The religious doubts of outwardly pious Jews may be troubling for those who consider ideology and practice to be inseparable or view the Pew report – which shows increased secularism and intermarriage among American Jews on the whole – as a portent of doom for Jewish continuity.

For secular Jews, it might simply seem strange: why practise Judaism without belief?

Lefkowitz points out that doubts about God don't necessarily translate to apathy. He writes that the survival of the Jewish People is the "raison d'etre of the modern Orthodox" and, "because religious practice is an essential component of Jewish continuity, social Orthodox Jews are observant – and not because they are trembling before God."

Indeed, the Pew report found that modern Orthodox Jews are more Jewishly engaged in terms of membership in Jewish organizations and attachment to Israel than adherents of any other denomination, including the ultra-Orthodox.

Carl (not his real name), 69, is a Jewish educator in Toronto who identifies as "very observant."

God is an important part of his life, he said, and he takes Torah seriously, but not always literally.

"When you study Judaism academically, you end up knowing too much. You can't be a complete fundamentalist anymore," he said, adding that he's religious partly because he feels "the yoke of the commandments... but also because to be part of a spiritual culture that's survived not only through time but space and that's human – is as important to me as the divine sense of commandment."

Of course, Jews of all denominations may opt for lives that are at least partially guided by mitzvot, despite their agnosticism or misgivings about the God of the Torah.

Hannah (also not her real name), 29, a lawyer in British Columbia, said she was raised in a household that was "traditional without a lot of reverence – we did Shabbat, went to shul, were kosher, but didn't talk about God ever."

She currently identifies as "loosely agnostic." The God of the Torah "literally has no resonance for [her]," but she mostly keeps kosher and, until recently, recited the *Shema* daily.

The latter she did out of habit and because, she explained, "I believe in the power to have transcendent experiences, that there's divine in the world."

There's also the guilt factor: "I don't eat pork, because I feel like my grandparents would be disappointed. I don't think 'God' cares," she said.

Danielle (not her real name), 32, was raised more religiously, in a Toronto home she referred to as "yeshivish."

Nowadays, she considers herself religious only in some senses, and while she's reluctant to categorize herself as agnostic or atheist, the depictions of God "espoused by most rabbis and Jewish books" don't resonate with her.

Yet she keeps aspects of Shabbat and kashrut, because they add meaning and comfort to her life.

CONTINUED ON PAGE 18

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Does Judaism require faith in God?

Being an atheist hasn't stopped me from adopting Jewish values

MARK BRENDER
SPECIAL TO THE CJN

A wise colleague of mine has advice for anyone advocating a cause before a skeptical audience: when deciding whether to engage in discussion or politely move on, he says, consider if the question is being asked in order to start a conversation or to stop one.

So it is with the debate whether there can be Judaism without God.

If it is suggested that Judaism without a deity is by definition an empty shell, a mockery, a path to meaninglessness, those of us who believe otherwise can only beg to differ and point to the richness of our lives as Jews and atheists (or agnostics), and the impossibility of relinquishing either position. The conversation-stopper response might be that non-believers are living in ignorance, and that our lack of faith shall forever deliver a "do-not-pass-go" card on the Monopoly board of authentic Jewish life.

A pity, but there's not much more to be done here.

There is another position worthy of a deeper dive. Some have argued that Judaism cannot be sustained without God because God is the connection that binds together the generations. Without an understanding of God as the key player in all the narratives of Jewish history, there is nothing to link us to our past, nor to a Jewish future. It is the same fear, perhaps, that would see intermarriage as a threat to be pushed back at all costs with a people's survival – our survival – supposedly at stake.

Hold that thought for a moment. First, a quick reality check. While some in more traditional Jewish communities might prefer to dismiss the atheist Jewish position outright, the reality is that, like it or not, we're in this together. Belief can't be turned on or off like a light switch. Surely those who find great meaning and purpose through their relationship with God wouldn't want others to profess similar devotion when their heart and head tell them otherwise, simply because it's the "right thing to do" for ancestors and grandchildren.

The fear of fading away as a people without God as our common backbone overlooks the very thing that makes Judaism so compelling as many of us experience it, day-to-day: its humanity. Jewish traditions and culture and community and identity all matter on a deeper level than we can adequately articulate. They're more than enough to sustain us.

> *Those who actively embrace Judaism as atheists are making a very deliberate decision to live as authentically as they can.*

Those who actively embrace Judaism as atheists are making a very deliberate decision to live as authentically as they can. That in itself should be a source of encouragement for those worried about continuity.

But still, is it really Judaism? You be the judge.

I grew up an hour west of Toronto. After my sister graduated high school, I was (to my knowledge) the only Jew left in a high school of 2,000. We belonged to a small Reform congregation and had Shabbat dinner on Fridays. I went to Hebrew school on Sundays and was as proud on my bar mitzvah day as a 13-year-old could be. I explained what matzah was to curious classmates – some grew to like it – and proved to a world religions high school class that Jews didn't have horns (yes, a student really asked the question). When I went to a Jewish summer camp for the first time, it was the biggest culture shock of my life. I had never before been in a room of 10 Jewish kids my age. Formative and lasting experiences, all of them.

And what of God in all this? God appeared in the prayer book whose words I chose to read selectively as a boy (because after all, I didn't commit any of those sins). I didn't particularly like the idea of a chosen people either, so maybe I didn't believe in God at all.

CONTINUED ON PAGE 18

Halachah demands we believe, and the search for God is the core of our history

RABBI MORDECHAI TORCZYNER
SPECIAL TO THE CJN

Judaism preaches the existence of God with its every text, idea and law. To borrow a phrase from philosopher Alfred North Whitehead, the existence of God is one of the "irreducible and stubborn facts" of Judaism, a necessary first principle. A code of conduct that adopts Jewish practices, but is devoid of God can be moral and good, but it is not Judaism.

History proclaims that the existence of God has always been a part of Judaism. The traditional Torah text begins with Divine creation of the universe. Even schools of biblical criticism that propose human authorship of the Bible concede that the earliest texts presented a God-centred view of human history, with God moving events along. The greatest biblical figures, from Abraham to Moses to Hannah, sought and taught closeness to God.

The philosophy of Judaism is God-centred. The word mitzvah means not "good deed" but "commandment," and Judaism's sense of religious duty presupposes the existence of a Commander. The Bible's promises of reward and punishment and its narratives of redemption preach the presence of a Judge. The biblical principles of morality and social justice are perpetually punctuated with "I am God," declaring that these are the instructions of a deity.

Jewish law demands not only deed, but also belief, and especially the acceptance of the existence of God. The Bible commands the Jew to recite, "Listen, Israel: the Lord is our Master, God is One" and explicitly prohibits idolatry. The festivals of the Bible celebrate a history of Divine action on behalf of the Jewish People. The biblical text is replete with instructions to bring offerings to God. It is clear that belief in God is an essential part of these laws.

But despite history, philosophy and law, despite this irreducible and stubborn fact of Judaism, I believe the answer to the question "Does Judaism require belief in God?" is "Yes, but not yet." A Jew does not so much find God as seek God.

Questioning whether God is present, interested and benevolent is part of Judaism. The Jews who fled Egypt challenged, "Is God in our midst, or not?" (Exodus 17). And yet, God gave them the Torah at Sinai. Feeling bereft of Divine support, King David asked, "God, have You not abandoned us?" (Psalms 44:10 and 60:12) And yet, Samuel I 18 declares, "And David was insightful in all of his ways – and God was with him." The sages who canonized Jewish Scripture chose to include Jonah, Job and Ecclesiastes, even though passages in each book question the existence and nature of God.

> *The bias is toward looking for God, rather than attempting to disprove God, but the questions are a legitimate part of Judaism.*

In the 12th century, Rabbi Moses Maimonides explained that the classic Divine declaration, "I am the Lord your Master, who took you out of Egypt," (Exodus 20:2) is a commandment. Maimonides wrote that a Jew must "know that there is a first entity, which brought into existence all that exists." (Book of Mitzvot, Commandment 1)

However, as Rabbi Saadia Gaon wrote in the 10th century, "One cannot know without a cause to know, and that cause is search and analysis." Or as 19th-century commentator Rabbi Meir Leibush wrote, we are expected "to work toward knowing this with clear knowledge." (Malbim, Exodus 20:2) The bias is toward looking for God, rather than attempting to disprove God, but the questions are a legitimate part of Judaism.

The potent enemy of that search is our era's post-Enlightenment insistence on premature conclusions. The European Enlightenment birthed great children, including examination of society's assumptions and a drive for self-determination.

CONTINUED ON PAGE 18

Is it time to have a debate about the JNF?

Mira Sucharov

Beyond the recent brouhaha over the cancellation of former Arkansas governor Mike Huckabee as the keynote speaker for JNF-Ottawa's Negev Dinner, there's more we need to talk about when it comes to the JNF in Israel.

Has the JNF's purpose come and gone?

Before JNF-Ottawa decided to rescind its invitation to Huckabee, Tyler Levitan of Independent Jewish Voices (IJV) wrote on my (public) Facebook page, "I… don't think that being the keynote speaker at a JNF event is an 'honour' to begin with." There is "no honour," he added, in "displacing Palestinians from their lands, covering over their depopulated and destroyed villages with parks and forests, evacuating Palestinians in east Jerusalem from their homes to be replaced by Jewish extremists, destroying Bedouin villages in the Negev, 'Judaizing' the Galilee and the Negev, and providing infrastructure for illegal settlements on the West Bank."

The IJV has launched a campaign to revoke JNF-Canada's tax status. Mainstream Jews hear this as a shrill attack on Israel, especially given that IJV is decidedly anti-Zionist in its outlook. But there is a kernel of legitimate criticism there, namely whether ethnic discrimination in land-lease policy befits a democracy.

Consider Israeli author Gershom Gorenberg. In his 2011 book *The Unmaking of Israel*, Gorenberg wrote that it's time to rethink the JNF. Criticism from Gorenberg comes from a different place. The book was a finalist for the National Jewish Book Award, while Jeffrey Goldberg (no slouch in Zionist circles) has called the book "indispensable." A 2015 version of Gorenberg's argument was published in *Moment* magazine.

Gorenberg writes: "The JNF's original purpose was to buy real estate in the name of the Jewish People. Acquiring land, however, was itself only a means toward establishing a state. When Israel declared independence, the JNF's land holdings should have been turned over to government ownership for the benefit of all Israeli citizens." Gorenberg adds the important point: "JNF rules allowed only Jews, not Israeli Arabs, to lease that real estate."

In 2004, the Israeli civil rights group Adalah filed a court petition challenging the JNF's Jewish-only leasing policies. In response, as Suhad Bishara, Adalah's director for land and planning, explained to me, Israel's attorney general agreed to distribute JNF land to all citizens.

In cases where the leaseholder is not Jewish, the state will compensate the JNF with an equivalent amount of land. In 2010, the law began to allow actual land sales. Since then, negotiations between the JNF and the Israel government have been ongoing. The current proposal would see the JNF transfer its land to the state and its urban properties privatized. In return, the JNF would receive state land in the Negev and Galilee.

Trying to understand the JNF's policies is an exercise in frustration and opacity.

I approached JNF Canada for clarification. Its response, via its Israeli equivalent, Keren Kayemet L'Israel (KKL): "KKL-JNF doesn't administer the lands that KKL-JNF owns. The State of Israel has administered the land since a few years after the state was established. KKL-JNF owns about 13 per cent of the land," adding that this land is "administered by the state." Asked if the Jewish-only land-lease policy is still in effect, KKL said, "The State of Israel administers the land, and, therefore, KKL-JNF does not implement any policies with regard to the land."

Confused?

One can debate whether actions such as planting over a Palestinian village with a national park should be left in the realm of fog of war. But how Israel currently treats its citizens and residents, as well as the JNF's implication in the West Bank settlement project, should be top of mind for those concerned with Israeli democracy. And along with this goes trying to understand the policies in the first place.

In short, while the JNF and its little blue boxes evoke powerful symbolism in the minds of many Jews, no organization should be above reproach. If Israel's courts can debate these issues, so can we. ■

How can we make Jewish youth proud?

Mordechai Ben-Dat

When asked recently by a serious observer of current events to identify the most distressed Jewish communities in the world today, Natan (Anatoly) Sharansky, listed the three that he felt to be in the greatest danger: Ukraine, Greece and the United States. The person to whom Sharansky imparted his views could hardly believe his ears.

He understood Sharansky's pointing to Ukraine and Greece. The economic, social and political turmoil in those countries today have always been history's midwife for the dangerous, hate-filled scapegoating of Jews.

But the United States?

Sharansky was dramatizing a point he had made the night before, echoed by Irwin Cotler, in an evening of dialogue and conversation at Beth Tzedec Congregation in Toronto between the two giants of modern Jewish history.

As mentioned in a July 23 *CJN* article, both Sharansky and Cotler lamented what they described as increasing displays of feelings of embarrassment, shame and even fear among Jewish youths on American campuses that prevent these young adults from advocating on behalf of Israel. They were shocked by what they saw. But more than shocked, they were deeply saddened and alarmed.

When it comes to perceiving and accurately interpreting warning signs from Jewish communities around the world, no one can do so more authoritatively than Sharansky. He understands threats to the Jewish soul. His own attachment to the Jewish People was forged in the oppressive furnace of Soviet totalitarianism. Despite the brutal efforts of the vast machinery of the Soviet state to vanquish and extinguish that attachment in him and indeed, in all of Soviet Jewry, he became one of the most inspiring exemplars of the indomitability of Jewish and human strength. Today, as the head of the Jewish Agency for Israel, Sharansky, perhaps more than anyone else, is familiar with the diverse communities that comprise the Jewish world.

He explained to the rapt audience at Beth Tzedec how Jewish identity and Jewish peoplehood are threatened once the first insidious dominos of shame and embarrassment fall inside the souls of our Jewish youth. "As they start to feel ashamed, they say, 'I'll be silent for a couple of years.' But that's the beginning of the end. They distance themselves from the Jewish community and disappear."

But Sharansky did not merely offer his audience a lament. Never one to turn away from the possible "rescue" of fellow Jews, he also challenged the audience. "We have to fight for them [young Jews], and make them feel not ashamed but proud."

But how? How do we make the young Jews on campus feel proud to be Jews?

The best way – not the only way – is by providing young Jews, from their early days as children, an intense, rewarding Jewish education. Only after our youngsters know who they truly are, once they know the life-affirming values and joyous way of life that have been their individual, communal, ethnic, theological and social inheritance these past 3,500 years, will they be able to cast shame aside and become proud, powerful advocates for Israel, and indeed, for all causes of human rights and social justice.

Rabbi Marc D. Angel at the Institute for Jewish Ideas and Ideals in New York conveys this message elegantly in relation to parshat Dvarim. "Once they [B'nai Yisrael] had a solid and clear sense of their specific context and their specific identity, they could go on to play their spiritual role in the unfolding of human civilization."

However fierce and wild the winds of challenge, accusation, hypocrisy and affront blow on campus, our children will not be swept aside in embarrassment or shame if they are rooted in their specific Jewish identity acquired through comprehensive Jewish education.

But that education must be affordable. At the moment, for far too many Jewish families, it is not. If this situation continues, if we allow Jewish education to be beyond the reach of future generations, we too may one day be a Jewish community in distress. ■

Excessive love of money brings out the worst in us

Rabbi Jay Kelman

A few months ago, I wrote of the story of Dan Price, CEO of Gravity Payments, who introduced a minimum wage of $70,000 for all 120 of his employees – and lowered his salary to the same $70,000. I was saddened to see that his brother is suing him, arguing that his rights as a minority shareholder are being violated and that his brother is in breach of his contract and duties. The case is scheduled to go to court in 2016.

It might well be that, from a purely legal point of view, the brother is correct – that's something the courts will decide. This is especially so if one follows the mantra of the economist Milton Friedman that the "business of business is business." The sole role of a business entity, he argues, is to maximize profits for "shareholders." A business may not divert funds for social engineering, charity, world peace or any other non-profit-making venture. They were created for one purpose, to make money for the stakeholders. All profits should either be reinvested in the business or distributed to the owners of the business. It is then up to them and them alone to decide how those monies will be spent.

One can debate the merits of this approach – and there is some merit to it – but this is irrelevant in the case at hand. Jewish ethics, while rooted in law, can never be made a slave to it.

I write these words a couple days before Tisha b'Av the saddest day on the Jewish calendar. In a rather astonishing statement, the Talmud claims that "Jerusalem was destroyed only because people meticulously followed the law."

Strange as it sounds, upholding the law can lead to destruction and exile. This is because no legal system can account for all the contingencies that may arise in a particular case. Law develops principles, which work in most cases, but at times, while the law is technically served, a much greater injustice occurs. The law cannot take into account one's background,

> *There is little that can benefit society more than money used properly*

wealth, family history and other factors that shape our actions. The law can't, but we must. While the law can only judge the case before us – and must be applied in the same manner to all, regardless of extenuating circumstances – people can, and at times should, waive their legal rights. It was this refusal to do so, to act *lifnim meshurat hadin*, beyond the letter of the law, that led to the breakdown of society and the subsequent exile.

Suing one's brother for increasing employees' salary beyond market value to the point where research says we reach emotional well-being and financial stability, while at the same time lowering his own salary, is an awful thing to do, regardless of its legal merit.

Jewish law forbids the testimony of brothers in a court of law. This has nothing to do with believability – as Talmud notes, it would apply even to Moses and Aaron – and everything to do with preserving harmony within families. What would it do to a family if one brother goes to jail based on the testimony of the other? We can rely on the testimony of others. And if we have none other, it's better that complete justice be denied than for families to split. There is not much sadder to behold than family members suing each other in court, a spectacle we see far too often.

Our sages saw hatred among Jews as the factor that led to the destruction and exile some 2,000 years ago. A society ripped apart internally is ripe for others to take over. Yet, the Jerusalem Talmud offers what appears to be – but in reality is not – an alternate explanation: that the roots of destruction were due to an excessive love of money. Nothing brings out the worst in people more than money. And there is little that can benefit society more than money used properly. ■

Comments to rabbijay@torahinmotion.ca

My trip to South Africa

Norma Baumel Joseph

I recently went to South Africa. My son invited me to join his doctoral course, which explored the after-apartheid practices of colleges and universities there. The trip itself was amazing, leaving me with three insights or challenges.

First, if you get a chance to travel with adult children, go for it. Travelling and learning together was an exceptional treat. To begin with, we enjoy each other's company and we did not have to worry about family matters or the daily stresses and strains of our lives. We were able to focus completely on the moment, on the experience itself and on each other.

I watched my son with this cohort and appreciated the many ways in which he has grown. His maturity and character were evident even before this. But now my awareness deepened as I observed these accomplished friends react so positively to him. This trip enabled me to understand and value him even more than I had before. And yes, I did receive my share of naches. Travelling is a broadening experience, but it is even more so when you can share it with someone you love. And to do so with one's child, to see all the vectors of their individuality, integrity and personality blossom is a wondrous thing.

Emanating out of this sense of togetherness, I also experienced a different aspect of travel. This trip was part of a course. As you know, I teach in a university, both undergraduate and graduate courses. They are not unfamiliar to me. But here I was in an unfamiliar environment, part of a course I had no control over. And I was challenged. Perhaps especially on a trip to an unfamiliar place, we should be open to learning. Learn from every source. Deliberately on vacation, open yourself up to knowledge and discernment.

Of course, we learn geography and fauna and flora on trips. But this experience broadened my knowledge base on many levels. We spent a good amount of time in the universities, meeting with faculty, administrators and students. Each group informed us of their struggles and hopes. They, in turn, were critical and optimistic. The challenge of a post-apartheid state is ever present. They all talked about the necessary "transformation." Happily, I went to all the university sessions, exposing myself to the classroom experience as well as to the broader issues of education in a racist world.

> *Recent posts and articles have exposed some appalling Jewish bigotry. We should not allow it ...*

Racism is an ugly human trait to be avoided at all costs. The "real" apartheid of South Africa was government policy. It was fuelled by political, social and emotional hatred, all codified into rules of behaviour incumbent on all South Africans. It was socially destructive and emotionally shattering. We Jews have known such evils visited upon us by governments and individuals.

Often my son and I would compare what we were learning with our past Jewish history. There were many differences, so I am not trying to equate anyone's trials with ours. This is not a competition. But the similarities are instructive. The lessons of social and political animosity and ostracism should be discussed. I felt great empathy while there. And great disgust for the prevailing racism in parts of our own Jewish community.

Recent posts and articles have exposed some appalling Jewish bigotry. We should not allow it, not in our community, not in our families, not in our lives. Discrimination and intolerance destroy the fabric of our society. Both in Israel and in North America, some Jews are prejudiced, even xenophobic. In these days, after Tisha b'Av, when we try to find comfort and healing from baseless hatred and destruction, we must try to recapture our sense of humanity, of respect for all, of acknowledgement that all were created in God's image. All! ■

News

Toronto synagogue to sponsor Syrian refugee family

LILA SARICK
lsarick@thecjn.ca

The board of Congregation Darchei Noam has voted unanimously to sponsor a Syrian refugee family to come to Canada, making it the first Toronto synagogue to undertake a sponsorship.

"As Jews, we cannot help but be sensitive to a refugee issue," Suzanne Klein, co-chair, along with her husband Martin, of the Reconstructionist synagogue's Syrian refugee sponsorship committee, said in an interview after the July 28 board meeting.

"We have identified a family of Kurdish Syrians in a horrific, precarious situation in Lebanon," Klein said.

The family of five is living in a barn, and the children, who cannot go to school, are working alongside their parents in a farmer's field.

The family, who is not being identified for confidentiality reasons, has relatives in Toronto and was selected by Lifeline Syria, a newly created group that is matching refugees, sponsors and non-governmental agencies.

The federal government has said it will resettle 10,000 Syrians over the next three years in Canada and is looking for private sponsors, such as churches, synagogues and individuals, to account for a significant portion of the sponsors.

An estimated four million Syrian refugees are living outside the country in what the United Nations has called the worst refugee crisis since World War II.

Naomi Alboim

Congregation Darchei Noam

Naomi Alboim, who sits on the executive of Lifeline Syria and is a member of Darchei Noam, said it's fitting the synagogue has agreed to sponsor a Syrian family.

"The Jewish community played a remarkable role in [resettling] the Vietnamese boat people," she said referring to the 1979 efforts that saw 60,000 refugees from Vietnam, Cambodia and Laos arrive in Canada. Toronto's Temple Emanu-El accounted for the most sponsorship applications of any locally based group in Canada at the time, she said.

Alboim, who is chair of the Policy Forum at Queen's University School of Policy Studies, brought the idea of sponsoring a Syrian family to the attention of Darchei Noam and has served as a consultant in the convoluted process of bringing a family over.

In order to begin the sponsorship process, Darchei Noam first had to raise $30,000, the equivalent of what a family of five would receive from welfare in Toronto. The money is expected to cover the family's living costs during their first year here.

"We will try to find a reasonable apartment and furnish it with donations from our members," Klein said.

Raising the money was not difficult, she said. "The people I contacted said to me, 'This is the my first pledge. Come back to me if you need more.'"

In the coming days, the synagogue will sign an agreement with Jewish Immigrant Aid Services (JIAS), which will be the liaison with the federal government and will be responsible for settlement services such as English instruction.

Synagogue members will be responsible for helping the family adjust to life in Canada, whether it's driving them to appointments, helping them find Arabic-speaking doctors and dentists, or handing down snowsuits for the children's first winter here, Klein said.

"We are there to be the people who are needed when the social worker isn't around," Klein said.

While there will be a "language barrier that is pretty profound," Klein said Darchei Noam already has a twinning relationship with a mosque, the Islamic Foundation of Toronto. The two congregations have shared meals and their clergy have taught together in the past, and the mosque's members may serve as translators.

The next step for Darchei Noam is to begin preparing the extensive application required by the federal government. The family is also subject to Canadian security and health checks before they can be sponsored.

If for some reason this particular family is inadmissible, the synagogue will sponsor another family, Klein said.

In the best-case scenario, the family would arrive in Toronto in six months.

It is also possible that other synagogues may sponsor Syrian refugees.

The Toronto Board of Rabbis has "given its hechsher," to Darchei Noam, Alboim said. Other congregations have had preliminary conversations with Alboim and other synagogue members about sponsorship.

In the meantime, Darchei Noam is documenting everything it is doing, to serve as a guide for other groups.

"Many of us are eager to make contact with the family, whichever family it is, and welcome them to Canada," Klein said.

"We hope it will happen soon and we hope that we will not be alone." ■

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Canada to acquire Israeli Iron Dome technology

PAUL LUNGEN
plungen@thecjn.ca

The Canadian Armed Forces will soon be getting an important upgrade to its defence capabilities when it acquires 10 sophisticated Israeli radar systems containing technology used in Israel's Iron Dome anti-missile installations.

The Department of National Defence announced that it has agreed to acquire Israeli Medium Range Radar (MRR), which will be used to locate enemy weapons and provide advance aerial surveillance capability.

"Much like Israel's successful Iron Dome radar technology, the Medium Range Radar system will be able to instantly track enemy fire aimed at Canadian Armed Forces personnel and help keep them safe during operations. We're moving forward with providing the men and women of the military with the equipment they need to do their jobs in the service of their country," said Defence Minister Jason Kenney.

Rheinmetall Canada won the contract to produce 10 MRR systems and provide in-service support. Total value of the contract is expected to reach more than $243 million and delivery will take place in 2017, the Defence Department said in a statement.

Rheinmetall will work in conjunction with an Israeli sub-contractor, ELTA Systems, which is a subsidiary of Israel Aerospace Industries (IAI).

"I am very happy that this week saw another important step forward in our bilateral ties with the government of Canada awarding Rheinmetall Canada a contract for 10 radars based on Israel's ELTA Systems' Iron Dome technology," said Rafael Barak, Israel's ambassador to Canada.

"Most of all, I am heartened by the knowledge that the Iron Dome radar, one of the world's most proven defensive systems, will help protect Canada and the Canadian Forces," he added.

"This partnership with ELTA Systems is of strategic importance to Rheinmetall Canada," said the company's president and CEO Andreas Knackstedt. "ELTA was considered the partner of choice due to the program's demanding requirements. The award of the MRR contract to the Rheinmetall/ELTA team is a testimony of ELTA's leading-edge technology and know-how for which it is recognized worldwide."

"We are honoured to have been selected by the Canadian Army," said Nissim Hadas, IAI executive vice-president and ELTA president. "Together, with our partners in Rheinmetall Canada, we will provide the most sophisticated C-RAM [counter-rockets, artillery and mortars], air-surveillance and radar available, with a significant portion of the production to be performed locally in Canada."

The Iron Dome in action in 2012 WIKIPEDIA PHOTO

According to IAI, the radar at the heart of the system is the ELTA ELM-2084, which was employed in the Iron Dome system.

IAI touts it as "the world-leading multi-mission system" which "offers exceptional detection and accuracy performance."

The system is highly mobile and designed to be deployed quickly with a minimal crew. It can distinguish between enemy weapons and friendly fire, it can detect rockets, artillery and mortars at long range and it can engage multiple targets at once.

Acquisition of the defence system conforms with Canada's Defense Procurement Strategy, which aims to create jobs in Canada and boost economic growth.

The announcement came only one week after Canada and Israel updated their free trade agreement, "as well as the announcement of substantial co-operation in brain research and life sciences through Canada's International Development Research Centre, in partnership with the Azrieli Foundation, the Canadian Institutes of Health Research and the Israel Science Foundation," Barak noted.

"We are certainly at an exciting time in our bilateral relations, with a plethora of joint projects that help, despite the geographic distance, bring Israelis and Canadians closer together," he said. ■

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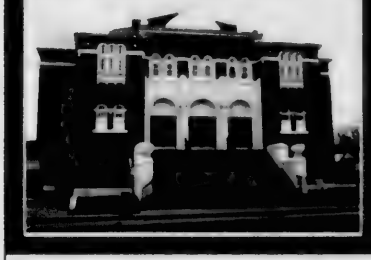

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Fundraiser to celebrate Israel Museum's 50th year

SHERI SHEFA
sshefa@thecjn.ca

In celebration of the 50th anniversary of the Israel Museum, the Holy Land's largest cultural institution and one of the world's best art and archeological museums, the Canadian Friends of the Israel Museum (CFIM) is joining in on the festivities with a fundraising event in Toronto.

On Aug. 12, Maureen and Wayne Squibb will host a garden party in their home to celebrate the milestone and raise funds to provide Israeli children of all religions and ethnicities with free admission to the museum.

"This is really our opportunity to celebrate the Israel Museum and what it has done to enhance the landscape of Israeli culture and it is exciting for us," said Pearl Berman, CFIM's national director.

A limited edition print by Olafur Eliasson, the internationally acclaimed Danish-Icelandic artist, known for sculptures and large-scale installation art using materials such as light, water, and air temperature, will be available for sale.

"He's a fixture. He has many works associated with the Israel Museum. He created something specifically with the Canadian Friends that he has made for us in recognition of the museum's 50th. It's a big deal," Berman explained.

There will also be a silent auction for a work by the well-known African artist, El Anatsui, whose preferred media are clay and wood, which he uses to create objects inspired by traditional Ghanaian beliefs.

James Snyder, the museum's director, is expected to attend the event, which Berman expects will attract about 150 people.

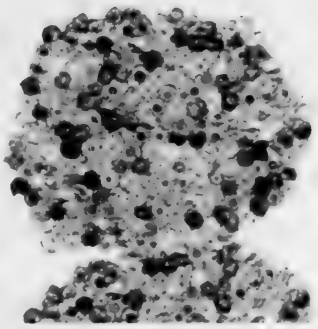
In addition to the garden party in Toronto next week, Berman said there are also plans for a celebratory event in Montreal in November.

And earlier this year, in June, more than 30 Canadians travelled to Jerusalem to join 400 participants, representing 18 countries, to celebrate the anniversary at the Israel Museum's international council.

Wendy Eisen who, along with her husband, Elliott, is CFIM's national co-chair, said the Canadian non-profit is one of 18 organizations around the world that brings in about 65 per cent of the Israel Museum's budget.

Eisen said international support for the museum is rooted in promoting Israel through art and historical artifacts including the Dead Sea Scrolls and the sculpture collection in the Billy Rose Art Garden.

"The Israel Museum houses more than 500,000 artifacts and works of art, and has an outstanding youth wing that thousands of Israeli children enjoy year round," Eisen said.



This piece by African artist El Anatsui will be auctioned off at the Aug. 12 event.

"The Israel Museum has gained an international reputation as an encyclopedic museum with treasured art and artifacts of three monotheistic religions, as well as work by internationally recognized artists."

In 2010, a $100-million renewal project allowed the museum to double its exhibition space to 200,000 square feet.

It's currently exhibiting "A Brief History of Humankind," inspired by Yuval Noah Harari's bestseller *Sapiens: A Brief History of Humankind*, which is serving as a centrepiece of the 50th-anniversary celebrations.

This exhibit spans hundreds of thousands of years and presents archeological objects dating to the dawn of civilization shown alongside works of contemporary art.

The exhibition is organized into three major chapters: the Cognitive Revolution, the introduction of language and communication; the Agricultural Revolution, which saw humans evolve towards settled civilization; and the Industrial Revolution, a time of rapid scientific and technological development.

Berman explained that building the museum 50 years ago was a dream held by Teddy Kollek, once a chief aide to Israel's first prime minister, David Ben-Gurion, who later served as Jerusalem's mayor for 28 years and became one of the Holy City's greatest builders.

"He wanted to create a centrepoint of Jewish culture in Israel, so he felt there should be a world-class museum in the Middle East, and it should be in Jerusalem on the foothills," Berman said.

"It is really quite magnificent, because it overlooks the Knesset and it is really a landmark within Jerusalem's landscape." ■

Julia Koschitzky named to Order of Canada

PAUL LUNGEN
plungen@thecjn.ca

Julia Koschitzky

Julia Koschitzky has been doing community work for years, even decades, but it was her efforts outside the narrow confines of the Jewish community that may well have been the tipping point that earned her last month's appointment to the Order of Canada.

At least that's how she sees it. Koschitzky, whose resume of good works goes on and on, believes her efforts through the Jerusalem Foundation to establish a Canada House in Jerusalem, along with her efforts to establish a centre for Jewish studies at York University, were the deciding factors that prompted the honour.

Koschitzky was one of 100 new appointees to the Order, named by the Governor-General of Canada on July 1. The Order "recognizes outstanding achievement, dedication to the community and service to the nation."

In including Koschitzky as a member of the prestigious group, the Governor General noted "her dedicated promotion of education and interfaith dialogue."

That's just what Canada House in Jerusalem embodies, along with the Israel and Golda Koschitzky Centre for Jewish Studies at York University, she said.

The Canada House community centre, which sits on the border between Arab and Jewish neighbourhoods and brings the two groups together in goodwill, promotes Canadian values by "bringing together populations, [promoting] equality and providing opportunities for people." It made perfect sense to name it for Canada, Koschitzky said.

And York's Centre for Jewish Studies opens the Jewish world to people of all faiths and inspired the Muslim community to create its own Islamic centre at the university, she added.

Over the past 30 years, Koschitzky has been involved in community-oriented endeavours of various kinds, mostly in the Jewish community.

She's chaired UJA fundraising campaigns, first as head of the women's division campaign and then in 1988-89, she led the general UJA Toronto campaign. She served eight years as an officer of UJA Federation of Greater Toronto and from 1990 to 1992 as president of UIA Federations Canada.

From 1992 to 1997, she chaired the Keren Hayesod world board of trustees.

She's also served on the board of *The CJN* and was chair of the L.A. Pincus Fund for Jewish Education in the Diaspora. She's been a board member of the Jewish Agency for Israel and for the last 13 years has served as a member of its executive.

Along the way, she's received various honours recognizing her community service. Among them are the Commonwealth Medal (1993), the Volunteer Service Award from the province of Ontario (1999) and an honorary doctorate from Yeshiva University (2003).

Looking back, Koschitzky said the efforts to support Jews as they left the Soviet Union were particularly satisfying.

She was very active when Operation Exodus was in its heyday and recalls being at the train platform in Budapest to greet the first wave of Jews who began to leave the Soviet Union.

It was the same train platform where Jews were transported to their deaths during World War II. "But now, Jews were emerging from trains on their way to new lives and dreams," she said. With suitcases and precious belongings in tow, "It was like a scene from the biblical Exodus," she said.

In a way, she misses the sense of community solidarity that brought people together in Operation Exodus. She'd like to "rekindle the sense of collective strength and unity" so Jewish communities come together not just to respond to crises like last summer's Gaza war. She's now part of an effort seeking ways to renew that sense of solidarity and caring.

Koschitzksy said she was raised with a sense of duty and responsibility, and she always felt a strong connection to the Jewish world. "I grew up with that strong sense of identity."

Her parents, Max and Elli Podolski, fled Berlin and relocated to Cardiff, Wales, where she was born in 1943. The family immigrated to Canada in 1949 and eventually settled in Toronto. In 1963, she married businessman Henry Koschitzky whose family also fled the Nazis and came to Canada.

Their four children were brought up with that same sense of community responsibility, she said.

And family is clearly important to her.

"When I got the [Order] announcement, I was so deeply touched that I went to the Bathurst Lawn Cemetery to thank my parents for choosing Canada for their home 65 years ago," she said. ■

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THE CANADIAN JEWISH NEWS
AUGUST 6, 2015

Study finds anti-Semitism high on Canadian campuses

LAUREN KRAMER
SPECIAL TO THE CJN

Pro- and anti-Israel demonstrators face off at York University's Vari Hall in 2009. CJN FILE PHOTO

Brandeis University professor Leonard Saxe

There are particularly high levels of hostility toward Jews or Israel on Canadian campuses, according to a new study about anti-Semitism at North American universities.

The Brandeis University report, which was released last week, was based on an online survey of more than 3,000 North American university students who had applied for, but not yet taken, a free, 10-day Birthright Israel trip.

One-third said they had been verbally harassed over the past year because they were Jewish, while almost three-quarters reported having been exposed to anti-Semitic statements, including the claim that Jews have too much power and that Israelis behave "like Nazis" toward Palestinians. A quarter of respondents said they had "been blamed during the past year for the actions of Israel because they were Jewish."

The study also noted, however, that the prevalence of anti-Israel and/or anti-Semitic attitudes on campus did not diminish Jewish students' feelings of connection to Israel. Although they viewed their campuses as hostile to Israel, two-thirds of students surveyed in the study said they felt connected to Israel. Those levels "are higher than those found among similar individuals in 2014, before the Israel-Hamas conflict," the study found.

The study, co-authored by Leonard Saxe, Klutznick Professor of Contemporary Jewish Studies at Brandeis, was conducted by the Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis in April.

Saxe said more than 400 Canadian students were surveyed, half of them undergraduates. "The study wasn't designed to identify individual schools – the samples per school are too small to be highly reliable," he said. "But virtually all the universities where there are Jewish students in Canada were included. And a fairly clear pattern emerged."

The study singled out Canadian and Californian universities as places where hostility toward Jewish students was especially high. Saxe said there are a host of possible reasons why some campuses experience more problems than others. Those reasons include the number and level of identification of Jewish students.

"The more identified and connected to Israel attract more hostility and may, as well, be more sensitive to it," he explained.

"Another reason could be the number and strength of groups opposed to Israel's right to exist, and the willingness or ability of university faculty and administrators to create a climate of safety and high-level discourse."

Rabbi Philip Bregman, executive director of Hillel BC, said the results of the study were not surprising to him.

"One of the major effects of the boycott, divestment and sanctions [BDS] movement is that it brings out and allows for a toxic environment whereby people think it's OK now to start saying outrageous things about Israel and Jews," he said.

"It opens Pandora's box and gives professors and others a sense of empowerment to go in a direction they wouldn't have gone before. Once you allow this unfiltered and biased and absurd criticism of Israel per se, it opens the doors for everything."

Rabbi Bregman said that based on what Hillel BC experienced fighting BDS on campus last year, he was not in the least surprised that the Brandeis study singled out universities in Canada.

But Marc Newburgh, executive director at Hillel of Greater Toronto, insisted that the vast majority of Jewish students at York university and other campuses across the GTA "enjoy a positive living and learning environment year round."

"While obviously there are challenges that our students face, we at Hillel of Greater Toronto and our colleagues at [the Centre for Israel and Jewish Affairs] devote considerable time and community resources to support these students and their efforts to counter anti-Israel activism. The most recent example was the support we provided to our students that helped to achieve a successful outcome at the University of Toronto, where a BDS vote was defeated by a wide margin just [last] week," he said. ■

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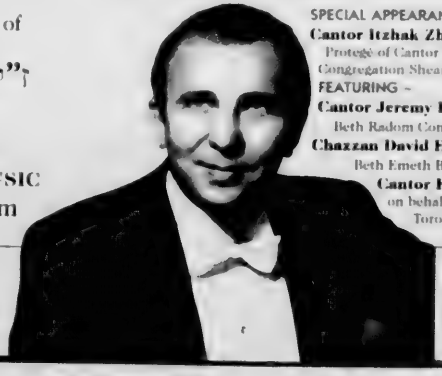

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GUEST VOICE

There's important work being done in Shoah education

Avrum Rosensweig

In the July 23 edition of The CJN, I wrote a column entitled, "Holocaust education: we've lost our way." My thesis was that the resources used to build Holocaust memorials and sponsor programs whose objective is to simply remember the Holocaust would be better spent on encouraging more Jewish community members to be activist and advocates. This would thereby strengthen the Jewish People, Israel and the world in which we live. That to me is the fundamental lesson today of the Holocaust.

I still believe that to be true. However, my article failed to discuss some Holocaust education programs that have moved toward action and critical thinking – in other words, more than just remembering. By leaving out these programs, I effectively undermined some significant work that's pursuing activism and advocacy.

First, it's imperative that I apologize to any survivor offended by my words, particularly those who have spent hours speaking in schools about the Holocaust, educating students on the importance of eternal vigilance. They deserve to be honoured for their courage to allow their memories to breathe and the strength to articulate them. I in no way meant that their work is done for the sake of entertainment. The reference to "entertainment" in my initial article was directed at community members who never miss a Holocaust lecture or film, yet rarely translate what they've learned into standing up for Israel, the Jewish People and people who are suffering.

Further, an organization that has made a palpable difference through Holocaust education is Facing History and Ourselves. Facing History is an international educational and professional development organization whose mission it is to teach students of varying backgrounds about prejudice, racism and anti-Semitism, and to help develop critical thinking and a deep concern for humanity. Well done.

This incredible organization began in the United States in one classroom, teaching the ideas and events that led to the Holocaust. It made its way to Toronto in 2008 building upon an informal presence through the good work of Myra Novogrodsky, Margaret Wells and Sharon Weintraub.

According to Facing History's director, Leora Schaefer, "our growth is impressive and exciting. In 2008, we partnered with Toronto District School Board in the formation of the course Genocide and Crimes Against Humanity, a Grade 11 elective. It has spread across the province."

> *I in no way meant that their work is done for the sake of entertainment*

Students in Facing History learn to be aware of misinformation and develop their empathy and compassion for others emphasizing the importance of activism and the perils of indifference. Nice work.

Another extraordinary program – founded by a special friend, Eli Rubenstein, a giant of a Jewish leader – is the "March of Remembrance and Hope." The March's mission is to teach students of different religious and ethnic backgrounds about the hazards of intolerance through the study of the Holocaust and to encourage stronger relations between them.

The March, also co-ordinated by United Israel Appeal and funded by the Azrieli Foundation, includes a two-day trip to Germany, followed by five days in Poland at Auschwitz, Treblinka and Majdanek. Some of the participants include Buddhists, Christians, Hindus, Jews and Muslims. Brilliantly, the March has also hosted survivors of the Rwandan genocide, First Nations students and African-Americans.

Shout Canada and Stand Canada, local organizations whose mandate is to teach tolerance and combat genocide, were started by students who participated in marches. Clearly, the March of Remembrance and Hope has produced activists. Yasher koach.

While I hold dearly to the belief Holocaust education must do more to encourage Jews to actively fight injustices today on a broader spectrum, it is clear there are organizations and programs doing exactly that, and bringing caring and love to the world. ■

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'Belief in God is a mitzvah in the Torah'

CONTINUED FROM PAGE 8

"I do feel spiritually connected to a higher purpose... but I don't attribute that to any specific conception of God. I don't believe it would be possible for us to do so and be correct," she said.

According to Rabbi Adam Cutler of Toronto's Conservative Beth Tzedec Congregation, this worldview is not uncommon.

"For most, the decision to behave Jewishly is founded upon a matrix of God, Torah, tradition, family and community," he said, adding that for many Jews, the desire to be part of the Jewish People is a stronger motivator for engagement in ritual and communal activity than divine commandment.

Rabbi Elyse Goldstein of the City Shul, a Reform synagogue in downtown Toronto, emphasized that agnosticism or atheism is not denomination-specific.

While the Reform movement is a theistic one, with God at its centre, agnostics and atheists can be found across Judaism, she said.

"People come [to Jewish life] for other reasons: community, general spirituality, intellectual stimulation... social action... people turn to Jewish ritual whether atheist or not at times of death, bar mitzvahs, baby namings... [the Reform movement doesn't] place expectations on people's personal beliefs," she said.

Rabbi Adam Cutler

Rabbi Elyse Goldstein

Rabbi Michael Whitman

While observance without faith seems to be a common reality – one acknowledged by rabbis across the religious spectrum – how does it square with Jewish law?

Rabbi Cutler said he stands by the position of the Conservative movement's Committee on Jewish Law and Standards that an avowed atheist cannot properly represent the community before God during prayer.

That said, he noted, "I'm a strong believer that rote actions can lead to meaningful actions. One doesn't need complete faith to fulfil a particular commandment."

Rabbi Whitman argued that it's a common misinterpretation of Talmud to believe Judaism accepts action without belief.

The Talmud says a mitzvah without intent is permitted, he explained, but this refers to fulfilling technical requirements without emotionally tuning in, such as eating matzah on Pesach without giving it much thought. It doesn't refer to an absence of faith.

"Belief in God is a mitzvah in the Torah, and a person is obliged," Rabbi Whitman said.

And certain mitzvot can't be done without belief.

"If you're praying, but don't feel like you're speaking to God, you may be practising your Hebrew, but you're not really praying," he said.

"At the same time, if you asked if there's value to a person who doesn't believe resting on Shabbat or eating kosher, I'd say yes, because being in the practice of doing those actions *could* lead to belief."

While he allowed that mitzvot have multiple layers of meaning and value, such as creating community, helping others or raising the prestige of Judaism in the world, Rabbi Whitman emphasized that observance without faith "is not the ideal." The "socially Orthodox" are to be credited for doing mitzvot, but "we should try to help them get to the next level, to see how connecting to God will deepen and enrich their actions."

For someone like Hannah, the latter may never be possible, but the sense of spiritual enrichment she gets from the parts of Judaism that appeal to her – the communal gathering, scholarliness and emphasis on caring for others – are motivation to continue observing in the way she does.

After all, she argued, "Social organizing and community shouldn't be the sole province of the devout. It should be for everyone." ■

Agnosticism not uncommon

CONTINUED FROM PAGE 9

One year during Passover, my father was reading energetically from the Haggadah: "And God said," my father read – at which exact moment our dog, banished to the basement, interrupted with a defiant "Woof."

To this day, I've never heard such laughter at a seder table. That's my memory of God.

And that experience – and countless others like it – are why I'm Jewish. Being an atheist hasn't prevented me from adopting values that the Judaism of my upbringing gave me: ideas about equality, tolerance, debate, intellectual curiosity, trying to take the side of the persecuted and marginalized, tikkun olam. I may talk with friends or family about the Middle East, about Israel, about holidays, our kids and their upbringing, our affiliations. About God and belief, not so much. I don't think it's an uncommon experience.

Is that Jewish enough? You decide. But if it turns out there's no room in Judaism for atheists or agnostics, my guess is there will be plenty of empty seats in the synagogue. ■

> *Being an atheist hasn't prevented me from adopting values that the Judaism of my upbringing gave me*

Mark Brender is a board member at the Oraynu Congregation for Humanistic Judaism.

We must strive to know God

CONTINUED FROM PAGE 9

These messages licensed us to explain the world and empowered us to change it decisively. But as powerfully positive as that message can be, it comes with a pernicious side effect: the perception that incomprehension and uncertainty are signs of weakness or fear. This leads us to demand decisions immediately, with insufficient evidence and examination, naming ourselves "atheists" or "believers" and closing the book instead of accepting the challenge of learning.

Danish priest Soren Kierkegaard captured the problem in the preface to his 19th-century work *Fear and Trembling*. He wrote regarding skepticism, "What those ancient Greeks (who also had some understanding of philosophy) regarded as a task for a whole lifetime, seeing that dexterity in doubting is not acquired in a few days or weeks... this is where everybody begins in our time." And regarding faith, "In those old days it was different, then faith was a task for a whole lifetime, because it was assumed that dexterity in faith is not acquired in a few days or weeks." We are profligate with our certainty, in both directions.

With its every fibre, Judaism declares the existence of God. However, Judaism is comfortable with the Jew's "not yet." I believe it does not expect the Jew to know as much as to attempt to know. ■

Rabbi Mordechai Torczyner is dean of Yeshiva University Torah MiTzion Beit Midrash Zichron Dov (www.toron-totorah.com).

Winnipeggers rally to oppose Iranian nuclear deal

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

About 100 Winnipeggers went to the steps of the Manitoba legislature July 30 to add their voices to thousands of others throughout North America condemning the nuclear deal the western powers recently signed with Iran.

Among the speakers at the "Stop Iran Now" rally – organized by a coalition of Christian, Kurdish, Yazidi and Jewish groups, including Winnipeg Friends of Israel – were representatives of the Christian, Kurdish and Yazidi communities, as well as internationally known human rights advocate David Matas, University of Manitoba business professor Bryan Schwartz and Andrija Pavlic, a retired Canadian soldier.

Among the oft-repeated objections to the agreement are that no deal would have been better than the deal that was agreed to; that Iran can't be trusted; that the deal makes it easier for Iran to get a nuclear weapon; and that sanctions against the Islamic Republic should have been toughened, not removed.

The rally began with a statement from Winnipeg South Centre Conservative MP Joyce Bateman, who was unable to attend. Bateman condemned Iran for supporting terrorism, threatening to destroy Israel and wholesale violations of human rights.

"Iran should be judged by its deeds, not its words," she wrote.

She also noted Prime Minister Stephen Harper's pledge when speaking in the Knesset last year that Canada would stand with Israel.

Pavlic, who served for nine years in the Canadian Armed Forces with Princess Patricia's Canadian Light Infantry, with tours of duty in Bosnia and Afghanistan, said the deal is "absurd" and "catastrophic for Israel, the only free nation in the Middle East."

He noted that Iran supplied weapons that were used to kill more than 150 Canadian soldiers serving in Afghanistan."

Some 100 demonstrators came to the Manitoba legislature July 30. MYRON LOVE PHOTO

Speaking for Winnipeg's Yazidi community, Nafiya Naso said the Iran deal also opens the doors for Saudi Arabia and Turkey to join the nuclear club, and greatly increases the chances of nuclear war in the Middle East.

"Iran is not only a threat to Israel but to the whole world," she said.

Farhad Sultanapa, of the Kurdish Association of Manitoba, called the deal a "historic mistake." He described Iran as the "godfather of ISIS" and spoke about the hundreds of thousands of Iranian Kurds and other ethnic and religious minorities in Iran that the Iranian government has murdered over the years.

"Iran has shown no respect for humanity," he said. "We have to protect the world from Iran."

Rev. Rudy Fidel of Faith Temple compared U.S. President Barack Obama and Secretary of State John Kerry to former British Prime Minister Neville Chamberlain, who allowed Germany to annex Czechoslovakia by signing the Munich Agreement in 1938. Chamberlain claimed the treaty would bring "peace in our time."

"The deal gives Iran an unconditional path to a nuclear bomb," Rev. Fidel said. "Iran is a danger to the entire world."

Don James, national development director for the Christian Zionist group Bridges for Peace Canada, said Iran must change before sanctions are removed.

"Iran supports terror abroad and at home. Appeasement is not the answer," he said.

"I am proud that the government of Canada is standing with Israel and against appeasement. Peace can only come to the Middle East when Iran and all countries recognize the Jewish right to live in the Jewish homeland."

Alluding to Iranians threats to destroy Israel, Schwartz referred to the Holocaust memorial on the grounds of the legislature and noted that one of his grandmothers was the only survivor of the Holocaust in her family.

"Anti-Semitism today is at levels not seen since the 1930s," he said. "It is not safe for Jews anywhere in Europe to go out in public wearing any Jewish symbols. We should have learned from the Holocaust that if someone tells you they are going to kill you, you should listen."

Schwartz wondered what would happen if the United States suspects that Iran is violating the terms of the deal.

"Will the Russians, the Chinese or the Europeans be willing to re-impose sanctions? Will a future American administration be able to sanction conventional Iranian weapons without Iran saying that that negates the nuclear deal?"

Matas listed a number of problems with the deal, which he said rewards Iran with a financial windfall of up to $150 billion (US) that it can use to promote terrorism throughout the Middle East and beyond. The deal also contains a number of loopholes, such as a 24-day advance warning period before any inspections, Matas said, and it's a temporary agreement that doesn't prevent Iran from developing nuclear weapons after 10 to 15 years. In addition, Iran can continue to violate human rights with impunity.

"It's like chopping down one tree in a forest," Matas said. "No deal would have been better than this deal." ■

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UJA survey aims to better understand poverty in GTA

SHERI SHEFA
sshefa@thecjn.ca

Sandi Pelly

Following up on last year's release of Jewish Federations of Canada – UIA's 2011 National Household Survey, which highlighted that Canadian Jewish poverty rates are on the rise, UJA Federation of Greater Toronto has commissioned researchers to conduct a study to better understand how to serve Torontonians in need.

Last year's survey reported that there are 57,195 Jews living below the poverty line, which translates to 14.6 per cent of Canada's Jews, compared to 14.8 per cent among the wider Canadian population. Since 2001, the Jewish poverty rate has increased from 13.6 per cent.

More than 24,000 Jewish people in the GTA, or 13 per cent of Toronto's Jewish population, are living under the poverty line.

Four researchers, led by York University sociologist Randal Schnoor, were commissioned by federation in March "to paint a picture of the face of poverty and talk to people and find out how it is really impacting on their everyday lives," Schnoor said.

"There are a number of groups we are particularly interested in. For example, the elderly, or Holocaust survivors, immigrants, for example, Russians, single parents, the Orthodox, people with health issues. So we are focusing on those groups and others, but we're also interviewing individuals who may have their own circumstances."

Part of this initiative is to reach out to about 250 people over the next six weeks by leading focus groups, conducting individual interviews and doing a 10- to 15-minute telephone survey.

"We carefully extracted names and phone numbers of households that appear to be Jewish and who would be more likely to have financial challenges based on the areas that they live in," Schnoor said.

"This is a way that we can get a random sample of people. Of course, not everyone we call is going to meet the criteria or be willing to take part, but with determination and many phone calls, we are finding people, and that way, we are going to have a large number of respondents and we'll be able to develop some statistical results about different aspects of poverty and what areas of their lives are most difficult."

The same survey is also available online at http://tiny.cc/jewishstudy.

Sandi Pelly, UJA Federation's director of capacity building for social services, explained that a number of Toronto-based Jewish agencies convened by federation, including Jewish Family & Child (JF&CS), JIAS Toronto, Jewish Vocational Services (JVS) Toronto and Kehilla Residential Programme are working together to break the cycle of poverty.

"What we really want are recommendations about what we should be doing differently so we can better meet the needs now that we better understand them," Pelly said.

"I'm excited we have the opportunity to do some primary research to better understand people in our community who are living in poverty and what their personal experiences have been... We haven't had the opportunity to do primary research in decades, so this is pretty exciting."

Schnoor hopes the survey will help the Jewish community learn more about people who are falling through the cracks.

"The Jewish community, I would argue, does quite a good job developing social service agencies for its own ethnic, religious community, better than many communities. However, there is much more that could and should be done," he said.

"I think there is a misconception that the poor are uneducated, or lazy, and this has not been the case in the interviews I have done. Most of them have a bachelor's degree from university, have been very articulate, intelligent people, pleasant to speak with, but have come upon difficult circumstances in their lives, and it often has to do with health, mental health [or] dysfunctional family abuse and the repercussions of that difficult family upbringing."

He said many people also tend to frame poverty in terms of a lack of material needs.

"The part that people don't always think about is social isolation, not being able to go out with friends... to a restaurant or a movie because it is simply much too expensive, being invited to a wedding or bar mitzvah and feeling very awkward because there is an expectation of a nice gift. This leads to issues around self-esteem and shame," Schnoor said.

"Because there's a misconception that we don't have poverty in the Jewish community, the stigma is even greater... the shame, the embarrassment of asking for help, of admitting that you're having financial challenges. It can have a direct impact on one's ability to participate in Jewish life." ■

Executive Director

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INTERNATIONAL

Berlin Maccabi Games called triumph of good over evil

PAUL LUNGEN, plungen@thecjn.ca
& ALEX DAVIS, SPECIAL TO THE CJN

When 2,300 Jewish athletes, coaches and officials marched into Waldbuhne Stadium in Berlin, it marked not only the first time the European Maccabi Games were held in Germany, it also signaled a triumph over the genocidal policies of Adolf Hitler.

That message was clear to the 20-strong Canadian delegation that marched into the stadium and past the viewing stands where Hitler greeted athletes at the 1936 Olympic Games.

"It is very meaningful for us to be here," said Tali Dubrovsky, national executive director of Maccabi Canada. "We're going to walk by the place where Hitler sat... and did not allow Jewish athletes... and it's meaningful for us to do so after so many years."

The Canadian participants were led into the stadium by flag bearer Jeremy Freedman. Freedman competed in golf at the 2005 Maccabiah Games in Israel and again in 2013. He has been active in the Maccabi movement since 2005.

Freedman had no desire to visit Germany, given its historic treatment of the Jews, but when he learned the opening ceremonies would be held in the same stadium as the 1936 Olympics, he got on board.

"I was not prepared to miss this moment," he said by phone from the marshaling grounds in Olympic Park adjacent to the stadium just before the athletes' marched in.

"I am both honoured and humbled by the opportunity to carry the Canadian flag into the Olympic Stadium on behalf of our delegation. As Canadians, we intend to stand tall alongside our Jewish brothers and sisters from all of the participating nations. I am so grateful that Maccabi keeps bringing us together to promote Jewish identity through our shared passion for sports," he said.

Prior to the opening ceremonies, the German minister of justice addressed participants and "spoke beautifully" about Germany's zero tolerance for anti-Semitism, Freedman said.

And 93-year-old Holocaust survivor Margot Friedlander, who was born in Germany and had been an accomplished athlete in her youth until Nazi policies forbade her from competing, also addressed the participants. That memorial service was particular moving, Freedman said.

Jeremy Freedman carries the Canadian flag outside the stadium. MACCABI CANADA PHOTO

> *We're going to walk by the place where Hitler sat...and did not allow Jewish athletes*
>
> **Tali Dubrovsky, national executive director of Maccabi Canada**

"I would like to ask you to take part ... in memory of my brother and all other athletes who did not survive," said Friedlander, whose brother Ralph, was killed in Auschwitz.

The spirit of the games "stands for tolerance, being open to the world, and for a peaceful living together, and there is no better place to send this message into the world than here, 70 years after the war," she said.

The memorial service reinforced the message that "it is important for us as Jews to be here, that we can compete here again," Freedman said.

The choice of Berlin as this year's host city reflects a remarkable turn for the nation once at the centre of the worst judeocide in history. Germany's Jewish population is currently the fastest growing in Europe, totaling 250,000 people according to liberal estimates, and Germany is keen to support the Games. A number of high profile German politicians and athletes have offered their full backing, with patrons including German President Joachim Gauck and German national team soccer player Jerôme Boateng.

German Chancellor Angela Merkel greeted athletes with a note in the evening's program that stated, "In view of the past, Germany may truly be thankful for the restored diversity of Jewish life in our country and for the renewed trust of the guests from abroad."

World Jewish Congress (WJC) President Ronald S. Lauder told Jewish athletes at the Games that holding the competition in Berlin represented "a triumph of good over evil.

"Here we are, 70 years since the concentration camps were liberated and the true horror of the Nazis was realized, at the stadium Hitler built, to celebrate the Jewish European Maccabi Games," Lauder said at a reception prior to the opening ceremonies.

Lauder thanked Maccabi Germany, Maccabi Europe and the German government for organizing the Games: "For those who say this is not the right place to hold these Games, I say, to the contrary, this is exactly where these Games should be held. This place, this stadium, is where these Games should be held. It is said that the best way to overcome a terrible event is to go back to where it happened, to show yourself that you can return, and to prove to everyone that you can endure and move on."

Great Britain's Maccabi team delegation Lord Jonathan Kestenbaum echoed those thoughts.

"Our athletes will be making both memories and history this summer. As we know, there were many people who were affected by the Shoah. However, there were also many who survived," Kestenbaum said.

"Those who did could have been forgiven for turning away from life itself. From their faith, from their God or their people. Instead they chose to keep their faith, build their lives and their communities and this should inspire us all to do the same," he said.

"The opening ceremony of the European Maccabi Games, will be the place for us to make our pledge to affirm life, continue to build our Jewish Community and be a source of pride to our people and the world."

What is also significant is not just that the games are being held in Germany but also against a backdrop of rising anti-Semitism across Europe.

Over the past year or so, Jews have been murdered in Paris and Copenhagen, synagogues being firebombed and there has been a rise in Jewish emigration. Populist nationalism has revived the far right through groups like Golden Dawn in Greece and Jobbik in Hungary. Even in the U.K., traditionally one of the most tolerant European nations, the number of anti-Semitic attacks doubled in 2014.

It is a sad state of affairs, but European Jewry is far from lost.

Europe's political leaders have stepped up the fight and have rightly been praised for their strong stances on anti-Semitism. Manuel Valls, the French prime minister, has been at the forefront of such efforts. Following January's massacre at a kosher supermarket in Paris, Valls insisted if France's Jews felt compelled to flee, the very heart of the French Republic was threatened.

British Prime Minister David Cameron has added he would be "heartbroken" if British Jewry packed up and left. Whether or not emotive rhetoric is transpiring into decisive political action is debatable, but Jewish fears are not being ignored.

France is a case in point. Approximately 500,000 Jews live in France, about three-quarters of them in Paris. Last year, 7,086 French Jews emigrated to Israel-more than triple the 2012 figure – partly due to a stagnant economy, but also because of a spike in anti-Semitic incidents. In 2012, a jihadist murdered four Jews at a school in Toulouse. Last January, a gunman held shoppers hostage inside a kosher supermarket on the eastern edge of Paris. Thousands of French Jews have been harassed, threatened and physically assaulted and many have, understandably, had enough.

CONTINUED ON PAGE 23

OPINION

Israel needs its unique brand of Reform Judaism

Yair Lootsteen

Just days before Tisha b'Av, I was among those fortunate enough to be invited to President Reuven Rivlin's official residence for a very special learning session. The president and Natan Sharansky, head of the Jewish Agency, joined tens of Reform, Conservative, Orthodox and secular Israelis in a study session led by rabbis Meir Azari, Chaya Rowen Baker and Benny Lau, representing each of the denominations, as well as by Moti Zeira, a renowned secular academic dedicated to education for Jewish renewal in Israel.

It was a wonderful occasion, not only because of what we learned from each of these scholars, but because it took place at all, coming in the wake of several other recent events, including a botched attempt by the very same president's house to hold a bar/bat mitzvah ceremony for disabled children, a ceremony that was cancelled when the ultra-Orthodox mayor of Rehovot discovered it was to take place in that town's only Conservative synagogue.

More recently, in an interview with Army Radio, Religious Affairs Minister David Azoulay, a member of Shas, the ultra-Orthodox Sephardi party, stated, "A Reform Jew, from the moment he stops following Jewish law, I cannot allow myself to say that he is a Jew." That ignorant and ignominious remark became a national topic of discussion. Prime Minister Benjamin Netanyahu condemned it, as did several other ministers, who said Azoulay's statement did not represent the government's position.

Commentators suggested Netanyahu and his ministers quickly distanced themselves from Azoulay because they understand the demographics in North America, and especially the United States, where Reform Jews form the largest Jewish denomination, with roughly 2 million people associated with it.

While this could be narrowly construed as a story about Israel-Diaspora relations, it has important secondary aspects. Polls show liberal streams of Judaism are making inroads in Israel. A survey published in June showed 59 per cent of Israeli Jews believe Reform and Conservative rabbis should be recognized by the state and awarded status equal to that granted Orthodox rabbis.

Other polls show roughly 8 per cent of Israeli Jews define themselves as Reform or Conservative. That's nearly 500,0000 people. True, not all are regular worshippers in liberal synagogues, and as deputy chair of the Israel Movement for Reform and Progressive Judaism, I wish they were. But those numbers are growing. In the past six years alone, the number of Reform congregations in the country has almost doubled to 45, including shuls in the periphery in places such as Rosh Pina, Be'er Sheva and Sha'ar HaNegev, a wonderful kehillah serving kibbutzim located near Gaza.

The Reform movement is also making headway into other important segments of Israeli society with the establishment of two Russian-speaking congregations in Haifa and Ramat Gan. And the Israel Religious Action Committee, the Reform movement's advocacy arm, continues to make advances, working tirelessly in the courts and the public sphere to make Israel a more pluralistic country.

It's very exciting, but also challenging, particularly when the Orthodox receive state financing, while liberal communities have to come up with their own or fight in the courts to receive their share.

Several years ago, I had coffee with a prominent Reform rabbi who had just made aliyah with his family from the United States. During our conversation, he asserted that for Reform Judaism to succeed in Israel, what was needed was a unique brand of Israeli Reform Judaism. He was right, and that's exactly what we and our Conservatives colleagues are on the way to creating: alternative, inviting, pluralistic and very Israeli spiritual homes.

Azoulay and his ilk in the Orthodox establishment realize this and are anxious.

Thankfully, Rivlin seems to appreciate that Israel should be home to all streams of Judaism and that Israelis will be enriched by legitimate disagreements and diversity. *Ken yirbu* – thus they should multiply. ■

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THE CANADIAN JEWISH NEWS

CJN

Alleged Jewish terrorists help Hamas achieve their goal of stirring up trouble

AVI ISSACHAROFF
JERUSALEM

The house in the Palestinian village of Duma, near Nablus, where a Palestinian infant was killed earlier this morning, July 31, 2015, in an arson attack, apparently by Jewish extremists.
FLASH 90 PHOTO

Last week, Hamas called for a "Day of Rage" for July 31 to protest against what it claimed were efforts "to harm al-Aqsa Mosque" in Jerusalem. It is unlikely anybody in Israel's security establishment was unduly bothered. Hamas has been trying for some time to heat up the West Bank, without much success. But what happened on the night of July 30 in Duma, south of Nablus, entirely changes the picture.

The despicable murder of 18-month-old Ali Saad Dawabsha, in an attack that also leaves his mother, father and brother fighting for their lives, is likely to shatter the Palestinians' indifference. The Day of Rage that seemed unlikely to bring thousands into the streets may now be the start of the escalation Hamas has long been seeking.

Sickeningly, the Jewish terrorists allegedly responsible for the Duma attack are helping an Islamist terror group achieve its goals.

There is, it should be stressed, no guarantee that a widespread Palestinian protest will erupt and be sustained. For years, the Palestinian masses have refrained from joining the Islamists' efforts at escalation against Israel, for several reasons: a lack of motivation given the scars of the Second Intifadah; the desire to find employment and a better quality of life; and deep disappointment in both the Palestinian Authority and Hamas.

Factors like these produced an indifference in the West Bank that even the murder last summer of East Jerusalem teenager Muhammed Abu Khdeir did not shatter. But there was also another central factor in the relative West Bank calm: The PA leadership of Mahmoud Abbas, the same leadership that Israel's Prime Minister Benjamin Netanyahu and Defence Minister Moshe Ya'alon insist is no partner for peace, has long been working as Israel's fire department. Time after time, the PA has managed to calm the Palestinian public, even in times of high tension such as during last summer's 50-day Operation Protective Edge, and to thwart dozens of planned attacks on Israelis.

In the Israeli security establishment, a rare consensus has prevailed among the Shin Bet, the Military Intelligence and the Co-ordinator of Government Activities in the Territories, that Abbas is part of the solution, not the problem. But Israel's political leadership has refused to accept this, and remained insistent that Abbas was "not a partner."

The attack in the early hours of July 31 was still more grave than the killing of Abu Khdeir. This time, a baby has been killed and three other people are critically injured – an entire family virtually wiped out by alleged Jewish murderers.

Abbas faces an acute dilemma. If he allows widespread demonstrations against Israel, he boosts Hamas and crowns the Day of Rage as a great success for his Islamist rivals. If he tries to prevent a major outburst of protest, he will be portrayed as an Israeli collaborator, and that will damage his standing, at Hamas' expense, even further.

Abbas is likely to try to stop an escalation. But if he feels that the flames are closing in on him, it would be no surprise were he to follow through on his frequent threats to end PA security co-operation with Israel, and/or to announce his resignation. ■

Avi Issacharoff is the Times of Israel's Middle East analyst.
Times of Israel
Timesofisrael.com

Netanyahu condemns 'terrorist attack' in Duma

JTA
JERUSALEM

Israeli Prime Minister Benjamin Netanyahu ordered a manhunt to track down the arsonists who killed a Palestinian baby and left Hebrew-language graffiti at the site.

Netanyahu said in a statement that the arson the night of July 30 in the Palestinian West Bank village of Duma near Nablus was "a terrorist attack in every respect." Ali Saad Dawabsha, 18 months old, was killed when flames engulfed one of two homes that the arsonists set ablaze.

His parents and five-year-old brother were severely injured in the fire, which police suspect was started by Jewish extremists. The Hebrew words "Revenge" and "Long live the king messiah" were spray-painted on walls nearby the site of the attack, alongside a Star of David, according to Army Radio.

"I am shocked over this reprehensible and horrific act," Netanyahu said.

Israel "takes a strong line against terrorism regardless of who the perpetrators are," he said. "I have ordered the security forces to use all means at their disposal to apprehend the murderers and bring them to justice forthwith."

Israel Defence Forces troops beefed up their presence in the West Bank in anticipation of disturbances.

B'Tselem, a human rights group, said the fatal attack came after a string of arson attacks in the West Bank and accused Israeli authorities of not doing enough to track down the perpetrators.

The arson in Duma follows a string of non-lethal attacks on Palestinians and other victims attributed to Jewish extremists. That same day, six people were stabbed at the Jerusalem Gay Pride parade by an Orthodox Jew who was released from jail last month after having served his sentence for stabbing three people at the 2005 edition of the same event. One of the victims, a young woman, is in critical condition.

Yair Lapid, Israel's former finance minister and an opposition lawmaker for the secularist Yesh Artid party, called on Netanyahu to hold an emergency cabinet meeting on these and other acts of violence. ■

European Jewish life is 'brimming with possibility'

CONTINUED FROM PAGE 21

But the majority are staying put. In France, the building of a new $11 million (US), 45,000-square foot Jewish cultural centre at the heart of the heavily Jewish 17th arrondissement of Paris is testament to the confidence and vitality of the community. Last month, French President Francois Hollande said the new cultural centre is "the best answer to those who think that the future of the Jews of France is elsewhere." Paris Mayor Anne Hidalgo added that for her the centre formed part of a determination to "make not only France but all of Europe a place where Jews continue to feel comfortable to live."

It's a trend matched elsewhere on the continent. Budapest, which houses Central Europe's largest Jewish population, has seen a 35 per cent increase in participation at its main Jewish Community Centre. In the Hungarian countryside, the JDC-Lauder International Jewish Summer Camp at Szarvas expanded to a fourth session this year to accommodate almost 2,000 campers and counsellors. The camp's director, Sasha Friedman, describes European Jewish life as "brimming with possibility." New Jewish nursery schools have opened in Bulgaria, Croatia, Estonia and Romania. Cultural Jewish life is far from dead.

It is the unity and ongoing resilience of the European Jewish community, in conjunction with increasing governmental support in tackling anti-Semitism, which demonstrates why the continent will not be saying goodbye to its Jews anytime soon.

The first European Maccabi Games were held in Prague in 1929, but soon after, with the rise of Nazism Jewish sports associations were banned. The games – open to anyone with at least one Jewish parent or grandparent – were reinstated in 1969 and are held every four years, alternating with the Maccabiah Games in Israel. ■

GUEST VOICE

Pollard's release doesn't erase 30 years of injustice

Irwin Cotler

The official announcement that Jonathan Pollard will be paroled as of Nov. 21, having served 30 years for transmitting classified American documents to the Israeli government, is a welcome development. The fact of his prospective release, however, must not be allowed to overshadow the injustices of his life sentence – and 30-year prison term – as set forth below.

First, Pollard's sentence of life imprisonment was then – and remains today – unprecedented, excessive, grossly disproportionate and unfair, and amounts to a denial of equality before the law. No other American who has pleaded guilty to spying for a U.S. ally has ever been sentenced to life. In such cases, the usual sentence is no more than eight years, with actual time served averaging two to four years or less.

Second, beyond being unjust in itself, the sentence breached the plea bargain according to which prosecutors had agreed not to seek life imprisonment in return for Pollard's guilty plea, his co-operation with authorities, and the waiving of his right to trial by jury. The plea also saved the government the problems of conducting a trial involving highly sensitive information, and at which Pollard might well have been acquitted of the more serious charges. Indeed, Judge Stephen F. Williams of the U.S. Court of Appeals for the D.C. Circuit later described this breach as a "complete and gross miscarriage of justice."

Third, Pollard's sentence was imposed as a result of the submission – after the plea bargain and again in violation of it – of a prejudicial, ex parte affidavit to the sentencing judge by then-secretary of defence Caspar Weinberger. Pollard never saw the affidavit, nor was he able to challenge it. In his submission, Weinberger claimed that Pollard had compromised American national security, was guilty of "treason," and should never be released. However, in a 2004 interview, Weinberger admitted that, in retrospect, the Pollard matter was "comparatively minor."

Fourth, Pollard has repeatedly and misleadingly been accused of treason – by the media, as well as by the departments of Defence, State, and Justice – despite never having been charged with it.

Fifth, false accusations have likewise been made by U.S. government agencies that Pollard compromised intelligence operations in Eastern Europe and was consequently implicated in the deaths of American informants. Yet, these accusations were never part of his indictment, and no evidence for them has ever been adduced. In fact, the architect of these treasonable acts, and the source of the disinformation, was none other than senior CIA official Aldrich Ames, who pleaded guilty to them in 1994.

Sixth, the recent declassification of a 1987 CIA damage assessment concerning Pollard confirms, in the words of Weinberger's assistant secretary of defence Lawrence Korb, that "Pollard did not divulge the most sensitive U.S. national security programs" and "provided intelligence only on the Soviet Union's activities in the Middle East." The document also reveals that, whereas the sentencing judge overturned the plea agreement because Pollard had spoken to the media in supposed violation of the agreement's terms, the interview had in fact been authorized by the government.

Seventh, Pollard was deprived of his right to effective legal counsel, as his attorney neglected to file a notice of intent to appeal following the prejudicial sentencing hearing. Pollard was therefore precluded from appealing his life sentence.

Eighth, virtually everyone who held a senior government position and dealt with the ramifications of what Pollard did at the time now support his release. They include former secretary of state George Shultz, FBI director and subsequent CIA director William Webster, and chairman of the senate intelligence and house intelligence committees, David Durenberger, and Lee Hamilton.

Ultimately, it must be remembered that Pollard fully honoured the very plea agreement that the government violated; he fully co-operated with authorities; he has expressed remorse for his actions; he has been a model prisoner for 30 years; he is now aging and in deteriorating health; and most egregiously, he has repeatedly been falsely accused of a crime he did not commit – treason – and unjustly sentenced to life in prison for the crime he did commit.

As such, while Pollard's release on parole this fall will end his long-standing wrongful imprisonment, it will not in itself rectify the litany of wrongs to which he has been subjected. In the interest of justice, the injustice of Pollard's excessively unfair and severe treatment must be acknowledged and denounced. ■

Irwin Cotler is the MP for Mount Royal, former minister of justice and attorney general of Canada, and emeritus professor of law at McGill University.

Minister promises more funding for gay group after attack

JTA
JERUSALEM

Hours after a stabbing attack at Jerusalem's Gay Pride parade wounded six people, Israeli Education Minister Naftali Bennett said he plans to "dramatically" increase state funding for a group that helps LGBTQ minors.

Bennett, a member of the right-wing Jewish Home party, announced on July 30 that more money would go to Israel Gay Youth, *Ynet* reported. He did not specify the amount of funding.

Police identified Yishai Schlissel, a haredi Jew recently released from prison for a similar attack on a gay pride parade in 2005, as the perpetrator of the attack, which left one victim in critical condition.

Bennett, who represents a pro-settler constituency, condemned the attack.

"I won't allow any youths in Israel to fear walking outside due to their lifestyle," he said.

Bennett added on Twitter that he is supporting a new program designed to prevent incitement against LGBTQ people. He also tweeted that Shlissel had attacked the morals of the Jewish faith and should receive the most severe punishment possible.

Six marchers at the annual gay pride parade were stabbed allegedly by Schlissel with a kitchen knife. At press time last week one was in critical condition and two were in serious condition.

Schlissel was released from prison two weeks earlier for the previous attack, according to the Jerusalem Open House for Pride and Tolerance. Upon his release, he reportedly distributed pamphlets that called on "all Jews faithful to God" to risk "beatings and imprisonment" in order to stop the parade.

The injured were treated on the scene before being evacuated to local hospitals.

Thousands participated in the 14th annual Jerusalem March for Pride and Tolerance, which went through the centre of the city. The parade continued after the violence, with hundreds of police and Border Police officers placed along the route to protect the marchers.

Distraught marchers at the Jerusalem Gay Pride parade. FLASH 90 PHOTO

Israel's Prime Minister Benjamin Netanyahu was among the Israeli leaders to condemn the attack. He was joined by President Reuven Rivlin and Jerusalem Mayor Nir Barkat.

Netanyahu said in a statement: "In the state of Israel the individual's freedom of choice is one of basic values. We must ensure that in Israel, every man and woman lives in security in any way they choose. That's how we acted in the past and how we'll continue to act. I wish the wounded a speedy recovery."

Rivlin made his remarks at a public event on that night.

"People celebrating their freedom and expressing their identity were viciously stabbed. We must not be deluded; a lack of tolerance will lead us to disaster," he said.

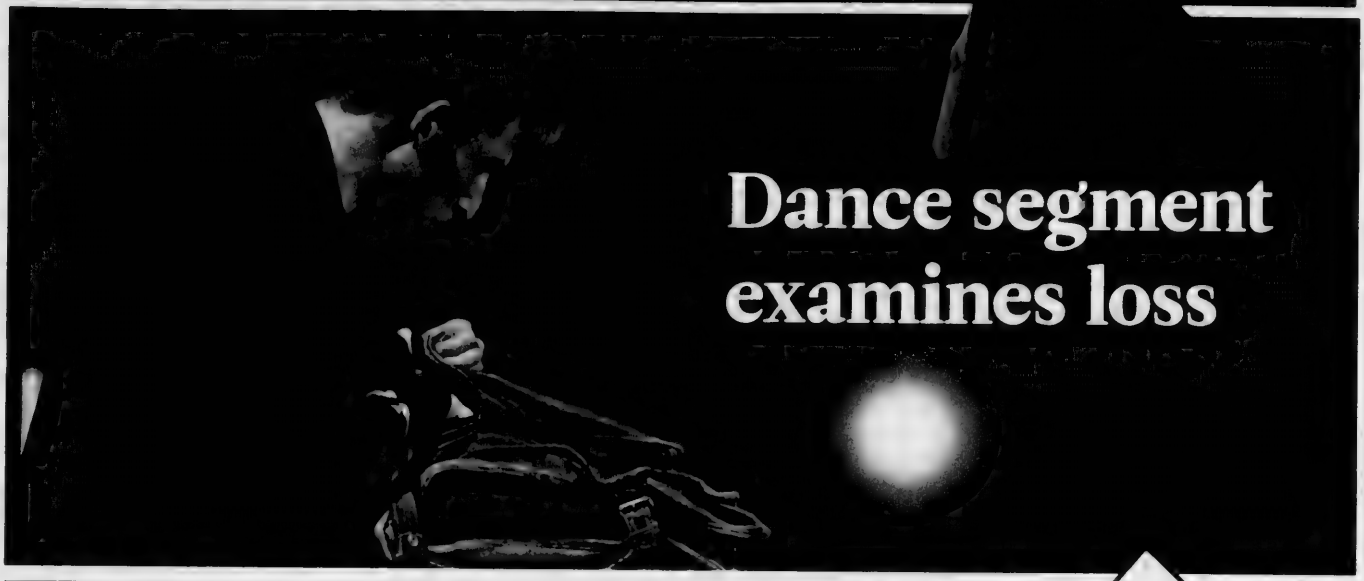
In a statement Barkat said: "In Jerusalem, there is a place for everyone and together with the Israeli Police we will continue to target anyone who violently attempts to hurt others. We will continue to staunchly support all of Jerusalem's communities and groups."

Zehava Gal-On, head of the left-wing Meretz party, in a Facebook post called on Netanyahu to "stop the public atmosphere that makes possible the shedding of blood among Jerusalem's pride [gay] community."

Israel's chief rabbis and the head of the Sephardic Orthodox Shas party also condemned the attack. ■

Jewish Life

David Albert-Toth in *la chute*.
J. GUIZZO DESFORGES PHOTOS



Dance segment examines loss

RUTH SCHWEITZER
SPECIAL TO THE CJN

Ontario audiences will get a taste of Montreal choreographer and dancer David Albert-Toth's acclaimed work, *la chute*, one of five short pieces to be presented in a lottery-drawn series at an all-Canadian contemporary dance festival in Toronto.

Albert-Toth will perform an excerpt from *la chute* for the series *What You See Is What You Get* (*WYSIWYG*) during the festival, dance: made in Canada/fait au Canada. Along with *la chute*, *WYSIWYG* includes four other 10-minute works by choreographers from Montreal, Toronto and St. John's.

Albert-Toth began work on *la chute* in 2010, the year his 89-year-old grandfather, Imre Toth, died. A philosopher, Toth survived the Holocaust and was a founding member of the Romanian Communist party. That year, Albert-Toth's father, Pierre Toth, also died unexpectedly at 56.

"All of a sudden there was a huge amount of family history lost and a big part of my identity was gone. I didn't have a father or grandfather who could represent family history to me," he said.

Albert-Toth created *la chute* while he was grieving and struggling with his identity. At the same time, he was studying Eugene Ionesco's play *Rhinoceros*, "about a man who was so adamant in his stance about things that gradually began to be chipped away," he said.

La chute, Albert-Toth said, is about a "man who gradually begins to lose parts of himself and how he deals with that, so he's standing somewhere between sanity and insanity." It was selected by *Dance Current* magazine as one of 2013's top 10 moments in dance. *La chute* was the first dance project the Jewish Community Foundation of Montreal ever supported, Albert-Toth said.

During the application process, he said the subject of Jewish identity came up. A member of a Reconstructionist congregation in Montreal, he said that as Jew and a first-generation Quebecer, he's lived his life "in between worlds, whether it's Judaism and secularism or North America and Europe or English and French. There are always polarities pulling me apart."

He added that "the idea of struggling to hold on to one's identity is something that the Jewish People in the Diaspora can relate to on a very deep level because it's at the forefront of a lot of our questions of how do we hold on to our identity in the societies we live."

> *La chute is about a man who gradually begins to lose parts of himself.*

Albert-Toth sees a parallel between Jews and the Quebecois in their desire as minorities to preserve their identities. The touring version of *la chute* – which runs for 25 minutes – visited small Quebec towns, and Albert-Toth found it "really resonated" with the audiences. "I've always identified strongly to that notion that we're people who live amongst other peoples in their land and we're constantly adapting and negotiating ourselves," he said.

The questions Jews ask themselves about maintaining their identity, he added, are similar to those "that Quebec people are asking themselves."

Albert-Toth, 32, who has lived and studied in France, brought his background in urban dance to *la chute*, a dynamic piece that incorporates breakdancing. In his late teens, while attending CEGEP, he performed and taught urban dance. "I saw a lot of my peers becoming backup dancers for videos, which I didn't want to do," he said.

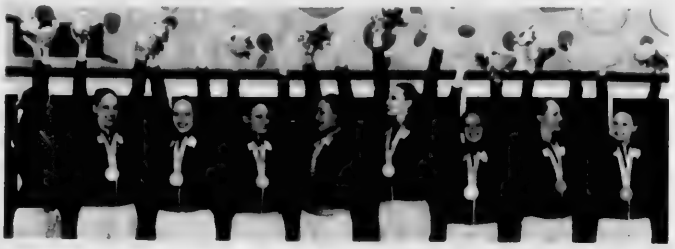
He "rebelled against hip hop," he added, which led to his enrolling in Concordia University's contemporary dance program. At Concordia, he met another rebel, Emily Gualtieri, who had fled the world of classical ballet, and in 2010, they formed their own company, Parts+Labour_Danse. Gualtieri is the co-choreographer of *la chute*. ■

Dance: made in Canada/fait au Canada presents WYSIWYG on Aug. 14 at 11 p.m. and Aug. 16 at 2 p.m. The festival runs at the Betty Oliphant Theatre from Aug. 13 to 16 and features works by emerging, mid-career and established dance artists, including several world premieres, along with artist chats, films about dance and a photography exhibit. For information and tickets, call 416-533-8577 or visit online at princessproductions.ca. For more information about Albert-Toth, visit www.partsandlabourdanse.com.

THE CANADIAN JEWISH NEWS
AUGUST 6, 2015

Jewish athletes win gold and bronze at Pan Am Games

PAUL LUNGEN
plungen@thecjn.ca



Pan Am athletes clockwise from top left, gold-medal winner Lisa Mikelberg and her synchronized swimming team; the beach volleyball team of Josh Binstock and Sam Schachter; bronze-medal winner Sasha Gollish.

Four Canadian Jewish athletes are making room in their trophy cases for medals they earned at the recently concluded Toronto 2015 Pan Am Games.

Synchronized swimmer Lisa Mikelberg of Montreal brought home a gold medal in team competition, while Toronto runner Sasha Gollish captured a bronze in the 1,500-metre race. Rhythmic gymnastics twin duo Anjelika and Victoria Reznik received bronze medals in the ribbons group and as well in the clubs/hoops group.

Canada's beach volleyball team of Josh Binstock and Sam Schachter, who are ranked 13th in the world by FIVB, the sport's governing body, were eliminated in the quarter-finals and finished out of the medals.

Mikelberg, however, was revelling in the aftermath of her Pan Am Games triumph, including the march-in to the stadium as part of the opening ceremonies.

"It was an incredible experience," she said on the phone from Montreal. "Being able to be in your home country and win gold in front of family and friends who supported me so much, it was a dream come true."

Mikelberg was part of a team of eight young women who wowed the judges with their performance. Although they were favourites going in, the women still had to perform in the pool.

Mikelberg said their winning formula included "small patterns, good synchronization, quick movements and using the music real well."

The highlights also included very acrobatic movements, she said.

Employing techniques drawn from the world of gymnastics and somewhat resembling an in-the-pool version of cheerleading acrobatics, Mikelberg was the swimmer being flung out of the water and performing twists and turns in the air.

For Mikelberg, doing in-water gymnastics was a natural progression.

"I actually started in gymnastics really young, and I love the sport," she said.

A fall at a young age scared her away from gymnastics, and a friend suggested she try the pool instead. Already a decent swimmer, she immediately took to the sport, and clearly became a great swimmer.

What people don't realize, she explained, is that when the swimmers have their feet in the air, they're not touching the bottom. Similarly when they are performing their co-ordinated movements, they're egg-beating like mad to look like they're standing perfectly still.

It takes a lot of effort, training, practice and fitness to perform at a gold-medal level, and Mikelberg's exercise regimen is impressive, if not exhausting.

In the months before the games, she and the other swimmers prepare six days a week, from 7 a.m. to noon and from 2:30 to 6 p.m.

To make the time, she put her studies in sociology on hold, though she intends to resume them on route to a degree in education. When she's done with her competitive career, the 25-year-old plans to go into education as a step toward a career in teaching.

In the meantime, Mikelberg is back at home, letting a neck injury heal.

Even before the games officially ended, Mikelberg and the rest of the national swim team travelled to Slovakia for another competition. And there's one in Kazan, Russia, right after that.

Unfortunately she aggravated a nagging injury, and with her neck spasming, she was sent home to rest.

But she's already got her late summer and fall planned. There are national trials in September and then there are qualifiers in March in advance of next summer's Olympics.

Meanwhile, Gollish, 33, has a bronze medal to add to her collection. Gollish ran the final race in 4:10.11, behind teammate Nicole Sifuentes, who won the silver, and gold medalist Muriel Coneo of Colombia, who won with a time of 4:09.05.

What makes her third-place finish remarkable is that her left shoe was knocked half off 150 metres into the race.

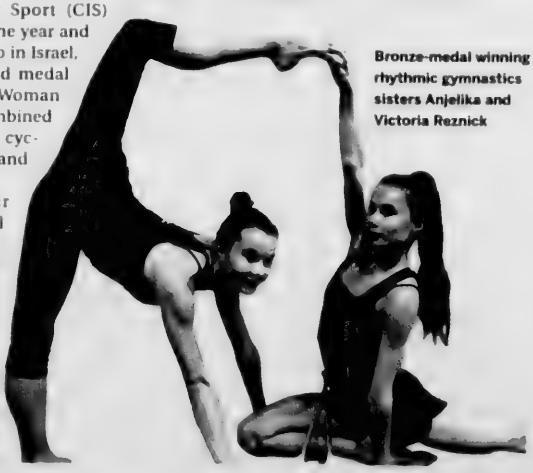
Gollish is one of Canada's best track athletes. She was named 2015 Canadian Inter-University Sport (CIS) track athlete of the year and two summers ago in Israel, she won the gold medal in the Maccabi Woman Event, which combined competitions in cycling, swimming and running.

Besides, their bronze medal performances, the Reznik sisters finished fifth in group all-round in rhythmic gymnastics.

And in beach volleyball, Binstock and Schachter, came out of the gate fast before falling in the quarter-finals. In their first game, they defeated Nicaragua 2 sets to 1, then went on to beat Guatemala 2-0.

Uruguay likewise fell to the Canadians, 2-0, setting up a quarter-final match-up versus Mexico.

Binstock and Schachter lost both sets by narrow scores of 21-19 and 26-24. ■



Bronze-medal winning rhythmic gymnastics sisters Anjelika and Victoria Reznick

One-woman show about family secrets

SHERI SHEFA
SPECIAL TO THE CJN

Spilling Family Secrets focuses on the writer's parents' love story.

Susan Freedman

Playwright Susan Freedman's latest one-woman show is rooted in her late parents' love story – one that was documented in hundreds of pages of hand-written love letters dating back to 1927.

The story behind *Spilling Family Secrets*, a 40-minute show Freedman wrote, produced and stars in, began when she was a little girl who sneaked into her mother's closet with a girlfriend.

"I found the letters, read a few, got caught, and never laid eyes on them for 55 years. Then my mother, shortly before she died, had them mailed to me," Freedman recalled.

"I couldn't even open the box for two-and-a-half years, and then I did. There were 150 letters. I took a long time to transcribe them because they were delicate. They were 80 years old and I wanted to transcribe them for the family … but I knew that I wanted to do a show about it."

This is Freedman's fourth one-woman show, which debuted in 2014 and was presented at Toronto, Winnipeg and Victoria fringe festivals.

This year, the show – directed by Dora-winning writer/performer Rondel Reynoldson – will be on stage in Saskatoon until Aug. 8, in Edmonton later this month, and in Vancouver in September.

Freedman, a native of Winnipeg, who lived in Calgary, Edmonton and London, England, before settling in Vancouver, said she didn't immerse herself in the world of theatre until 1999, following a successful career in radio. She spent 16 years working for CBC Radio in Edmonton and Calgary.

"When I was with CBC in Edmonton, they were a big sponsor of the Fringe," she said.

"Edmonton's is the biggest and best of the Fringes in Canada. It was and still is, so when I moved to Vancouver, the Fringe was not as big and I got myself a job as their marketing director. I did that for four years, and as a result I attended a lot of shows. Some were wonderful, some were medium and some were disgusting.

"At one show I was at, the guy – it was a one-man show – was naked the entire show. He shouldn't have been. And he had no script. And I thought, you know what? I can do this [better]."

After a four-year stint as the Vancouver Fringe marketing director, she and her husband founded GoodSide Productions in 1999, and produced and starred in her first show, a comedy titled *Fifty Seven and Still Lying About My Weight*.

Two more Fringe Festival shows followed – *Sixty with More Lies About My Weight*, and *Sixty Four and No More Lies* – before she wrote her latest play, a show that celebrates her parents' love story.

"I wanted people to get a sense of the love story. It was a terrific love story and they had a very happy marriage and the letters were really a document that kind of set up the beginnings of their relationship," Freedman said.

She explained that both her parents' families came from Russia.

"My father was born in Russia, and came here when he was three. He was the fifth of seven children and he grew up in Winnipeg and became chief justice of the Manitoba Court of Appeal. He did well," she said.

CONTINUED ON PAGE 30

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Eye on Arts

by Bill Gladstone

E-BOOK PAYS TRIBUTE TO MURDERED CZECH RESEARCHER, JIRÍ FIEDLER

Archivist on a Bicycle – Jirí Fiedler, a new e-book being offered for free by Plunkett Lake Press, pays homage to **Jirí Fiedler**, a Czech Protestant who documented extinct Jewish communities in Bohemia and Moravia for many years until he was murdered in Prague last year. The book was edited by **Helen Epstein** and **Wilma Iggers**. Epstein had earlier written an article about Fiedler for the *New York Times*.

Fiedler's day job was as a children's book editor, but his passion was mapping and archiving the sites of Jewish life in the Czech lands. From the 1970s through 2014, he was an invaluable source for scholars, genealogists, museum curators – anyone in the world interested in Czech Jews. Fiedler rarely talked about what he called his "strange hobby," but viewed it as a decent person's response to Nazism and Communism. After the Velvet Revolution, he published *Jewish Sights in Bohemia and Moravia* and more than 100 scholarly articles and reviews. His electronic encyclopedia of Jewish communities at the Jewish Museum of Prague contains 1,670 entries.

Described as "the self-commissioned historian of the Czech Jewish community compiling a vast personal archive before such memory was fashionable, before indeed it was acceptable," Fiedler dared to be openly interested in Jewish topics even though it put his life at risk. The book is a series of essays, from contributors in the Czech Republic, England, Israel and the United States, that focus on various aspects of Fiedler's mission and struggle. The e-book is available free of charge on Amazon/Kindle, Apple/iBooks and Kobo.

• • •

Hello Dolly: The Civic Light-Opera Company presents **Jerry Herman's** smash hit Tony Award-winning musical *Hello Dolly*. Based on Thornton Wilder's *The Matchmaker*, the show features favourites like *Before the Parade Passes By*, *It Takes a Woman*, *Put on Your Sunday Clothes* and the iconic title song.

Directed by **Joe Cascone**, *Hello Dolly* stars **Mickey Brown** in the title role, **Eric Botosan** as Vander Gelder, **David Haines** as Cornelius, and **Caroline Moro-Dalicandro** as Irene. Zion Cultural Centre, 1650 Finch Ave. E. (just east of Don Mills Rd.), Sept. 9 to 20. $28. 416-755-1717, www.musictheatretoronto.com

• • •

Lichtenberg in Concert: **Lenka Lichtenberg & Fray** perform at the World Music Festival to close a five-concert series organized by radio station JAZZ FM 91. Lichtenberg and band perform songs in English, French, Czech, Slovak, Yiddish, Hebrew and Romani. Hugh's Room, Aug. 8. $42 or $106 for three concerts in the series. www.lenkalichtenberg.com

• • •

At the Galleries

Driftwood sculptor **Jerry Friedman** opens his studio and workshop on the Artists of the Limberlost studio tour, Aug. 15 and 16. The tour consists of eight studios and 22 artists along historic Limberlost Road, 12 km. east of Huntsville. For further information, please visit artistsofthelimberlost.ca ■

Dusk Dances

This year's production of Dusk Dances features a piece produced by Cloud 9, a dance company led by Dora Award-winning dancer and choreographer Karen Kaeja. Her *Disconcertante* is dedicated to female dancers over 45. Each evening, the audience will be guided to different locations across Toronto's Withrow Park to witness short dance pieces by various artists. Dusk Dances runs Aug. 3-9. http://duskdances.ca

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A tale of murder in Ottawa's Jewish community

BERNIE FARBER
SPECIAL TO THE CJN

The crime of murder is so rare in the Jewish community that when it does occur it becomes both a community tragedy and a whispered secret. The murder of Jack Horwitz in Ben Edelson's jewelry store on a cold November 1931 night in Ottawa is one such lurid example.

In a startling new book, *Alice in Shandehland, Scandal and Scorn in the Edelson/Horwitz Murder Case*, Monda Halpern examines the tawdry steps that led to the shooting of Jack Horwitz. Halpern tells us that Ottawa's small and insular Jewish community was horrified by the crime and frightened to even discuss it. It was simply expunged from their minds engaging in a form of "collective forgetting."

Married in 1912, Ben and Alice had seven children while building up a successful business, Edelson's Jewellers, located near old Union Station in Ottawa's lower town.

On the surface the Edelsons were a well-liked Jewish middle-class family on the rise in Jewish social circles. Alice had what my late grandmother who knew her called "movie star good looks." My mother who was friends with one of the Edelson daughters, Dina, told me that Alice looked like the 1930's movie star Claudette Colbert.

However, lurking in the darkness was a shocking scandal. Alice Edelson was having an illicit affair with another jeweller, Jack Horwitz. Jack, also a married man with a young daughter, had met Alice eight years previously and had been carrying on the affair ever since. The "accident" that happened that night, Nov. 24, 1931, following a meeting between Ben Edelson, his wife Alice and her lover Jack determined to "settle the thing" became the stuff of spectacle and alleged murder.

The meeting at Ben's Rideau Street store quickly took a wrong turn. Bitter words and accusations were exchanged. An angry Ben Edelson showed Jack his loaded gun and according to testimony given by Ben a struggle broke out in which a shot was fired. Jack was badly wounded dying a few hours later in the hospital.

Ben was charged later that evening with premeditated murder. The Depression-era tale of adultery, betrayal and humiliation played out within Ottawa's Jewish community and well beyond, is told with a deft hand and keen insight by Western University Prof. Halpern.

It is by no accident I come to this book. A few years ago I was invited to London, Ont. to deliver an opening address to the Jewish community's adult learning series. Following my talk I met Halpern who knowing I hailed from Ottawa told me of her latest research towards her new book.

Alice in Shandehland
Monda Halpern

McGill-Queen's University Press

> *The trial portion of the book is as gripping as any John Grisham novel*

She had only to mention the names Ben and Alice Edelson before I knew exactly where she was going; the garish and surreptitious story of the night Jack Horwitz was shot in Edelson's jewelry store. Anyone of a particular age knew the families involved or their children. Those, like me, born well after the tragedy were told the story with the admonition never to make it public, to "sha shtill" because it wasn't good for the Jews.

Indeed it wasn't good for the Jews who during the early 1930s wanted only to fit in – to be seen as reliable, law abiding and respectful. Ottawa in 1931 was not without its anti-Semites so a strange and lurid murder that happened in the midst of the most cherished of families shamed and terrified the Jewish community.

Halpern spent years tracking down the saga no one wanted to talk about. Poring over stories of the sensational three-day trial as reported in Ottawa newspapers, interviewing surviving family members, many reluctant to talk, searching through archives and walking the streets of lower town and Sandy Hill where the Jewish community lived and where the shooting took place, Halpern has us enter her own beautifully constructed time machine.

She whisks us back to the years prior to the killing describing Ottawa and its Jewish denizens with such skill and beauty you feel as though you are part of the story.

The events leading up to that fateful November night are recounted with such clarity you feel yourself walking with Alice east on Rideau Street to the corner of Chapel Street then north towards St. Patrick Street where she met Jack who picked her up. Together they then headed to their final and fateful rendezvous at the jewelry store with Ben.

The trial portion of the book is as gripping as any John Grisham novel and the outcome as shocking.

Real characters are brought to life through a careful dissection of family history, Jewish community archival works, old and tattered photographs and the personal stories of the people who were present at the time.

The fate of Ben and Alice is telegraphed in the first few pages of the book. Why, because the story is as much about ethnicity, gender, and class as it is about the shooting itself. The story encompasses the manner in which Alice becomes the community's adulterous scapegoat though she never pulled a trigger. It speaks to sexism, honour killing, misogyny and so much more. Indeed even decades after the killing it was Alice to whom the "shandeh" was applied, never Ben or her lover Jack.

For me, who knew the tale but never the details, it was a book that finally unravelled long-held furtive secrets. For those only learning of this story for the first time, it is a combination page turner, sociological study and spellbinding insight into the complexities of a new immigrant community, its hopes and fears. Either way it is a compelling must-read. ■

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THE CANADIAN JEWISH NEWS
AUGUST 6, 2015

Indie-band singer makes her film debut

JORDAN ADLER
SPECIAL TO THE CJN

"I am not an actress, but I play one in a movie."

That was the go-to catchphrase for Leah Fay Goldstein at this year's Slamdance Film Festival, where she showed up for the premiere of her film debut, the dark Canadian comedy *Diamond Tongues*.

Most were likely bewildered by the statement: not only does Goldstein seem like a well-trained pro in the film, acting in every scene, but she also manages to make the audience root for a rather repugnant protagonist.

"I really didn't like her," Goldstein says, of her first reaction to character after she read the screenplay. "She's pretty awful."

That character, Edith Welland, is a struggling actor. Instead of striving for her own success, she chooses to sabotage the efforts of friends who are breaking into the film industry. In one scene, Edith pulls the fire alarm at a close friend's stage performance, since she is so frustrated by the play's success.

It was that distance from Edith's personality that Goldstein says attracted her to the role.

"I thought it would be fun to be an asshole," she tells *The CJN*. "My mom, [Krys Goldstein], grew up acting and wanting to be an actress, and she said that playing the enemy was always the most fun."

Goldstein embraces Edith's unlikable traits and gives a bitterly funny performance. It is an even more impressive turn when one realizes that the dog-eat-dog world of the film industry is foreign to the Toronto native.

She has only once auditioned for a film role, and didn't even have to try out for *Diamond Tongues*.

Instead, directors Pavan Moondi and Brian Robertson knew she would be perfect for the part after seeing Goldstein perform with her band, the Juno-winning indie rock group July Talk, at a TIFF party in 2013. Shortly after that show, they offered her the role.

Leah Fay Goldstein leaves the stage microphone behind for a boom mic.

> *I thought it would be fun to be an asshole*

Many character-based meetings with Moondi and Robertson helped the rookie actor find a path into making Edith believable.

"She's relatable because she experiences jealousy," Goldstein says of Edith. "She experiences feelings of inferiority and wanting to be good and succeed. No matter who you are, no matter how much you want to suppress those feelings and pretend they never happen to you, they obviously happen to all of us."

A story about the difficulty of breaking into the film industry resonated with the directors. Moondi was trying to get a film with a bigger budget off the ground. During this waiting period, he began a new screenplay that became *Diamond Tongues*.

The dark comedy opens for a limited run in Toronto on Aug. 7 and will also play at the city's Open Roof Festival on Aug. 19.

As the comedy's anchor, Goldstein had to cope with a short shooting schedule (under three weeks) and many quick changes of her character's state of mind.

On one day of filming, she worked on four very different scenes: an argument with her ex-boyfriend that concludes with her spitting in his face, an intense kissing scene, a big argument with best friend Clare (Leah Wildman), and a scene alongside TV personality George Stroumboulopoulos on his talk show.

"I don't think I've ever met George, as myself… he's a huge hero of mine," she says. "It put my stomach in knots to go on the show and play this character who isn't me at all."

It also didn't help that Goldstein had a cold on that hectic day.

Nevertheless, the vocalist is very comfortable in front of the camera. That is undoubtedly helped by her time working on videos with her feminist performance art collective, WIVES, as well as July Talk.

When she isn't promoting *Diamond Tongues* this summer, Goldstein is in a Toronto studio, working on writing and recording the next July Talk album. (Her band-mate, Peter Dreimanis, also worked on the film as a co-producer and cinematographer.)

She says the album should come out in 2016, with a new single expected by the beginning of next year.

Meanwhile, the band is touring across Canada on weekends. July Talk will play at the Interstellar Rodeo in Winnipeg on Aug. 16 and at Celebration Square in Mississauga on Aug. 29.

Unlike Goldstein, Edith is filled with ego. However, she does share one notable facet with her character: an eagerness to do more acting work.

"I can totally see myself doing it again if I found a script that I loved, a character that intrigued me and a director that inspired me," she says. ■

Playwright was nervous about sibling's reaction

CONTINUED FROM PAGE 27

"It was an immigrant success story. He was a hard-working guy. My mother's family came from Russia. She was born in Canada, the third of four girls. She was a nurse. She had her children and grandchildren… they lived a very happy life in Winnipeg."

Despite their involvement with Jewish life in Canada, their story, as told through the play, is not necessarily a Jewish story.

"It's a story about people who were definitely Jewish, definitely involved in a very big way with their community and to whom Jewishness was absolutely germane to their existence… but I think it is a show that is broad," she explained.

"There are a lot of little secrets in there but I think it's the juxtaposition of my parents' marriage and relationship to my own checkered marital career that is really the basis of the show. It's about them, but it's about me too."

She said when it came to feedback from her siblings after touring the show last year, she was a little nervous, especially for the reaction from her sister, who is "the most protective of the pristine memories."

"She came, I was a little nervous, but she loved it. She came five times," Freedman said, adding that her brother, who lives in Winnipeg, also enjoyed it.

"In Winnipeg last year, it was amazing because there were so many people who knew my parents who were still very much around. My friends, of course, knew my parents and people much younger than me knew my parents and that was pretty nice." ■

Spilling Family Secrets runs at the Saskatoon Fringe Aug. 1-8; Edmonton Fringe Aug. 15-23 and Vancouver Fringe Sept. 11-20. For more information about the show and how to obtain tickets, visit www.susanfreedman.ca.

The Socialite

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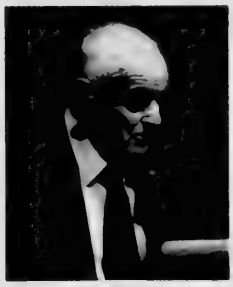
Remembering the Holocaust in Ottawa

Close to 600 guests – including survivors, their families, party leaders, ambassadors, senators, members of Parliament and people from Ottawa, Montreal, and Toronto – were greeted by event sponsor RBC and The Canadian Society for Yad Vashem at its National Holocaust Remembrance Day Ceremony.

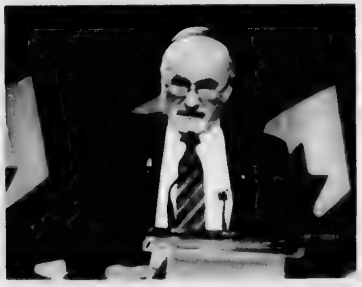
Nearby, the Embassy of Hungary marked Hungary's 2015 chairmanship of the International Holocaust Remembrance Alliance by hosting an intimate concert "Remembering through Music" featuring award-winning local and international musicians. Among those invited, were a few lucky *CJN* subscribers! ■

– *The Socialite*



Peter Munk

Irwin Cotler, Werner Franz Wendt and Marcin Rafal Bosacki



Rabbi Reuven Bulka

Cantor Moshe Kraus and Fran Sonshine

Frank London and Bela Agoston

Ed Fast

Rafael Barak

Mario Silva, Jason Kenney, Tim Uppal and Joe Gottdenker

PHOTOS: SAM GARCIA (EMBASSY) AND DAVE LAMOUS (YAD VASHEM)

The Socialite wants your photos.
Email thesocialite@thecjn.ca for submission details.

What's New

AUG.6 - AUG. 13

by Lila Sarick

Thursday, Aug. 6

YIDDISH VINKL
Harriet Lyons discusses "An anthropologist looks at Jewish humour," noon, Free Times Cafe, 320 College St. $20, includes lunch.
RSVP yiddishvinkl@yahoo.ca.

Saturday, Aug. 8

ORILLIA COUNTRY SHUL
The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are: Aug. 8, **Eric Petersiel**; Aug. 15, **Rabbi Tina Grimberg**; Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

BETH TIKVAH TORAH CLASS
Allan Cooper teaches the parshah at Beth Tikvah Synagogue this morning.

Sunday, Aug. 9

SHAAR SHALOM MEET AND GREET
Shaar Shalom Synagogue holds a "meet and greet" for young families at 2:30 p.m. For address, RSVP to agol@shaarshalom.ca.

PJ LIBRARY GOES TO CAMP
Join PJ Library for a day of fun activities at summer camp. For families with children aged 4-8, bus transportation available. Today, Camp Gesher (Hebrew immersion). To register, visit pjlibrarytoronto.ca/camp.

Monday, Aug. 10

HEART TO HEART RECEPTION
Welcome the 2015 Heart to Heart participants at a community reception and dinner, 6:30 p.m. at Congregation Darchei Noam. $20/$15. Register at www.heart-to-heart.ca.

Wednesday, Aug. 12

OUR SYNAGOGUES & OUR PAST
Dara Solomon, director of the Ontario Jewish Archives, discusses, "Our synagogues and our past," 8 p.m., Beth Tikvah Synagogue, $5 for non-members.
RSVP 416-221-3433.

Commemorating Tisha b'Av

The musical theatre group of the Terraces of Baycrest presented a unique, moving and educational Tisha b'Av program, with a script written by Yankle Gladstone, at right. The musical theatre group has 27 participants, aged 88 to 101 years, who used song, poetry and narration to focus on tragic events in Jewish history from biblical times to the present.

SUMMER TALK SERIES
Ralph Wintrob discusses "Lord Byron and the Jews: How Lord Byron was inspired by the Jews and the Jews he inspired in return," 7:30 p.m. at Shaarei Shomayim Congregation. Free for members, $2.99 for non-members.

SAVOUR THE NIGHT
Shop, shmooze and pamper yourself at Petah Tikva Synagogue's "Savour the Night," benefit for Tomchei Shabbos of Toronto, 7-10:30 p.m. at 20 Danby Ave.

THE BAND'S VISIT
Beth Tzedec Congregation shows the film *The Band's Visit*, 7:30 p.m.

Coming Events

KAVANAH GARDEN HOURS
The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

HIGH HOLIDAY INSTITUTE
Bracha Feder discusses "Exploration of repentance and change: biblical, talmudic and contemporary models and me," Aug. 17, Aug. 26, 8 p.m. **Rabbi Jarrod Grover** discusses "Studying the machzor *Lev Shalem*," Aug. 31, 8 p.m. All classes at Beth Tikvah Synagogue. Free for members, $10 for non-members.

REMEMBERING CANTOR DANTO
Beth Emeth Synagogue marks the fifth yahrzeit of Cantor Louis Danto with a celebration of his life and legacy in words and music, Aug. 17, 7:30 p.m. $10/$15. Call 416-633-3838 for tickets.

YIDDISH POEMS AND STORIES
Hertz Grosbard recites Yiddish poems and stories, Aug. 16, Lodzer Synagogue. Prayers at 9 a.m., breakfast at 9:30 a.m., program at 10 a.m. $5. 416-636-6665.

VENDORS WANTED
Beth Avraham Yoseph of Toronto Congregation is looking for vendors for its youth/Rosh Hashanah fair Aug. 23. If you have a product, service or program geared to children or teens, call **Rich Winkler,** 905-886-3810, ext. 135 or email rich@bayt.ca.

VOLUNTEERS NEEDED
Reena needs administrative volunteers to help at its Thornhill office, 927 Clark Ave. W. Call **Millie Chadwick,** 905-889-2690, ext. 2112.

DANI is looking for volunteers in their 20s and 30s to be DANI buddies to adults with disabilities. Call 905-889-3264, ext. 226 or email ssokol@dani-toronto.com.

Baycrest needs volunteers with personal/work experience in caregiving for individuals with dementia to make supportive phone calls in the evening to other family caregivers of a person with dementia. Call **Eileen,** 416-785-2500, ext. 2250.

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JEWISH FOSTER PARENTS
Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES
Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer,** 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

CONTINUED ON NEXT PAGE

Deadline reminders:
The deadline for the issue of Aug. 20 is Aug. 10. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

For Seniors

Adult 55+ Fitness, Miles Nadal JCC. Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.

Bernard Betel Centre. 416-225-2112. Aug. 11, **Myriam Shechter** discusses "Opera travels to ancient exotic lands: Egypt – Verdi's spectacular *Aida*," 10 a.m.; Aug. 12, lecture on "Seniors sexual health," 1 p.m.; Aug. 13, lecture on "Computer scams," 1:30 p.m. Thursdays, until Sept. 3, **David Lipovitch** teaches a course on "Jerusalem: the holy city," 1 p.m.; Book club meets Tuesdays at 1 p.m.

Earl Bales Seniors Club. 416-395-7881. Walking group, Mondays, 10:30 a.m.; Live music from the '40s, Aug. 26 at 7 p.m.; Casino Woodbine, Aug. 19; Social bridge, Thursdays, noon; Balance and co-ordination class, Tuesdays 10 a.m.; Bingo, Aug. 31 at 11 a.m.

Circle of Care offers free exercise and fall prevention classes. Call 416-635-2860.

Wagman Centre. Marilyn Reed discusses "Mind your hearing: the connection between hearing and cognition," Aug. 19, 1:30 p.m. Free for members of the Wagman Centre and residents of the Terrace, $2 for guests. 416-785-2500, ext. 2267.

New Horizons is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Judi** 416-785-0941.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.

Temple Har Zion. Wednesdays, play bridge at 9:30 a.m.; mah-jong at 1 p.m.; Scrabble first and third Wednesday of the month. Email bevmichaels1@gmail.com

Beth Tzedec Synagogue. Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen,** 416-781-3514.

Chabad of Markham offers lunch and learn classes for seniors with **Rabbi Meir Gitlin,** Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org

Beth Sholom's seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

**Stroke recovery and Parkinson support and fitness group, Mondays, Wednesdays and Fridays, 9:30 a.m.

**Casual Yiddish conversation, Mondays, 1:30-3 p.m.

**Drop-in duplicate bridge Thursdays at 12:30 p.m.

Suzanne Metz teaches "Experimental figure drawing and painting workshop," Aug. 25-27.

**Intermediate mah-jong starts Aug. 19 to Sept. 30 at 1 p.m.

Sadko Hadzihasanovic teaches "Portrait drawing and painting," Sept.11-Dec. 18, 9 a.m.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

**Register for Summer Institute for Creative Adults. Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21, 10 a.m.- 4 p.m. Ext. 250.

Love for Tu b'Av is in the gallery from Aug. 5-30.

Mixed abilities dance event with DJ **Layah Jane, Aug. 9, 4 p.m. All ages, all bodies welcome. Call ext. 330.

**Summer Supper Club: Social Enterprise Edition: Designed for young adults with developmental disabilities or ASD. Join the JCC for a week of cooking and preparing and selling healthy snacks, Aug. 10-13, 4-8 p.m. Contact: liviyam@mnjcc.org

**Accessible yoga, for people of all abilities. Companions and support people welcome. Sundays until Aug. 30, 1 p.m. Call ext. 521.

**Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.

**From tummies to mummies: Post-natal bootcamp/aquafit classes. Call ext. 567.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein, 416-968-0200.

Schwartz/ Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

Dr. Meredith Gillespie discusses "Understanding anxiety in children," Aug. 19, 7 p.m.

Bill Gladstone presents "The Jews of Old Toronto," Aug. 13, 7 p.m.

**Ceramics courses, all levels, daytime and evening start the week of Sept. 9. ■

SeeJN | Happy campers

From left, Julia Slater, Benji Weizman and Alex Warren, participants in Camp Ramah in Canada's Avodah vocational education program for young adults with disabilities, volunteer offsite at the laundry of the Windermere House resort in Muskoka. The Avodah program receives support from the U.S.-based Ruderman Family Foundation, which has granted $150,000 over three years for vocational education initiatives at Ramah camps in Canada and the United States.

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ASK ELLA

Affected by life changing loss

Ella Burakowski
eb@thecjn.ca

Dear Ella,

Last month I lost my mother at 92. For the last few years, she'd been deteriorating.

My father died nine years ago, so my focus has been on my mother for quite some time. I was lucky enough to be at her bedside when she died, and the oddest thought came to me within minutes of her passing. I'm an orphan. A 64-year-old orphan. I know it sounds ridiculous – that term is reserved for children.

Nevertheless, I can't help feeling terribly empty. I left the hospital knowing I would not be returning and I didn't want to go.

I have a husband, three children and four grandchildren, but I still feel alone, abandoned and scared.

I haven't spoken to anyone about feeling this way, I'm too embarrassed.

Adult Orphan

Dear Adult Orphan

We all accept the fact that our parents will die eventually. It's part of life, and logically we know the script, but the reality of a parent's death has far more meaning attached to it than we anticipate.

Your feelings are normal. Most adults who lose their last parent have the same thoughts as yours. Most never verbalize it, as, like you, adults feel odd, or vulnerable, thinking of themselves as orphans. But that's exactly what you are and you're allowed to grieve, and should grieve, the loss of your last parent a little differently.

With your mother's passing, your connection to your childhood has been severed, as has your role as a caregiver. Your life has changed in a flash and there are many emotional feelings associated with that life adjustment. The void is deep and the emptiness is real.

Your routine will change now too. Once you are past the funeral and shivah, you will have to redefine your time. It will feel strange, and you will want to call your mother or go see her on schedule. She won't be there for holidays and birthdays, and it might be hard to realize it now, but her memory will be there. A familiar dish she served, or a saying she was known for, a scent, a habit – anything can and will remind you of your mom, and in those moments you'll feel she is still with you. Hang on to those memories.

You are an orphan. It's not strange to feel that way. When you're ready, talk to others, and you'll be very surprised to hear you're not alone in those thoughts. Don't repress your feelings. Embrace them and let others help you work through them.

Turn to your family to get you through this difficult time. Eventually, your grief will change to special memories, which you will hold deep in your heart forever.

Dear Ella,

I knew when I got married there would be challenges, but I didn't expect this one. My husband is losing his hair and you'd think the world was coming to an end. He is depressed, withdrawn, thinks he's ugly and doesn't want to go out much anymore. When he does, he wears a cap. I'm having a hard time taking this seriously. He looks fine, but he is turning this into a tragedy. Imagine if I acted this way because I found cellulite on my thighs. I have no patience for this nonsense. Am I being insensitive?

Appalled Being Bald

Dear Appalled Being Bald

With the invention of mirrors, selfies, Instagram and photos being snapped and posted on Facebook every time you blink, people have become more attuned to how they are perceived. Just as Samson's hair related to his strength, so is your husband's hair tied to his youth and sex appeal.

For many men, hair loss is part of aging, and who wants to face that reality? I'll bet your husband spends much more time grooming, trying to camouflage his hair loss, maybe growing facial hair to compensate. As his hairline recedes, his forehead gets bigger, hence the cap. There is a huge hair loss industry built around baldness for a reason.

It may seem like nonsense to you, but it's very real to him. Time to step in and make your man feel that he is every bit the guy you fell in love with, hair or no hair. Reassure him that you are still madly attracted to him and that he is as handsome as ever. This is not nonsense. He has tied his appearance, youth and self-image to his hair. Help him through this stage in his life. ■

Ella's advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional

Family Moments

Mazel tov to Benjamin Raubvogel on his graduation from Westmount Collegiate with honours. We are so proud of you.
Lots of Love Nana and Papa

Mazel tov on the 70th wedding anniversary of Mike and Manya Silver. Happy 100th Zaida.
With love from your children, grandchildren and great-grandchildren.

Mazel tov to Ellie (Sorger) and Sendi (Kone) on your recent b'nei mitzvah! You both were awesome, and we couldn't be more proud of you.

Ned Noodelman and Claudine & Bruno Schonholzer are thrilled to announce the engagement of their children Melissa and Dani. Mazel tov!

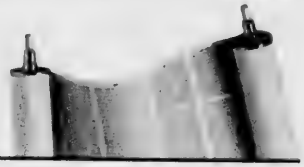
Email your digital photos along with a description of 25 words or less to cblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

מזל טוב!

מזל טוב!

Parshah

Eikev | Deuteronomy 7:12-11:25



Rabbi Ilan Acoca suggests kindness and benevolence can ultimately lead to the greatest rewards
Rabbi Baruch Frydman-Kohl considers the relationship between Zionism and religion
Rabbi Catharine Clark explains why we should never be too sure of ourselves

Rabbi Ilan Acoca

It's written in Pirkei Avot: "Do not be like the slaves who serve their masters to receive a reward, but instead be as servants who serve their masters for free."

A worker laboured for his rich boss, who was prepared to pay him his wages. This worker was clever, however, and told his boss he worked out of the goodness of his heart, because all men should help their fellow Jew according to their ability, whether through physical effort or monetary ability. The worker reasoned that if he asked to be paid wages, they would reflect only the small amount of work he performed. If he were to work willingly and (hopefully) receive wages based on his boss' benevolence and ability to pay, he expected a greater sum.

When we do one of God's commandments, seen by itself, it's but a small fraction of the work we're charged to perform for Him. Thus if we were "paid" by Hashem based on our output alone, our "wages" would be pitifully small. We shouldn't, therefore, motivate ourselves to perform His commandments like one who is seeking wages, but as one who is stirred out of kindness and benevolence. Then we might merit receiving a reward based on God's benevolence and generosity.

King David asked HaShem to "teach him to do His will so a good spirit should rest upon him." David requested that in exchange for him doing God's will, the Almighty's grace and spirit should rest upon him – payment according to HaShem's generosity rather than David's labour.

According to this, we can understand the verses in this week's Torah portion, "And you may come to say in your heart that your strength and your might made you as great as you are, but remember that HaShem, your God, gave you your strength and greatness (Deuteronomy 8:17,18).

Let us thank God for the miracles He performs with us every moment. ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.

Rabbi Baruch Frydman-Kohl

The source for grace after meals (Birkat Hamazon) is found in the words, "When you have eaten and are satisfied, you shall praise the Eternal your God for the good land which has been given to you" (Deuteronomy, 8.10). This liturgical formulation linked eating to the Land of Promise and created a physical path for the perfection of our souls. Extended by our rabbinic teachers to apply to all times and places, the four paragraphs of the grace maintained the attachment of the Jewish People to the Land throughout our dispersions.

Despite this connection, Zionism, the modern political movement to re-establish a Jewish state, was not always accepted by religious Jews. Rabbi Sholom Dov Baer of Lubavitch, within the chassidic community, and Rabbi Chaim Soloveitchik of the Volozhin yeshivah, an exemplar of the mitnagdic expression of Jewish life, were both strong opponents of the modern return to the Land of Promise. Each followed the talmudic tradition (Ketubot, 111a) that counsels quiet patience while waiting for redemption to come from God.

The early Reform movement also opposed Zionism, preferring to identify Judaism as a religion. But the Zionist movement rejected living life in deferral and emphasized the national dimension of Jewish life.

Zionism is today under theological and philosophical attack from Jews who wish to sever the political and national elements of Jewish life from the spiritual and ritual. In his recent book, *Zionism and Judaism*, David Novak of the University of Toronto argues that Zionism – loyalty to the existence of the State of Israel as a Jewish polity – is deeply rooted in the tradition begun with Abraham and carried forward by Moses.

Every time we exercise our muscles of prayer and recite *Birkat Hamazon*, we are reminded not to take contemporary Jewish achievements for granted, and called to reaffirm the covenant that links us to the Land of Israel and the God of the universe. ■

Rabbi Baruch Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.

Rabbi Catharine Clark

The just-world hypothesis states that the world is a just and orderly place in which people generally get what they deserve. If someone is suffering, it is because she committed bad acts. If another person is secure, it is because he made good choices.

Parshat Ekev rejects the second tenet of this hypothesis as it pertains to a defining event in Israelite history. In Moses' speech to the Israelites before they cross the Jordan, Moses explains why the Israelites will be blessed to inhabit the Land of Israel. In keeping with the first half of the just-world hypotheses, Moses affirms that, indeed, the previous inhabitants are being dispossessed because of their wickedness.

However, Moses continues, "It is not because of your righteousness or your upright character that you will be able to possess their country." With these words, Moses explicitly debunks the idea that the Israelites will inherit a land flowing with milk and honey because they deserve it. Rather, as Moses reminds them, they are a "stiff-necked people" with the habit of angering God. They will possess the Land of Israel only so that God can keep the promise he had made to Abraham, Isaac and Jacob.

Moses' statement was probably received by the Israelites as an insult. Of course they wanted to believe that they merited the blessing they were about to receive.

So, too, the just-world hypothesis has a strong hold on our psyches today. Those of us who prosper want to believe that our rewards are deserved. When we see the suffering of another person, especially if we cannot ameliorate it, we minimize the suffering in our minds by convincing ourselves that it flows justly and naturally from the individual's poor choices. Moses' words in parshat Ekev are a reminder not to be too sure of ourselves in either case. ■

Rabbi Catharine Clark is spiritual leader of Congregation Or Shalom in London, Ontario.

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August 20 issue:
Deadline: **Tuesday August 11 12:00 noon**

September 3 issue:
Deadline: **Wednesday August 26, 12:00 noon**

September 10 issue:
Deadline: **Monday August 31, 12:00 noon**

September 17 issue:
Deadline: **Tuesday September 8, 12:00 noon**

The CJN offices are closed:
September 7, 14, 15, 23, 28, 29
October 5, 6, 12

Summer salads go international

SYBIL KAPLAN
SPECIAL TO THE CJN

Admittedly, I am very old fashioned in my kitchen. I have two sets of wooden antique library card catalogue file drawers where I store recipe cards plus another set of wooden drawers that a former neighbour, a woodworker, made especially for me. And, yes, I use these index card recipes all the time. I have a sticky variation of post-it notes with a blue tab sticking up, which I then attach to any recipe cards I use often so that I can find them easily. Of course the cards are divided and sub-divided and further divided for easy finding.

So when a column on salads was suggested, I went to "salads around the world," and picked out these for summer.

Bread Salad

- ❑ 3 medium chopped tomatoes or 16 cherry or plum tomatoes, halved
- ❑ 3 kirby cucumbers (small, unwaxed), cut up, not peeled
- ❑ 1/2 cup chopped red pepper
- ❑ 1/2 cup chopped green pepper
- ❑ 1/2 cup chopped pepper of another colour
- ❑ 4 sliced green onions
- ❑ 1/3 cup black olives
- ❑ 3 tbsp. chopped fresh parsley or cilantro
- ❑ 2 cups cubed bread
- ❑ 8 chopped hard-boiled eggs

Dressing
- ❑ 1/4 cup olive or canola oil
- ❑ 2 tbsp. red wine vinegar
- ❑ 2 minced garlic cloves
- ❑ 1 tsp. paprika
- ❑ salt and pepper to taste

Three to four hours before serving: in a jar, combine oil, vinegar, garlic, paprika, salt and pepper. Close with a lid, shake and set aside.

In a salad bowl, combine tomatoes, cucumber, peppers, onions, olives and parsley. Add 1/4 cup dressing, mix and refrigerate about 2 hours.

One to two hours before serving: add bread cubes and toss. Refrigerate for half an hour.

When ready to serve, sprinkle chopped eggs and remaining dressing over salad and mix. Makes 4 servings

Antipasto Salad

Traditionally, an antipasto is the first course served before an Italian meal, but this salad is a nice start for any meal.

- ❑ 2 cups bite-size pieces romaine lettuce
- ❑ 2 cups bite-size pieces head lettuce
- ❑ 1/3 cup shredded white cabbage
- ❑ 1/3 cup shredded red cabbage
- ❑ 1 small chopped red onion
- ❑ 1 small chopped red pepper
- ❑ 1 small chopped green pepper
- ❑ 1/3 cup halved cherry tomatoes
- ❑ 1/8 cup chopped black olives
- ❑ 1/2 cup chopped drained artichoke hearts
- ❑ 1/3 cup mozzarella cheese cubes
- ❑ 1/2 cup any other kosher Italian cheese cubes

Dressing
- ❑ 1/3 cup olive or canola oil
- ❑ 2 tbsp. red wine vinegar
- ❑ 1 crushed garlic clove
- ❑ dash paprika
- ❑ dash oregano
- ❑ dash basil
- ❑ dash dry mustard

Mix dressing ingredients in a jar. Close lid and shake well. Set aside.

In a salad bowl, combine lettuces, cabbages, onion, peppers, tomatoes, olives, artichoke hearts and cheeses. Just before serving pour dressing over salad and toss. Makes 4 servings. ■

THE CANADIAN JEWISH NEWS
AUGUST 6, 2015

Eran Eldar: Prof details story behind Arab-Israeli conflict

SHERI SHEFA
sshefa@thecjn.ca

Israeli professor Eran Eldar spent the last academic year at the University of Calgary as its visiting Israel studies scholar.

During his time in Calgary, 43-year-old Eldar, who received his PhD from Tel Aviv University in 2010 and wrote a book in 2013 titled *By Its Own Efforts: The Urban Development of Tel Aviv in the Twilight of the British Mandate and the First Decades of the State of Israel*, taught a number of courses about the urbanization in Israel and Israeli society and politics in the 1950s and '60s, as well as courses about Israeli history and the Arab-Israeli conflict.

Eldar recently spoke to *The CJN* about his academic areas of expertise and about his commitment to presenting Canadian students with a balanced view of the Middle East conflict.

Eran Eldar, visiting Israel studies scholar

What were some of the subjects you covered in the courses you taught?

I taught one course on the history of Israel, of Zionism from the 19th century, from the beginning of the Zionist movement, from Herzl and other important figures in the Zionist movement until today, crossing important points in the Jewish and Israeli history, like the establishment of Israel in 1948 and the wars that Israel faced during those years and other crucial events during the Jewish and Israeli history in the 20th century.

It's a course about the history of Israel, but a course about the Middle East, because you can't talk about Israel without talking about the other countries in the Middle East.

The second course was about the Arab-Israeli conflict that also started in the 19th century until today and the course dealt with all the crucial points and the meaningful clashes between the Jews and the Arabs in what was Palestine then, before the establishment of the state of Israel. After the establishment of the State of Israel, the wars between Israel and the other Arab nations – the Six Day War, the Yom Kippur War, other events before the establishment of the state and after, the Arab rebellion in the '30s.

It's very important to teach this here because the students in Canada don't know the whole story. They hear things on the news, but they don't have the whole story and I tried to bring them the whole story of the Arab-Israeli conflict, and of course, to balance it. I bring both narratives – the Israeli and Arab narratives so they can understand both narratives and they can have their own opinion about the conflict.

As a professor in the academy, I have to bring both narratives to the students.

There were also two courses in the geography department, and those courses dealt with the history of urbanization in Israel, the urban development of cities. One of them dealt with the urban development of Tel Aviv, the first Hebrew city that was founded in 1909, and in that course, I dealt with a lot of important points in the history of the city, before the establishment of the state and after.

The second course was about the urbanization of Israel in general, also about Tel Aviv as the first Hebrew city, but also about other cities in Israel like Jerusalem and Haifa and the development cities like Sderot, and it was also about the kibbutzim and other kinds of settlements.

I highlighted the differences between the agricultural settlements in Israel and the cities in Israel and other kinds of settlements – kibbutzim, moshavim, development cities, small cities, and big cities.

Describe the subject of a lecture you delivered earlier this year at the Calgary JCC.

I actually reviewed the history of Tel Aviv from its foundation in 1909 and what happened in Tel Aviv, how it became the centre of the State of Israel and how it became the cultural and business centre of Israel. I reviewed the relations between the municipality of Tel Aviv and the government of Israel. First the British mandate government and then after the establishment of the state, the government of Israel and how those relations affected the urban development of the city in the '50s and '60s. I was talking about big projects that were planned for Tel Aviv and some of them never happened, like an underground train for which only now they are starting to dig tunnels. But the plans for an underground train were started in the '50s, but nothing happened with it, because there were problems with the municipality and the state about funding such a big project.

So I explained about Tel Aviv and its problems, and how it is very hard to rent an apartment today. It is very expensive to live in Tel Aviv, and some say it is a city for only rich people, and it's true – it's not so simple to live in Tel Aviv. Young people who want to live in Tel Aviv need to pay a lot of money to get appropriate apartments.

Did you experience any anti-Israel sentiment on campus in or out of the classroom?

Not much. I was expecting that there would be a debate, but the students were always very polite. Even if they wanted to say something controversial, they were always polite, and the debate in the class was always respectful. I was happy that I didn't need to face any provocation from the students.

I know there are anti-Israeli groups at the university here, but I want to say in their favour that they know how to act even if they have anti-Israeli opinions.

I don't know if other university professors faced provocation, but I didn't face any from their side. I always try to balance my course, especially the Arab-Israeli course. I always try to bring both narratives and to explain not only the Israeli side.

I'm happy I had the chance to present students with the nice faces of Israel and a chance to show them that Israel is the only democracy in the Middle East, that the Israeli state always wants to achieve peace and always aspires for peace. It was important for me to say those things to the students and to show the good face of the state of Israel.

I'm not an official representative of the State of Israel, but it is very important to me because I was born there and raised there. It is my homeland so I wanted the students to know the truth about the State of Israel. ■

This interview has been edited and condensed for style and clarity.

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Do we rewrite our history?

Backstory

RABBI YIRMIYA MILEVSKY
SPECIAL TO THE CJN

I was once asked if traditional Jewish scholars rewrite history. My answer was that we did in the past, we no longer do it, thus we never did it.

Among the many Torah scholars and luminaries who guided the people of Israel throughout the ages, few reached the stature of Rabbi Elijah ben Shlomo Zalman, known as the Vilna Gaon. The impact of the Gaon on Jewish practice, philosophy, lifestyle and thought since his death in 1798 has been immense. In the decades following his passing, many of his Torah insights were shared, taught and published widely.

Unfortunately, in many instances, teachings were attributed to the Gaon incorrectly. It appears that some Torah scholars harbouring a desire to make an impression would attribute their personal insights to the Gaon. Thus not every Torah thought presented "in the name of the Gaon" actually came from the Gaon.

At the same time, there are teachings that are undoubtedly of the Gaon, even though some agenda-driven individuals allege that he never said them. In particular, I am referring to the story of Rabbi Baruch Schick.

Rabbi Schick was born in 1744 in Shklov, Belarus. After studying Talmud and gaining a reputation as a scholar, Rabbi Schick developed an interest in science. In 1777, he composed a work about human anatomy and physiology which he published in Berlin, the city that symbolized the enlightenment.

The following year, Rabbi Schick visited Vilnius and had a meeting with the Gaon. After sharing some of his publications, Rabbi Schick informed the great rabbi that he was planning to translate and publish *Euclid's Elements* into Hebrew. Rabbi Schick, in his introduction to the work, published two years later, shared with his readers the reaction of the Gaon to his endeavour:

"I heard from his (the Gaon's) holy tongue that for every deficiency of knowledge in the sciences, he will have a hundred deficiencies of knowledge in Torah, for Torah and science are closely related. He commanded me to translate everything possible of the sciences into our holy tongue in order to spread knowledge among our people."

> *There are teachings that are undoubtedly of the Gaon, even though some agenda-driven individuals allege that he never said them.*

It is quite clear from these words that the Gaon valued general studies and did not believe that one should focus solely on the Talmud and other Jewish traditional texts. Yet, as the Jewish world has progressed in the two centuries since his passing, some had difficulty with the words attributed to the Gaon by Rabbi Schick.

In 1965, a pseudo-historian by the name of Betzalel Landau published a biography of the Gaon. In a chapter dealing with the Gaon's attitude towards secular studies, he quotes from the introduction to Rabbi Schick's work, and then added, "I doubt if these words actually came out of the mouth of the Gaon. I surmise that the listener (Rabbi Schick) did not fully understand the intention of the great master."

The Gaon lived for 18 years after the publication of the Hebrew edition of *Euclid's Elements* by Rabbi Schick. If indeed he was misquoted, the Gaon would have had an opportunity to expressed himself on the issue, and we would likely have a record of it. The lack of such evidence makes it clear that until the second half of the 20th century, no one had a problem with the Gaon stating that a deficiency in sciences, could lead to a great deficiency in Torah.

We might ask why a contemporary author would decide to rewrite the history of such a luminary as the Gaon. The answer can be found in the associations that Rabbi Schick had with members of the Haskalah movement, the European Jewish enlightenment, including Moses Mendelssohn. For many traditional thinkers, Mendelssohn, and everyone associated with him, are not welcome in the halls of Torah studies. Landau clearly felt a need to distance the revered luminary from a man connected to the enlightenment.

So it appear that, at times, we do indeed rewrite our own history. ■

Rabbi Yirmiya Milevsky is spiritual director of Congregation B'nai Torah in Toronto.

OBITUARIES AND RELATED NOTICES

BENJAMIN'S PARK MEMORIAL CHAPEL

Joan Levine	Jul 17/15	7071 Bayview Ave.
Aviva Feiner	Jul 17/15	7 Simmons Cres.
Dr. Joel Wolinsky	Jul 18/15	785 Eastern Avenue
Reuben Michaels	Jul 19/15	111 Avenue Road
Roslyn Sarah White	Jul 19/15	88 Promenade Cir.
Rishy Powell	Jul 15/15	7420 Bathurst St.
Bertha Starr	Jul 18/15	88 Championship Cir. Place
Rose Greenfield	Jul 21/15	68-81 Yellowstone Blvd.
Suzanne Karyn Bookman	Jul 19/15	41 Crosby Ave.
Alice Goldfarb	Jul 21/15	147 Charlton Blvd.
Larry Rosen	Jul 22/15	1 Hickory Tree Rd.
Norma Rubin	Jul 23/15	3560 Bathurst S.
Harold Heft	Jul 23/15	258 Castlefield Ave.
Bill Sweigman	Jul 23/15	353 Worth Blvd.
Nathan Shapiro	Jul 24/15	154 Codsell Avenue
Gertrude Mansfield	Jul 25/15	3560 Bathurst Street

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Beth Emeth Section

Relatives and friends are invited to attend

Steeles Memorial Chapel

Green, Rise	June 25, 2015	56 North Lake Rd
Usher, Linda	June 30, 2015	Private
Neagu, Julia	June 30, 2015	Private
Raviva, Albert	July 2, 2015	320 Tweedsmuir Ave
Krawczyk, Sara	July 2, 2015	43 Forest Lane Dr
Shmorgun, Sofia	July 3, 2015	6250 Bathurst St
Albin, Esther	July 4, 2015	76 Glen Rush Blvd
Wells, Lois Marcia	July 5, 2015	83 Collinson Blvd
Taska, Jack	July 7, 2015	1 Clark Ave W
Miller, Joanne	July 7, 2015	2245 Lawrence Ave W
Leaman, Ralph Gerald	July 8, 2015	1 Emerald Lane
Banner-Shapiro, Sonia	July 10, 2015	7805 Bayview Ave
Ash, Eva	July 11, 2015	88 Promenade Circle
Werger, Goldie Jennie	July 12, 2015	3560 Bathurst St
Eastwood, Rachel	July 13, 2015	60 Disera Dr
Van Witsen, Alida	July 14, 2015	455 Sentinel Rd
Ezekiel, Sylvia	July 15, 2015	66 Broadway Ave
Dvir, Eitan	July 15, 2015	1854 Main St W
Franken, Tobia Betje	July 17, 2015	3560 Bathurst St
Klug, Rose	July 17, 2015	3560 Bathurst St
Gross, Manny Marvin	July 17, 2015	7601 Bathurst St
Poteck, Paul	July 17, 2015	5937 Bathurst St
Reiter, Carol Joy	July 17, 2015	78 Harrison Garden Blvd
Gross, Shirley	July 19, 2015	Private
Kremer, Elka	July 19, 2015	Private
Raetzen, Leslie	July 19, 2015	218 Wynford Dr
Kurzrock, David	July 19, 2015	49 Cavotti Cres
Fiszel, Fani	July 22, 2015	4979 Bathurst St
Manett, Marion	July 22, 2015	205 Cummer Ave
Sterlin, Evgenia	July 22, 2015	Private
Hughes, Henia	July 23, 2015	1201 Steeles Ave W

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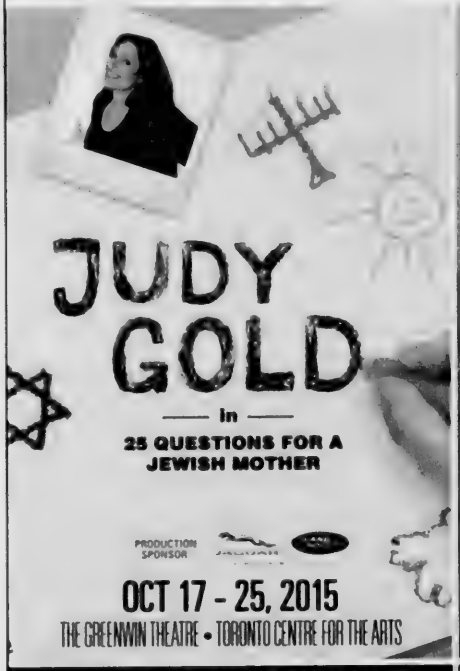
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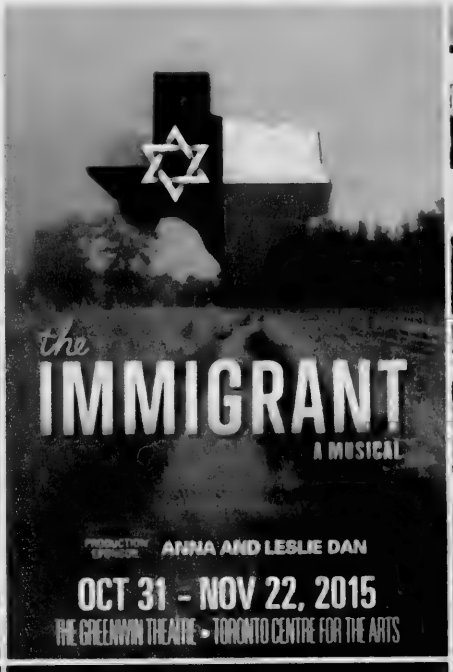
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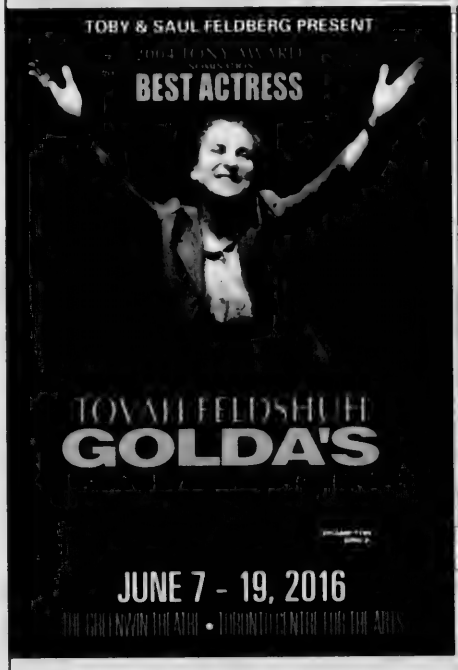

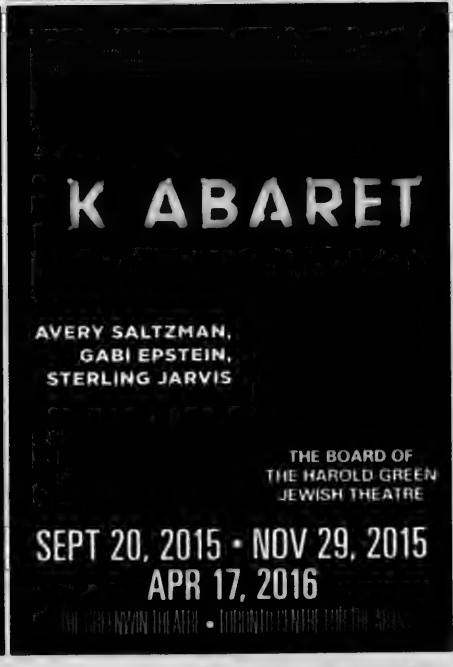

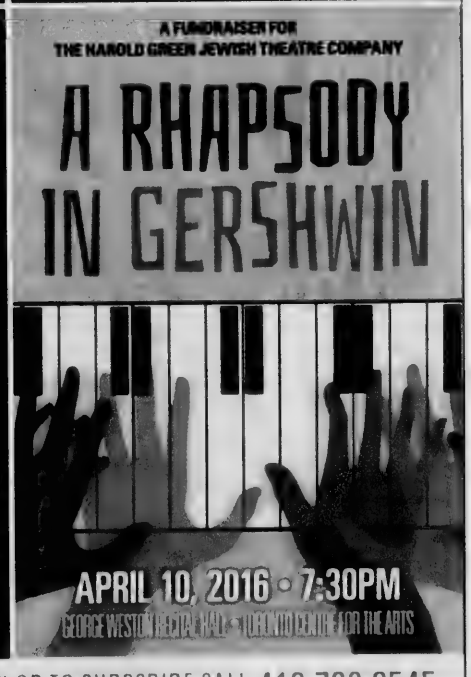

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Inside

Election 2015

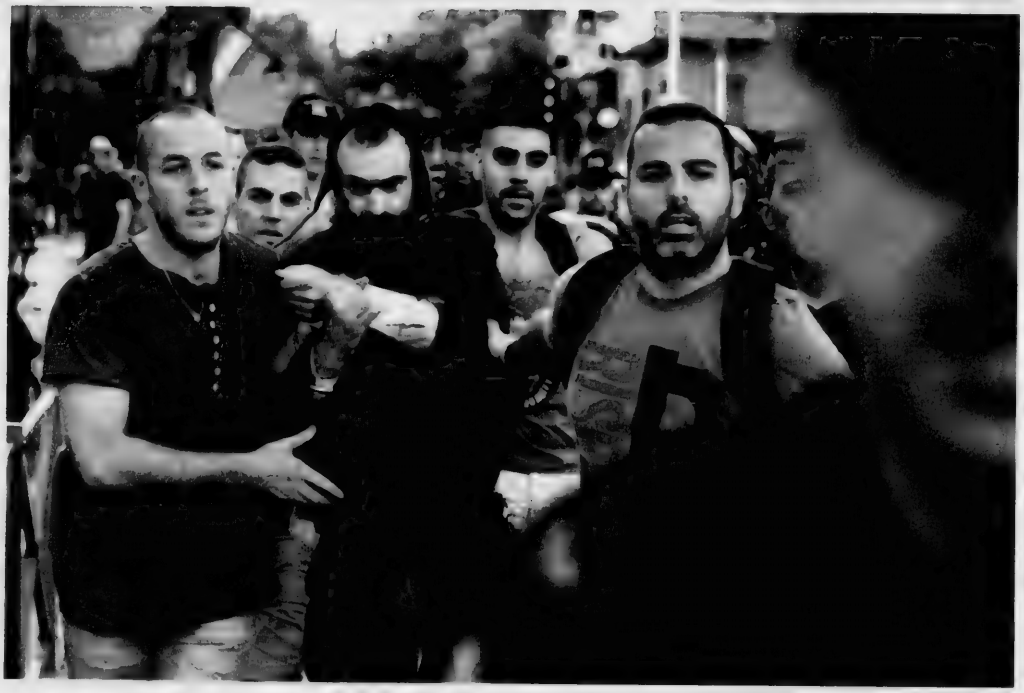
Is single-issue voting good for the Jews? **Rabbi 2 Rabbi PAGE 4**
Shoah bill delayed. **PAGE 8**
Four ridings to watch. **PAGE 9**
NDP nixes candidates. **PAGE 12**

Ruling upholds denial of Arab group's funding

Federal Court of Appeal dismisses Canadian Arab Federation's claim. **PAGE 14**

CANDLELIGHTING, HAVDALAH TIMES

Halifax	8:03 p.m.	9:09 p.m.
Montreal	7:45 p.m.	8:51 p.m.
Ottawa	7:54 p.m.	8:59 p.m.
Toronto	8:05 p.m.	9:09 p.m.
Winnipeg	8:30 p.m.	9:41 p.m.
Calgary	8:41 p.m.	9:54 p.m.
Vancouver	8:12 p.m.	9:23 p.m.



The extremists in our midst

Is religious terrorism a threat in Canada? What's fuelling the rise of Jewish radicalism? And how do we make it stop? In-depth analysis and commentary **PAGES 5, 6, 21 and 34**

Iran deal aftermath: facing new realities

Analysis: U.S.-Israeli ties are key. **PLUS,** Debunking the promise of nuclear verification. **PAGE 10**

Every kid deserves a bar/bat mitzvah

Too often, children with special needs are overlooked when it comes to life-cycle events. **PAGE 7**

Remembering Theodore Bikel

Montreal concert to pay tribute to legendary actor and singer. **PAGE 23**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
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Canadian helps save girls from ISIS, and Kanye to perform in Israel

Montrealer liberates children

A Jewish entrepreneur in Montreal says he's helped free more than 120 Christian and Yazidi girls who were kidnapped by ISIS in northern Iraq. Steve Maman, 42, founded Liberation of Christian and Yazidi Children of Iraq, a charity that gets most of its money from his Jewish business associates, after ISIS captured the cities of Sinjar and Mosul last year. Maman – who says his personal hero is Oskar Schindler, the German businessman who saved 1,200 Jews from the Nazis – uses brokers and negotiators to pay $1,000 to $3,000 ransom for each girl's release. "This is a finite problem that can be solved with money," Maman told *The Tablet*, a U.K. Catholic news weekly.

Rapper announces Tel Aviv gig

Rapper Kanye West will perform in Tel Aviv Sept. 30, promoters announced last week, nearly four months after he visited Israel with his wife, reality star Kim Kardashian, and their daughter, North. During the April visit, the couple baptized North at the Cathedral of St. James in Jerusalem's Old City. Promoters Leah Luzon and Benny Menashe told the *Jerusalem Post* that West's April visit strongly influenced his decision to perform in Israel. During his visit, it was rumoured he'd give an impromptu concert in Jerusalem, but it never happened.

Could The Donald be getting bad advice?

Trump adviser fired for racist posts

A Jewish adviser to Donald Trump's U.S. presidential campaign was fired for racist and incendiary Facebook posts. The campaign acknowledged the dismissal of Sam Nunberg Aug. 2, two days after reports by *Business Insider* that he'd been making such posts on his personal Facebook page since 2007. Nunberg told *Business Insider* he doesn't recall making the offensive posts and that he wasn't part of Trump's campaign at the time. He was one of eight paid political advisers on the campaign as of April and was paid more than $15,000, *Business Insider* reported. In one 2007 post, Nunberg wrote about calling the Rev. Al Sharpton's daughter "N—!" He also called President Barack Obama, a "Socialist Marxist Islamo Fascist Nazi Appeaser" and spoke about the president as a "Kenyan" and "Muslim." ■

Gematria

$20,000

The U.S.-dollar goal of a crowdfunding campaign by Canadians living in Israel who support Prime Minister Stephen Harper's re-election. The aim of the drive, led by strategic consultant Dan Illouz, is to send 10 Israeli Canadians to Canada a week before the Oct. 19 election to drum up support for Harper among Jews. The campaign had raised $4,500 as of Aug. 10.

2,322

The number of people who attended a July 31 Chabad Shabbat meal during the European Maccabi games, making it the largest Shabbat meal ever, surpassing the record of 2,226 set at a 2014 Chabad event in Tel Aviv.

Quotable

"*We're talkina about a very small fringe element.*

— Shlomo Fischer, a Jerusalem-based expert on radical Jewish extremism. More on p. 34.

Inside today's edition

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Letters to the Editor

The right to vote

The many Israelis who live in Canada do not have the right to vote in Israeli elections, as they do not have to live with the electoral results ("Canadian Israelis lose the right to vote – again," July 30).

Similarly I do not think Canadians who choose to live in Israel, or elsewhere, should expect to vote in Canadian elections.

Ezra Franken
Montreal

Pollard case a travesty

The news that convicted U.S. spy Jonathan Pollard may be released in November is an announcement that is long overdue ("Jonathan Pollard set for release?" July 30)

Some time ago, I was retained as Canadian counsel for Pollard. I delivered many speeches on his behalf in Canada and in Israel. I once received a letter from then-U.S. president Bill Clinton saying that he would look into the matter.

The tragedy of Pollard is that he has served more time in jail for supplying state secrets to a friendly nation than any person ever convicted of supplying state secrets to an enemy. His original trial was flawed when then-U.S. secretary of defence Caspar Weinberger sent a note to the trial judge asking that a plea bargain that had been in place be rescinded. Such an intervention in Canada would have amounted to a mistrial.

His appeal was dismissed in a 2-to-1 decision, with the dissenting judge saying his conviction was a gross miscarriage of justice.

It has been widely reported that if Pollard is released, he will not be allowed to visit Israel because his presence would result in a huge public demonstration that would cast the United States in a negative light. The Pollard case will forever remain a blight on the American justice system.

Bert Raphael, president, The Jewish Civil Rights Association
Toronto

Hope for infertility

My heart went out to the couples struggling with infertility issues, especially to the woman named Tikvah ("A reflection on heartache, hope and boundaries," July 23). I've been where she's at, and I would like to say to her: don't lose *tikvah* (hope in Hebrew).

After five miscarriages I was treated in Israel and now have three wonderful children. The treatment included receiving white blood cells from my husband, because it was concluded that my immune system attacked the fetus, one of the lesser-known reasons for having a miscarriage (another is a tendency to develop blood clots, which can be treated with blood thinners).

This is an opportunity for me to hail the level of Israeli medicine and its doctors, way and above anything I've encountered anywhere else. Needless to say that fertility is of the highest importance in the Holy Land.

I hope Tikvah and others in her state read this and take it up with their doctors. It could mean the difference between being barren and being a parent.

Michelle Lahav
Thornhill, Ont.

Leaving the fold

I am surprised that Shulem Deen does not realize that the high rate of suicides of those who have left the fold is not so much because they were shunned by their families, but because the culture shock of integration to secular society was in contrast to everything they believed in until now ("Suicide is a Jewish, not just a haredi tragedy," July 30).

There is a story of a yeshiva student who decided to become an apostate. He said he will do three great transgressions, all in one. He will eat on Yom Kippur, which came out on Shabbos, which is two great transgressions. It is also forbidden to eat *chailev* (Hebrew for fat), which today could mean candle wax, so he thought he will try to do three sins at once.

He waited until everyone left the shul, then went over to where the candles were lit, took a handful of wax and threw it into his mouth. As he was nearly choking on it, he said "*In vos zai kochen zich.*" Loosely translated, this means, "This is what they get excited about?"

Let us hope that they will realize (and I quote) that home is not just a place to go back to when things don't go as planned, but to cherish the faithful embrace of those who worry from afar and are ready to hold you close when you return.

Rebecca Aisenbach
Montreal

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number. This week, more letters can be seen at cjnews.com.*

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Should we be single-issue voters?

Many people vote for a leader based on how good they'll be for Jews, but when we look to our own self-interest and preservation exclusively, we risk losing our status as global citizens

RABBI AVI FINEGOLD
FOUNDER, THE JEWISH LEARNING LIBRARY, MONTREAL

RABBI PHILIP SCHEIM
BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION, TORONTO

Rabbi Scheim: The old joke goes something like this: a father enters the living room, where his son is watching the baseball game. The father asks: "Who's playing?" The son answers: "The Yankees and the Red Sox." The father asks: "Who's winning?" The son answers: "The Red Sox." The father asks: "Is this good or bad for the Jews?"

The classical insecurity of the Diaspora Jew has diminished in recent decades, largely because of Israel and its achievements and strength. Thus, the same people whose voice of protest was muted during the Holocaust years rose during the struggle for Soviet Jewry and, one could argue, played a role in the ultimate collapse of the Soviet Union. Certainly, the ongoing communal outcries against the nuclear accord with Iran, whereby Jewish leaders have publicly taken on an American president and his administration, would have been hard to imagine in earlier times.

We have come a long way, to be sure, but are we as secure as we like to imagine? Do we have reason to fear for our future, as anti-Semitism, especially in Europe, has re-emerged in frightening ways?

Rabbi Finegold: I think it is safe to say that we are likely living in an era with the most security for Jews as a people. We have a home in the world and the vast majority of places where we live provide legal protection for us to live as observantly as we want. Our communities are healthy and heterogeneous. And yet you rightly ask if we might be too complacent. But I would like to reframe the issue in light of something I have been struggling with recently.

Canadian Jews clearly live in a time when we have both the freedom and the communal clout to become single-issue voters. There are many people who vote for a leader solely based on how good they will be for the Jews. Lately, though, I have begun to ask myself if this attitude might be a double-edged sword.

I think that when we look to our own self-interest and preservation exclusively, we begin to lose our status as global citizens. I have always felt that one of the things we have fought for, and deservedly won, over the past 2,000 years has been the ability to balance our communal needs with the needs of the population at large. Indeed, that is why I think we can point to so many successful Jews in public service.

The reason we do not have to fear for our future is that our values have ensured us a safe haven, not just in Israel but in many parts of the world.

Rabbi Scheim: One can prioritize Jewish issues without becoming a single-issue voter, which, I agree, diminishes our influence in the greater community.

As much as I appreciate Ted Cruz's staunch support of Israel and that of several other candidates, their positions on virtually every other issue would turn me away, if I was a voter in forthcoming U.S. primary elections.

Still, I could never support a candidate or a party that's ambivalent with respect to Israel, or any other issue close to the Jewish heart. Our security in a welcoming society allows us to broaden our political and social perspective, but it also allows us to unabashedly affirm our priorities.

Rabbi Finegold: What fascinates me about this discussion is that the initial point about security was made in reference to the security of Jewry in Europe. I wonder if this might be related to the fact that Europe was and has traditionally been a place where Jews have been conditioned to keep their opinions to themselves and not participate in the public discourse as Jews. Perhaps it is this very change in the new world that has allowed us to feel more secure.

I would like to think that once we are no longer an "other," once our voices are heard and reckoned with, our place in society becomes more secure. I certainly don't want to blame Jews living in societies where they feel oppressed for their plight, because the issue is far more complex than this column allows. Yet I can't help but shine a positive light on the societies that seem to have managed to lessen the security concern from the minds of their members and point out that it is often through visibility that such a thing happens. ■

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Is religious extremism a threat in Canada?

As the Jewish community condemns a spate of deadly attacks, some wonder whether it could ever happen here

JODIE SHUPAC
jshupac@thecjn.ca

Yehuda Assaraf, left, and Yinon Reubeni, two of the suspects in the firebombing of a Galilee church, are pictured in Nazareth Magistrate's Court on July 29. BASEL AWIDAT/FLASH90 PHOTO

After the murder of a Palestinian baby and his father at the hands of arsonists widely believed to be extremist Jewish settlers, many in the international Jewish community are still reeling, rushing to distance themselves from the ultra-right-wing agenda of the purported assailants, the so-called "hilltop youth," a radicalized group known for flouting Israeli law and plotting violent attacks against Palestinians and Christian religious sites.

Jewish groups spanning the political and religious spectrum have roundly condemned the July 31 firebombing of a home in the West Bank village of Duma, which killed 18-month-old Ali Saad Dawabsheh and his father, and left his mother and brother seriously injured.

The attack followed a church bombing in the Galilee earlier this summer.

Over the past week or so, 12 alleged extremists have been detained without charges in connection with the incidents, including Meir Ettinger, grandson of the late extremist Rabbi Meir Kahane, founder of the outlawed Israeli Kach party.

In Canada, organizations such as the Centre for Israel and Jewish Affairs (CIJA) and Canadian Friends of Peace Now released statements denouncing the Duma firebombing, which they called a terrorist act, with the former group stressing the attackers "violate[d] the fundamental values of Israelis" and the latter that the Israeli government's "continued occupation and permissive attitude towards the settlements" contribute to Jewish extremism.

Concern among many Canadian Jews about the perceived rise of extreme national Zionists in Israel is apparent, but should the Canadian Jewish community also be concerned about growing Jewish extremism in Canada?

The short answer is probably not.

Calls to destroy Arab property and Christian holy sites, or rhetoric about overthrowing the Jewish state – activities that allegedly characterize the hilltop youth – aren't in evidence here. And yet, some claim the growth of radical religious Zionism in Canada isn't a totally far-fetched prospect.

Six or seven years ago, the controversial Jewish Defence League (JDL) – a far-right group established by Rabbi Kahane in New York City in the 1960s to protect Jews from anti-Semitism and later deemed a "violent extremist Jewish organization" by the FBI – was revived in Toronto by national chairman Meir Weinstein.

Earlier this year, mainstream Jewish groups, including CIJA, spoke out against attempts to form a JDL chapter in Montreal.

In 2011, the RCMP investigated members of JDL Canada amid rumours the group was planning to bomb Palestine House, a Mississauga-based educational and cultural centre for the Canadian Palestinian community. No charges were laid at the time, and the RCMP won't comment on the case.

Andrew Majoran, general manager of the Mackenzie Institute, an independent Canadian think-tank that focuses on domestic and global security matters, said it doesn't currently have a profile on JDL Canada, but that doesn't mean it hasn't done research on the group in past.

As political conflicts such as the one in Israel wear on, he said, extremist groups of all kinds tend to rise up, and it's possible Jewish extremism could become an issue in Canada. "It's not to say it isn't something on the horizon if you look at everything going on with the ultra right-wing or ultra-Orthodox attacks in Israel over the past days," Majoran said, though he noted that far-right-wing violence in North America has tended to be perpetrated by "lone wolves" rather than co-ordinated groups.

There's long been an underbelly of extremism – both on the left and right – in the Canadian Jewish community, said Bernie Farber, a social activist and former CEO of Canadian Jewish Congress.

"Both at times bubble to the surface, depending on what's going on," he said, noting that the JDL, a group that "sometimes borders on racism," has "risen from the ashes" in recent years.

While he's seen no one in the Canadian Jewish community openly express sympathy for extremists such as the hilltop youth, Farber said much of the community's silence on the issue is troubling.

"I think we must be clear that the settler movement taken to extremes can be very dangerous for Israelis and Jews."

There may also be elements of the Canadian Jewish community, he said, that wouldn't engage in extremism of the sort recently seen in Israel, but "might take bizarre pleasure in it."

"When the prime minister of Israel – who's no left-winger – stands up publicly and condemns Jewish extremism and the JDL doesn't, I think that tells *CJN* readers all they need to know," Farber said.

Weinstein, chairman of JDL Canada, told *The CJN* his group focuses on anti-Semitism in the Diaspora, but supports Jews' right to live anywhere "in Israel," including Judea and Samaria. "There's no Palestinian land, no Palestinian state… [The hilltop youth] aren't breaking any laws," he said.

He stressed there have been no convictions in connection with the Duma incident and that it's up to the police to investigate and arrest the appropriate people, adding, "it's very possible Arabs are responsible."

On violence generally, Weinstein said if someone wants to defend Israel, they should join the IDF, but "if anyone's going to try to take a swing at you, you have the right to defend yourself."

Rabbi Reuben Poupko of Montreal's Beth Israel Beth Aaron Congregation, who chairs CIJA's security committee, has been vocally opposed to JDL's expansion into Montreal. Since Israel's withdrawal from Gaza in 2005, he said, a small component of the religious Zionist community – both in Israel and North America – have lost faith in Israeli democracy and "abandoned the normative Zionist dream."

There are certainly religious Zionists who attend Orthodox synagogues in Canada – his own included – who Rabbi Poupko said were "deeply shaken by the spectacle of 7,000 or so Jews moved out of Gaza."

The real danger, he stressed, would come from the segment that's so focused on the settlement politics that they set themselves apart from the rest of the Jewish community. "When you feel the [Israeli] government has no legitimacy, this gives rise to extremism and vigilantism," he said. ■

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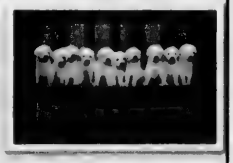

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From the Archives | By the campfire

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

Campers at Camp Katonim, 1947. Camp Katonim was founded in 1932 by Rose Dunkelman and the Balfour Beach Association. Dunkelman had previously bought 100 acres of land on Lake Simcoe and named it Balfour Beach. With this purchase, she successfully circumvented the restrictive racial covenants of the time and built approximately 30 cottages.

SeeJN | Rally against extremism

TOMER NEUBERG/FLASH90 PHOTO

Hundreds attend an anti-violence rally in Tel Aviv Aug. 8 following the recent terror attacks.

From Yoni's Desk

To fight extremism, we need a united front

Forty-six years ago this week, Chaim Potok published *The Promise*, a follow-up to his 1967 bestselling novel *The Chosen*. *The Promise* picks up where *The Chosen* left off: Danny Saunders, scion to a Brooklyn chassidic dynasty, is proving his virtuoso talent as a psychologist, the profession he pursues despite objections from his rabbi father. Danny's best friend, Reuven Malter, is in the final year of rabbinical school and struggling to reconcile the traditional techniques of study imposed by his teachers with the modern methods he finds so compelling. In the end, Reuven manages to win the grudging respect of his instructor, the haunted Rav Kalman, and Danny cures the troubled youngster Michael Gordon, son of famed modernist Talmud scholar Abraham Gordon, and marries Michael's older cousin, Rachel.

The Chosen and *The Promise* both emphasize the wide gulf that separated the ultra-Orthodox from other manifestations of Judaism in 1940s New York. In the ensuing decades, not much has changed. For the most part, chassidic and haredi sects remain detached from the greater Jewish community today.

But Potok's novels suggest it's possible to bridge the gap, and that there is good reason to attempt to do so. As Reuven and Danny get to know each other, they gain a window into another variety of Judaism, and when their friendship matures, they manage to bring their very different families closer together, too. By the end of *The Promise*, Abraham Gordon and Reb Saunders, Danny's father, are celebrating together at the wedding of their children. No one has conceded ideological ground, but it seems everyone has come to respect, even appreciate, each other.

In the wake of a chassidic man's bloody rampage at Jerusalem's Gay Pride parade, and the arson attack by suspected Jewish terrorists that left two Palestinians, a young boy and his father, dead, Jews around the world are trying to come to grips with the extremist mindset that fuels such heinous crimes.

Potok had his own thoughts on the subject. In a 1983 interview, he argued, "When normal systems no longer work effectively for a religious individual, that individual will resort often enough to the apocalyptic dimension of the religious experience, to the expectation that very quickly the horrors of the world must be resolved, and will be resolved by God... Apocalyptic versions are fall-back systems when the normal systems cease to offer effective answers to the dilemmas of existence."

And yet, *The Chosen* and *The Promise* suggest there can be an alternative scenario. If Reuven and Danny, two boys who might as well have been living on different planets even though they grew up just a few blocks apart, could forge a life-altering friendship, then maybe we can break down our own divisions, too. That is, after all, the best way to fight extremism.

•••

This week, we kick off coverage of the 2015 federal election. During the run-up to the Oct. 19 vote, *CJN* news editor Daniel Wolgelerenter will focus on how the election affects the Jewish community in his Campaign Notebook column. In this week's inaugural edition, he takes a look at intriguing races in four Jewish battleground ridings. For more, see page 9. ■ — YONI

FEATURE

Children with disabilities deserve to celebrate as bnei mitzvah

Rabbi Jenifer Gorman, Ron Hoffman and Marion Mayman

Recently, the Jewish world again witnessed a shameful lack of inclusiveness and the significant degree of religious intolerance in Israeli society. This time, the victims were nine autistic children and their families.

In Rehovot, Israel, a special bar/bat mitzvah program for children with challenges, created more than 20 years ago by the Masorti (Conservative) movement and accessed regularly by all religious streams, is now in jeopardy.

Rahamim Malul, the Orthodox mayor of Rehovot, decided that the service created expressly with and for these children and their families would not take place as scheduled, after months and months of preparation, because it would be overseen by a Masorti (read non-Orthodox) rabbi in a Masorti kehillah (congregation). This, in spite of the fact that many such ceremonies have taken place across Israel for 20 years, including in Rehovot as recently as last year.

It gets worse.

With this shameful circumstance hitting the news waves, and the majority of Israelis shocked and objecting, Israeli President Reuven Rivlin's office agreed to hold the service at his official residence, all parties meeting and agreeing to a specific service format with an Orthodox rabbi co-officiating with a Masorti rabbi.

But then, abruptly, with no communication with the Masorti movement or the families whatsoever, Rivlin, presumably under pressure from Israel's ultra-Orthodox political faction, cancelled the expected service unilaterally, substituting a "handshake" and an Orthodox rabbi, a stranger to the families, to officiate at what was clearly a non-service.

The Masorti Movement Bar/Bat Mitzvah Program for Children with Disabilities has a solid foundation of 20 years of service to Israel. THE MASORTI FOUNDATION FOR CONSERVATIVE JUDAISM IN ISRAEL PHOTO

One can only imagine the stress, distress, confusion and disappointment of the children and their families.

In response, Yizhar Hess, the Masorti movement's CEO, said, "To slam a door on Jewish teens at the moment they are about to enter the fellowship of the Jewish People is terrible; to do so to a young person with disabilities is unforgivable. The insult to the dignity of these teens and their parents is egregious. Together with all those who believe that a tolerant and diverse Israeli society is the key to its survival, we are shocked and dismayed by this decision. The Masorti movement has helped to create strong Israelis who are unfettered by the handicaps and challenges they face. Mayor Malul should be ashamed of himself."

The Masorti Movement Bar/Bat Mitzvah Program for Children with Disabilities has a solid foundation of 20 years of service to Israel. It has grown from one school in 1995 to dozens, and thousands of students and their families have participated from all religious backgrounds, including haredim. The Masorti movement does this because we know children with special needs can be instructed. All of our children stood with us at Sinai, and every parent and every child deserves to hear that heart-warming "mazal tov."

We are taught in the Talmud (Masechet Shabbat) that "the world exists only on account of the laughter of children." To stifle that laughter, pride and joy, especially when it stems from some of our most vulnerable, is a chillul HaShem (desecration of the name of God).

Too often, life cycle events are overlooked or considered impossible for many special needs children because of their individual challenges. The Masorti movement's program welcomes anyone, regardless of religious affiliation, ability or socio-economic status.

If Israel, through its leadership, continues to reflect an exclusive and singular approach to who can be counted as a Jew, as this latest incident suggests, how can we, a people clearly divided by our beliefs, ever grow stronger together and become "the light unto the nations" that remains our collective mission?

In the wake of the unsettling decision in Rehovot, Rabbi Dan Selsberg, president of the Ontario Rabbinical Assembly, said, "We are all called upon to be just and compassionate, as God is just and compassionate." Rabbi Selsberg expressed sadness and disappointment in Malul's "harmful, unfeeling and anti-Jewish decision."

Jews in Canada make efforts to include all challenged children and their families in meaningful bar/bat mitzvah ceremonies. We do not question which rabbi they choose to officiate or where the service is held. We simply do the right thing and provide the opportunity.

We ask you to raise your voices with us, to support the right of all Israeli children and their families to experience the joy and fulfilment of celebrating bar/bat mitzvah, our right and our rite of coming of age as a Jewish adult. ■

Rabbi Jenifer Gorman is executive director of the Canadian Foundation for Masorti Judaism and MERCAZ-Canada. Ron Hoffman is president of the Canadian Foundation for Masorti Judaism. Marion Mayman is the president of MERCAZ-Canada.

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Summer recess kills bill against selling Shoah artifacts

RON CSILLAG
SPECIAL TO THE CJN

A federal bill that would have criminalized the hate-motivated purchase or sale of some Holocaust-era artifacts within Canada died when the House of Commons adjourned for the summer.

Bill C-678 was introduced by York Centre Conservative MP Mark Adler in May. It sought to make it illegal to buy or sell "personal property that was owned by, or in the possession of, a victim or survivor of the Holocaust for the purpose of wilfully promoting hatred against any identifiable group."

The private member's bill aimed to amend section 319 of the Criminal Code, which deals with hate crimes. It envisioned punishment of a maximum two-year-prison term and forfeiture of the property.

"This is an issue that is very close to my heart and is certainly important to my constituents in the riding of York Centre," Adler told the House on May 13.

But the House adjourned June 19 for summer recess and Parliament was dissolved when Prime Minister Stephen Harper called the federal election, leaving C-678 and several other bills on the order paper. They included one on gender rights and another that would have stripped MPs and senators of their pensions if they were convicted of certain crimes.

Adler did not return calls and emails seeking comment and elaboration on how wilfully promoting hatred could be shown in such transactions or whether he would re-introduce the bill if re-elected and why the government introduced a bill whose timing meant it had virtually no hope of passing.

Hank Rosenbaum, co-president of the Canadian Jewish Holocaust Survivors and Descendants, said he did not know about the bill "at all."

He said about 20 years ago, someone brought to Canada a chess set made of bread that had been used in a concentration camp. He believed it was sold to a museum. "But there was no anti-Semitism involved."

Most recently, the issue of buying and selling Holocaust-era memorabilia came to the fore in 2013, when the British newspaper *The Mail on Sunday* named a Vancouver man and several other eBay retailers who were auctioning clothing and items that supposedly belonged to victims of Nazi concentration camps.

The man, identified as Viktor Kempf, wanted to sell a pair of trousers purportedly worn by a prisoner who died in Auschwitz. Kempf was quoted as saying he bought the clothing from a "reputable" dealer in the United States.

The *Mail on Sunday* article said eBay faced an "international storm of outrage after it was revealed to be profiting from the repulsive trade in Holocaust memorabilia," including the striped uniforms of concentration camp victims.

Other sellers on eBay were offering shoes from a death camp victim, yellow Stars of David and wooden toothbrushes allegedly used in concentration camps.

MP Mark Adler

> *This is an issue that is very close to my heart and is certainly important to my constituents*

The online auction and retailing site removed about two dozen items from its website. It issued an apology and made a donation to a charity.

More recently, following several U.S. retailers' refusal to sell the Confederate flag symbol, eBay said it will allow materials with a Nazi reference or swastika if they are historical in nature, but not "those that amount to Nazi propaganda or are disrespectful to victims."

Amazon also sells Nazi-era paraphernalia, including a tin memorabilia box emblazoned with a black swastika, and several SS daggers. Their provenance is not described.

In an attempted private transaction several years ago, two local Jewish organizations were approached by a Toronto man offering to sell a bar of soap he claimed was made from the fat of a Jewish death camp victim. The sales were declined, and it's not known whether the seller's claim was authentic. He denied making the offer.

In a 2010 incident that made headlines around the world, a Montreal collectibles shop tried to sell a bar of soap purportedly made from human fat during the Nazi era.

The item was sent to a laboratory near Toronto, which conducted tests for both human and animal DNA. The soap tested negative for both, and it was returned to the shop.

In an interview with *Canadian Press* at the time, shop owner Abraham Botines said he didn't know whether the soap was actually made of human remains. Botines, who is Jewish, said he tried to sell the item to a Holocaust museum, which refused the offer. He was asking about $300.

Germany, Austria and France have laws governing the trade in Nazi memorabilia. ■

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CAMPAIGN NOTEBOOK

Four 'Jewish' battleground ridings to watch

Daniel Wolgelerenter

It's no secret that Jewish voters have apparently shifted from being largely supportive of the Liberal party to heartily supporting the Conservatives in what seems like majority numbers, due largely to the party's full-throated support for Israel under Prime Minister Stephen Harper (and to a much lesser degree its commitment to security for religious institutions).

An Ipsos Reid exit poll in 2011 found that 52 per cent of Jews voted Conservative (versus 24 per cent Liberal and 16 per cent NDP), and in a number of ridings with concentrations of Jewish voters, recent drops in Liberal support have been accompanied by increases in the Conservative vote.

In a tight three-way national race, there are four battleground "Jewish" bellwether ridings to watch – one in Montreal and three in the GTA – where the fights will largely unfold between Tories and Liberals, and Jewish votes could make the difference.

Mount Royal: With the retirement of former Liberal justice minister Irwin Cotler, the Tories are gunning for a win here, after chipping away at Cotler's margin of victory in the last few elections. The one-third-Jewish riding has been Liberal since 1940 and was once represented by former prime minister Pierre Trudeau. Two strong Jewish candidates, Côte-Saint-Luc Mayor Anthony Housefather and former English rights activist and provincial Equality Party leader Robert Libman, both won their nominations in hard-fought fights and have been ready to do battle for months.

Thornhill: This canary-in-the-coalmine riding has the highest proportion of Jews in the country. Tory MP Peter Kent first won here in 2008 by beating Liberal incumbent Susan Kadis. In 2011, he trounced Jewish community leader and human rights advocate Karen Mock. As of this writing, the Liberals don't have a candidate in Thornhill.

York Centre: In a riding that had been represented for much of its 60-year history by Liberal cabinet heavyweights, including former solicitor general Robert Kaplan and hockey legend Ken Dryden, Mark Adler finally won it in 2011 for the Conservatives. Adler's opponent is Michael Levitt, a member of the Benjamin family and an executive in its iconic funeral home business. An Adler win would mean either that Harper still has coattails in the Jewish community, or, if the Tories lose, that Jews have fallen out of step with the rest of the country.

Eglinton-Lawrence: Tory Joe Oliver beat longtime Liberal MP and cabinet minister Joe Volpe in 2011 in a riding that had been Liberal since its creation in 1979. Watch for Liberal Marco Mendicino to make a strong bid to end Oliver's run as Canada's first Jewish finance minister. That's because even if Oliver captures his district's Jewish vote, Mendicino – who held off Eve Adams to win his party's nod – can likely count on the support of the riding's sizable Italian population, though an early Forum poll gives Oliver a seven-point lead.

Colouring these races is the very real prospect the Harper government is nearing the end of its lifespan, which raises some strategic questions for Canadian Jews.

- **Have Jews become one-issue voters?** While it's understandable that the alarming rise in anti-Semitism worldwide, coupled with the growing threats to Israel and the rise of Islamist forces across the globe, would make Harper's support for Israel and resolute stands on security attractive, should a strong and secure Jewish community vote solely on that basis?
- **What's the difference?** With all three leading parties strongly declaring their support for the Jewish state – and both Liberal Leader Justin Trudeau and NDP Leader Tom Mulcair having brought the anti-Israel elements of their parties to heel – it's worth asking if there's really that much difference between them on Israel?
- **Is it politically wise to get cozy with the governing Tories?** Jewish advocacy groups have previously voiced strong support for Harper. But is it a good idea for Jews to allow ourselves to become divided for partisan gain, especially since no party has a platform or outlook that precisely matches Jewish values, whatever exactly those are?

We'll find out on Oct. 19. ■

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In a post-deal world, Israel and U.S. must work together

Charles R. Bronfman, Susie Gelman and Peter A. Joseph

Concluding the nuclear deal with Iran has intensified political arguments, not only in Washington, but also within the pro-Israel community. Many groups are devoting significant time and resources to opposing the agreement and attempting to prevent its approval by Congress in the belief that it will leave both the United States and Israel less safe.

In view of the political reality, however, the energy being spent to fight it is misplaced. Instead, we must prepare for the day after the agreement goes into effect to ensure that the United States and Israel are in the best possible position to confront the new realities that this deal will create in the Middle East.

Halting Iran's nuclear program was the core purpose of the negotiations that led to the agreement. The Barack Obama administration believes the accord represents the best means for achieving a highly effective nuclear arms control agreement for the next decade and a half. But there are reasons to be wary.

Despite the regional instability that the agreement could intensify, the campaign to scuttle it is a Sisyphean one. Even if a majority of senators and congressmen have strong misgivings, it will be extremely difficult for the deal's opponents to siphon off enough Democratic votes to make its rejection veto-proof. In addition, most polling confirms that a majority of Americans, including Jews, support it.

Thus, the vital task at hand is to ensure that, in the post-deal world, American and Israeli shared interests are protected. This undertaking should address three primary issues.

First, the U.S.-Israel relationship cannot afford to sustain any more damage as a result of the discord about Iran. Washington and Jerusalem must now repair ties while continuing to co-ordinate, in the closest possible manner, regional defence, security and intelligence matters.

Israel's security is harmed when its support is seen as partisan, and the recent period of rancour between American and Israeli leaders must be set aside as an aberration rather than a new baseline. This will involve an American effort toward increasing Israel's clear qualitative military edge and providing an explicit plan to deal with Iranian violations of the nuclear accord, and an Israeli resolve not to sabotage core American diplomatic initiatives.

Second, the forest of the two-state solution cannot be lost for the trees in the Iran deal. There is no better way of guaranteeing Israel's future than preserving the ability to negotiate a separation from the Palestinians when conditions allow. In no way should efforts to counter Iranian regional mischief be conditioned on Israeli movement toward a Palestinian state, but by the same token a strong Israel is more important than ever, and the two-state solution cannot remain on the back burner.

The Iran agreement also provides an opportunity for co-operation between Israel and Arab states, and to use such co-operation as a stepping stone toward normalized relations. But tangible and public co-operation will only be possible if Israel demonstrates its willingness to make progress on the Palestinian front.

Finally, the squabbling over the Iran deal has opened up large fissures in the American Jewish community, and the wounds will not easily heal should they be allowed to fester. Principled policy differences and heated debate should not derail the universally shared goals of a strong U.S.-Israel alliance and a commitment to Israel's security. While there are strongly held differences of opinion on how to achieve these goals, surely everyone can agree that an American Jewish community that has policy debates in a vigorous yet respectful manner makes them more achievable.

We must deal with the world we have. Let us now work together to shape a post-deal environment that advances important U.S. national interests, especially the security of Israel and our other regional allies. ■

Peter A. Joseph is chair of Israel Policy Forum. Charles R. Bronfman is chair of the organization's advisory committee. Susie Gelman is a member of the board.

Nuclear deal lets Iran delay and impede inspection

Paul Michaels

In their effort to shore up support for their Iran nuclear deal, U.S. President Barack Obama and Secretary of State John Kerry argue that you either support the agreement or you favour war. In refusing to acknowledge a third way – a better agreement – they've set up numerous straw men, reducing their opponents to warmongers.

The media – in particular the American media, which have a special interest in covering this controversy – have largely failed to sort out fact from allegation.

The proper way to understand what's at stake is simply to read the 159-page agreement itself.

The first 50 and the final 24 pages concern the core elements, while the middle 80 pages deal with sanctions relief, listing companies and others that will benefit. So we're really talking about 74 pages of essential text that need to be examined.

Within those 74 pages, there's a brief (two-page), but critical section that goes to the heart of the Obama/Kerry pledge – that everyone should have confidence in the agreement, since it provides "unprecedented verification" of Iranian compliance.

It does not.

Titled "Access" (what has since become known as "managed access"), it deals with the crucial issue of how verification is going to be achieved by the International Atomic Energy Agency (IAEA), the UN's nuclear inspectors. This relates especially to military sites when a suspicion arises that Iran is working on prohibited activities, as happened in the past regarding suspected weaponization-related work at the Parchin military site, in violation of Iran's commitment to the Nuclear Non-Proliferation Treaty (NPT).

"Access" opens with obsequious language, paying homage to "due observance of the sovereign rights of Iran," and a pledge to keep "requests" to suspected sites to a minimum, so as not to interfere with Iran's "military or other national security activities."

In an effort to adhere to that pledge, the U.S.-led P5+1 negotiators yielded to a "request" process that allows Iran abundant time to delay and impede any possible inspection.

Much has been made of the "24-day" time frame that Iran has to review an IAEA request. Many nuclear experts say it gives Iran enough time to get rid of traces of weaponization activity – akin to what it did at Parchin, which, since 2005, has been off-limits to the IAEA and may well remain so. (There are reports Iran will be responsible for providing soil samples from Parchin to inspectors!)

However, what hasn't been reported is that the 24-day period begins only after Iran receives a request in writing from the IAEA outlining the reasons for the request – that is, letting Iran know precisely what the inspectors are looking for. Not only do the 24 days start well after the IAEA first has suspicions about illicit activity, Iran is given the first crack at "resolving" the IAEA's concerns!

In an email exchange, Emily Landau, head of the arms control program at Israel's Institute for National Security Studies (INSS), explained that "when the IAEA presents its case to Iran and requests clarification, there's no time limit" stipulated. "If the IAEA is unsatisfied, it may request to inspect the facility, and that's when the clock starts for counting 24 days."

While a number of journalists and others have said that at the end of this process, Iran would be required to provide access, there's nothing in the wording of this section indicating that such access "must" be granted.

As to the NPT's "additional protocol," which gives the IAEA authority to carry out short-notice inspections at covert facilities, Iran signed it in 2003, but has never ratified it. The nuclear deal now gives Iran eight more years before it's required to do so, though, again, there's nothing to compel Iran to do so.

Iranian officials who've been bragging, repeatedly, that they're not required to, nor will they, open military sites to inspectors know whereof they speak.

Unfortunately, and possibly tragically, U.S. administration officials, however unwittingly, allowed themselves to be played for fools. ■

Without a good census, we can't live up to Jewish ideals

Jean M. Gerber

The issue of census-taking first appears in Jewish history as a necessity to ascertain how many men of fighting age were available. In the wilderness, Moses was commanded to count military-age males after the episode of Baal Peor. It followed the plague that broke out among the rebellious Israelites.

This census went better than that of King David, whose aim was to determine the available manpower for his wars, creating a sort of egalitarian press-gang. Deemed a sin, the upstart action was followed by a plague.

In other words, a biblical census was for two things only: taxes and war.

We've come a long way since then. Determinedly numerate, we in today's world need demographic information at our fingertips not for taxation or conscription, but for society's many contemporary needs, be they financial, economic, planning, welfare – the works.

It's needed for research infrastructure as well as to understand immigration pattern changes; families (constitution of, living conditions, birth/death ratios, etc.); income; poverty levels; labour trends, economic trends, such as where people work; what they earn and what that buys; and health data, both national and local.

The Canadian census was a formidable tool in planning for a healthier, more equitable society, when governments, business and social agencies used it. In other words, it made possible a civil society that tried, at least, to look after its own – us, that is, as we went about having families, working, saving money (or not), educating ourselves and our children, looking after the poor, and integrating immigrants rather than demonizing the unfamiliar.

Sadly, a truculent federal government decision cut away at this resource until it bled, and it continues to bleed. With the demise of the obligatory long-form census, we stumble in the (data) dark.

The 2011 census, diminished by elimination of the mandatory long form, has seen a decrease in the quantity and quality of data. In 2006, the response rate was 94 per cent, but it dropped to 69 per cent in 2011.

We have lost information about pensions, technology and training (the Workplace and Employee Survey); a study of children since 1994 that followed their development and well-being from birth to adulthood (National Longitudinal Survey of Children and Youth); and information on the economic well-being of Canadians, with insight into low-income families (Survey of Labour and Income Dynamics).

Another significant loss is the Lifepaths Database. Since 1971, it has been used to track – and predict – the impact of public policies on pensions, education and health for various segments of our population. This database has been suspended and is, therefore, now useless.

Why should we as Jews even care? In the past, many Jewish agencies have been able to use census data as an indispensable agent for planning community services. We still have some idea of the state of Canadian Jewry from 2011, due to excellent federation staff both locally and nationally. We've done the best we can with what we have. Thanks to all of you.

But the wider Canadian public is less and less likely to have public policy decisions made on the basis of data, rather than the ideology of any current government. And this directly contradicts one of the fundamental principles of Jewish ethics: to make sure that every segment of society is cared for, whether we are talking about seniors' home care, children living in poverty, working families struggling to educate their children, aboriginal health, and a host of other populations and ages.

Without these sources of information, we cannot live up to the ideals mandated by Torah. Here, ignorance is not bliss. It is, to our shame, the opposite of a just, mitzvah-inspired community. ■

Thinking about Jewish education as a public good

Daniel Held

Education is a public good. A strong education system benefits not only individuals, but strengthens the underlying fabric of society. Our economy, the development of technology and civil society all rely on the strength of the education system.

Jewish education, too, is a public good. A strong Jewish education system benefits not only the individual, but strengthens the Jewish community. Our synagogues and communal agencies rely on educated lay and professional leaders. Israel relies on an educated Jewish Diaspora, and Jewish continuity relies on Jews who have the knowledge, attitude and aptitude to drive our community forward.

The view that education is a public good creates the societal imperative to fund education. Collectively –whether or not we have children, or children in school – we all contribute to public education. By doing so, the cost of education is distributed across the entire citizenry. While government taxes may compel us to pay for public education, we all benefit from the system. Can you imagine living in a society in which education is not considered a public good and parents are saddled with the full cost of their children's education? It would increase inequality, stifle progress and strangle the economy.

And yet, the weight of Jewish education falls squarely on the shoulders of parents.

This column is not about Jewish education as a public good for all of society. Rather, it is about thinking through the ways Jewish education can become a public good for the Jewish community.

Today, the vast majority of the cost of Jewish education is borne by parents. School tuition, camp registration, bar and bat mitzvah training, youth movement fees and all the other costs associated with raising a Jewish child fall on the shoulders of parents.

There have been breaks in this system. In some European countries, the government collects a "church tax," allowing individuals to direct a portion of their taxes to the religion of their choosing. Through this system, the costs of Jewish communal infrastructure, including synagogues and schools, are distributed over a wider group of the community. In other places, a kosher chicken tax has been recommended, in the form of a small levy on top of the cost of chicken. The proceeds of this tax would go to Jewish education.

Today, Jewish federations and other communal funding sources help subvent the costs of some programs. Birthright Israel, One Happy Camper grants, and subsidies for schools and other programs are prime examples. By allocating a portion of the communal pot to education, these federations spread the cost of raising the next education of Jews across a group of voluntary contributors.

Recently, I was struck by Beth Radom Congregation in Toronto's decision to offer a 25 per cent reduction in synagogue dues to day-school families. The plan is one small way of spreading the cost of day school education across all members of the congregation – whether they have children or not.

For the congregational community, it also makes a clear statement of educational value. Even though the congregation supports its own supplementary school, it values the commitment of day school families and endeavours to support their children's education. While many synagogues support congregants who participate in the synagogue's programming – such as supplementary schools, movement camps, youth groups and denominational Israel trips – Beth Radom is among a small group of synagogues that help support Jewish education beyond its own walls.

Just as the wider society considers education a public good and ensures that the cost of providing this education is shared by all citizens, we as a Jewish community must take a similar stance with Jewish education. Jewish education can only reach its full potential when our entire community – individuals, synagogues, schools, and others – contributes to its success. ■

Daniel Held is executive director of the Julia and Henry Koschitzky Centre for Jewish Education at UJA Federation of Greater Toronto.

NDP candidates under fire for comments on Israel

JODIE SHUPAC
jshupac@thecjn.ca

Three federal NDP candidates are under intense scrutiny – and one has resigned – for controversial comments each made about Israel.

Hans Marotte, the NDP candidate in Quebec's Saint-Jean riding; Morgan Wheeldon, who was, until stepping aside Aug. 9, running in the Nova Scotia riding of Kings-Hants; and David McLaren, running in Bruce-Grey-Owen Sound were among the NDP candidates featured, alongside past comments they made, on a Conservative Party of Canada's attack website titled "Meet The NDP."

Marotte, a lawyer and former well-known separatist, is flagged on the site for a statement he made in his 1990 book *Un Pays A Faire* (*A Country to Make*): "When a Palestinian comes to ask me to sign his declaration of support for the Intifada, and tells me how happy he is to have my name on his list, I see how important it is that we not close in on ourselves."

Wheeldon, whose website has been wiped of all content, is featured on the Conservative site for a comment in an August 2014 Facebook post, made in the context of a discussion about British MP George Galloway, who had been physically attacked in London allegedly for his anti-Israel views.

The quote reads: "One could argue that Israel's intention was always to ethnically cleanse the region – there are direct quotations proving this to be the case. Guess we just swept that under the rug. A minority of Palestinians are bombing buses in response to what appears to be a calculated effort to commit a war crime."

McLaren, meanwhile, is quoted as saying it isn't principled to take sides in the Israeli-Palestinian conflict because it is like picking a side in "a telephone booth packed with dynamite."

In a statement to *The CJN*, the NDP's senior campaign adviser Brad Lavigne, said: "[The party's] position on the conflict in the Middle East is clear, as [leader] Tom Mulcair expressed clearly in [last-week's Maclean's] debate. Mr. Wheeldon's comments are not in line with that policy, and he is no longer our candidate. We were made aware of some information that had not previously been disclosed. When we approached Mr. Wheeldon with this information, he submitted his resignation."

Morgan Wheeldon FACEBOOK PHOTO

The NDP did not offer a comment on Marotte's or McLaren's statements.

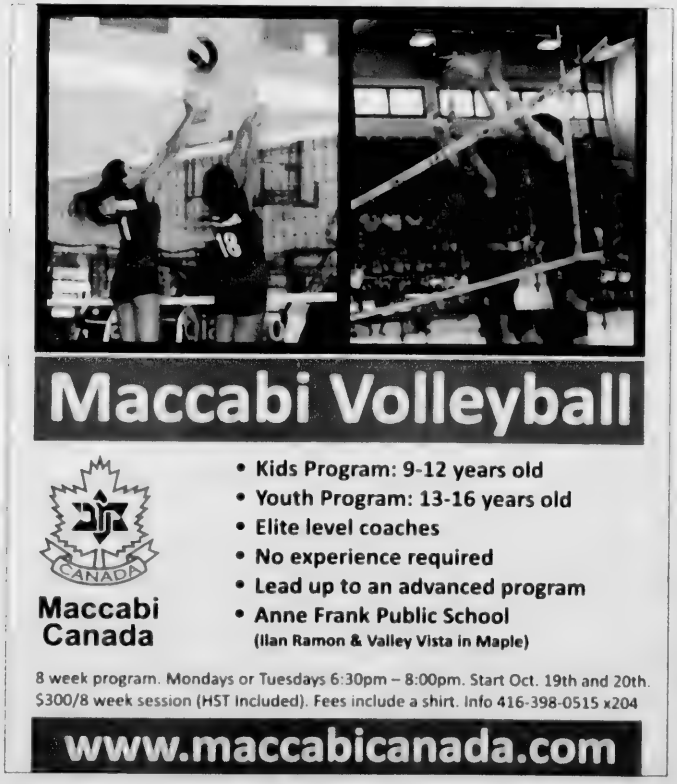
Wheeldon himself told *The CJN* via Twitter that his Facebook statement "referred to how information sources affect framing of the conflict. I also attacked terrorism and said neither side was solely at fault, but pointed out the alternate perspective. I said 'one could argue…' I've been called an anti-Semite, and it's pretty upsetting for me and my family."

Michael Mostyn, CEO of B'nai Brith Canada, said that it was appropriate for Wheeldon to offer his resignation following his "libelous smears against the Jewish state."

"Israel is a democracy where all its citizens enjoy rights and freedoms unimaginable anywhere else in the Middle East. Mr. Wheeldon should use some of his newfound free time to advocate against actual ethnic cleansing taking place on a daily basis in the terrorist Islamic State, which continues to massacre Christians, Yazidis, gays and other minorities."

Mostyn also noted that B'nai Brith is trying to track down a copy of Marotte's book, and reach out to him to verify the accuracy of the quote and whether his opinion has changed over the past 25 years since he wrote the book.

He added that "the quote in question displays a certain naiveté about the fact that one does not sign a petition to support an intifadah, jihad or any other extremist act of violence. Seeking to promote a pluralistic society in Canada does not translate to supporting calls for violence against innocent civilians." ■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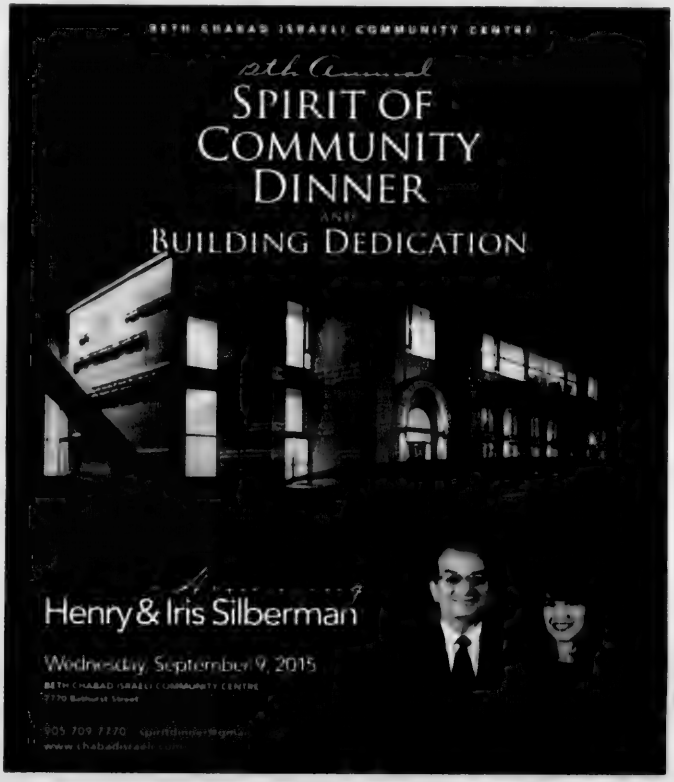

Forest Hill shul gets ready to move to new building

An artist's rendering of the synagogue

Rabbi Elie Karfunkel, his wife Rifky Karfunkel and their children

SHERI SHEFA
sshefa@thecjn.ca

A young modern Orthodox congregation that grew from one member family 14 years ago to more than 200 families today is getting ready to move from its first home atop a Forest Hill Starbucks to a newly built synagogue down the street.

The new building, designed by architect Wayne Swadron and officially called the Albert and Temmy Latner Forest Hill Jewish Centre, will be located at 360 Spadina Ave., just south of Heath Street.

Rifky Karfunkel, the wife of the shul's spiritual leader, Rabbi Elie Karkunkel, explained that when they were brainstorming what they wanted the 27,000-square-foot synagogue to look like, she came up with the idea to replicate the façade of a Polish synagogue burned to the ground by the Nazis in 1939.

"We had this idea that the greatest revenge or sign of the strength of the Jewish People is to do something meaningful that we're remembering the past, but also building the future. We wanted to find a shul that we could rebuild... It's not just a place that people can come and visit and remember what was, but see a Jewish community that is still vibrant," Rifky Karfunkel said.

The Great Synagogue in Jaslo, Poland, was set on fire by the Nazis in 1939, but was saved by Polish firefighters.

The Nazis responded by forcing local Jews and the Polish firefighters at gunpoint to set the shul ablaze again, destroying it once and for all.

But Rabbi Karfunkel said the fact Polish firefighters initially attempted to save the shul ties into the theme of righteous gentiles.

"Based on the story of the Polish fire department, we have two messages. We have the message of 'Am Yisrael Chai' to the Jewish community, but we also feel this is going to be a place where the non-Jewish community will feel comfortable in bringing their students in and learning about the Holocaust," the rabbi said, adding that there are plans to establish a Holocaust memorial room in the synagogue.

"The message is not only about the fraternity of the Jewish People, but that this was a crazy time in world history and non-Jews stood up to protect their Jewish brothers. So the whole centre itself creates an opportunity for strong messages."

Rabbi Karfunkel said there are tentative plans to host a grand opening at the new shul after Rosh Hashanah, soon after the congregation moves into the building.

He said the $12-million budget for the building grew to about $20 million, and they still have about $6 million to raise.

He credited many people for the success of the project, but he singled out the Latners, after whom the synagogue is named; John and Julie Kaplan, whom he called "visionaries and builders"; Max and Gianna Glassman, who helped bring the Jaslo replica concept to fruition; and Jeremy Freidman and Fred Wax, the building chairs.

Some of the features of the new building include a "green-friendly rooftop terrace," which will be used during Sukkot, as well as for wedding ceremonies.

The community will also have access to after-school programing for children and teens.

"We're going to have a gorgeous banquet hall in the basement for simchahs... We have a gorgeous beit knesset with an Ark that is basically a replica of the Ark destroyed by the Nazis. One of our congregants, just through Googling, found a faded picture of the Ark that was in the Jaslo synagogue and it is a three-storey-high Ark. It is a really unique feature that I think will inspire prayer, big time," Rabbi Karfunkel said.

Although he was unsure how long it has been since a new synagogue south of Steeles Avenue has been built, he said new synagogues in North America are typically built in developing areas.

"We're building in an established Jewish neighbourhood... Forest Hill is a neighbourhood, and... this is a neighbourhood centre. It's not just another place... It's an iconic space... Whether they are members or whether they participate on their own, they can feel that, 'Hey, this is a place I'm proud of.'"

Rifky Karfunkel said that as the growing congregation moves forward, community outreach will remain a priority.

"We're always trying to create that place where everyone will feel comfortable to come and make it their own – no matter what level of background or observance or affiliation. We see that already, as we're growing and as the building is going up that more people are asking questions and wanting to be involved." ■

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BRINGING THE LIGHT OF TORAH AND WARMTH OF MITZVOT TO JEWS EVERYWHERE

DEALING WITH SELF-REPRESENTED PEOPLE

Family Matters

by
John Syrtash
B. A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 33 years

Good representation for both spouses means better results for both. One's client is not the only one who needs appropriate representation. Sometimes people hire me and celebrate when their spouse has no lawyer, thinking that their spouse will be "putty in your hands." If we negotiate or are forced to go to court, such a client might think that I will shoot like Ilya Kovalchuk facing an empty net. What such a 'maven' doesn't realize is that a spouse without legal advice will often cost a client more than if his/her partner is properly represented.

Let us imagine that my client, Ms. Umvisndik instructs me not to insist that her husband obtain his own independent lawyer to negotiate their separation agreement. The fellow then signs whatever I put in front of him. The agreement calls for a split of assets in my client's favour, a generous amount payable for child and spousal support, sole custody of the children to Ms. Umvisndik with minimal access rights to the father and an uncontested divorce. He even signs a clause saying that I gave him the option to seek independent legal advice, but he refused to do so.

One year later, the husband can't or won't pay under the deal, so he goes to a lawyer who complains that his client didn't know what he was signing because he didn't have independent legal advice. This lawyer then asks the Court to set aside the whole agreement because he was not properly represented when he signed it. So now Ms. Umvisndik is paying me twice: once to draft an agreement for her husband to sign and secondly to litigate whether or not its "enforceable", meaning whether or not it should be set aside by the Court.

Secondly, imagine if there is no such agreement. I would then be litigating against someone in Court who is not represented to resolve the dispute. Then it will again often cost more time and money then if my opposition is represented by counsel. First of all, if the client does not know what he is doing in court, it's no different than if Mario Andretti was attempting to race the Indy500 with a fellow next to him who does not even possess a driver's license. He/she will not know the basics of legal court procedures, such as when or how to file legal documents and in what order, the rules of evidence, not to interrupt when someone else is speaking, etc. There will be frequent motions to adjourn, or stall and delay the proceedings which are inevitably granted because the Courts bend over backwards to unrepresented counsel so as to appear fair. They will talk *ad nauseum* about unimportant items, such as the history of their marriage that in most cases does not interest the court in the slightest, or deliver 50 page affidavits that no one will read, but slip in one or two facts that must be refuted. Most importantly, asking Mount Everest to move over a few inches is about as easy as attempting to negotiate with many of such people since they often don't know the law or what is likely to happen if they refuse to compromise and are too emotionally attached to their positions anyway. In short, Ms. Umvisndik bill of account will be much bigger. Everyone is entitled to represent themselves, and I am not in favour of taking away that right, especially since so many people cannot afford to pay a lawyer at any cost. Moreover, not every self-represented individual fits the description recited here. However, I usually implore my client's spouse to obtain competent family law counsel so that it will save him/her and my client significant time and money.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, with experience in family law for 33 years. Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit

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Court upholds withdrawal of Arab group's funding

SHERI SHEFA
sshefa@thecjn.ca

Jason Kenney

The Federal Court of Appeal has dismissed the Canadian Arab Federation's (CAF) effort to reverse the federal government's decision to withdraw funding for the group because of the government's contention the group is anti-Semitic.

Last year, a Federal Court judge upheld a 2009 assessment by then-minister of citizenship and immigration Jason Kenney, who decided to withdraw more than $1 million a year in federal government funding for the Language Instruction for Newcomers to Canada (LINC) program because the government said the CAF promoted anti-Semitism and supported terror groups Hamas and Hezbollah.

When the CAF sought to renew its funding in 2009 to be part of the government's English-language training program for people new to the country, Kenney rejected the group's request in a letter in which he said that "serious concerns have risen with respect to certain public statements that have been made by yourself, or other officials of the CAF.

"These statements have included the promotion of hatred, anti-Semitism and support for the banned terrorist organizations Hamas and Hezbollah... [this] raises serious questions about the integrity of your organization and has undermined the government's confidence in the CAF as an appropriate partner for the delivery of settlement services to newcomers."

The 2014 Federal Court decision cited examples Kenney raised in making his decision:

- a flyer circulated by then-CAF president Kaled Mouammar, attacking former interim Liberal leader Bob Rae because of his wife's involvement in the Jewish community;
- CAF-organized rallies supporting Hamas and Hezbollah that equated Israelis to Nazis and included a sign threatening to kill a Jewish child;
- the CAF's participation in a Cairo conference attended by delegates from Hamas, Hezbollah and other terrorist organizations;
- Internet links to Hamas websites that showed Hamas operatives training;
- honouring Zafar Bangash, who referred to Canadians as infidels; and
- sponsoring an essay contest on the "ethnic cleansing" of Palestine, which the minister took as an allegation that Jewish people were engaged in genocide and therefore made the contest anti-Semitic.

The CAF appealed to the Federal Court to review the minister's decision to cease funding, arguing it was owed a duty of procedural fairness, that the minister was biased, that the judgment hindered the group's right to free expression, and that Kenney's decision was unreasonable.

But in the latest decision, released late last month, the Federal Court of Appeals dismissed the group's case and agreed with Kenney's original assessment that he had grounds to withdraw funding.

Richard Marceau, general counsel for the Centre of Israel and Jewish Affairs, praised the decision.

"We believe the Federal Court of Appeal made the right decision. CAF is known as spewing hate and it is a toxic organization and the minister was right to discontinue the relationship that they had with the LINC program. We believe that the court made the decision and the fact that it was upheld in a very strongly worded decision shows that CAF's mask has fallen. We know who they are, and now it has the confirmation by an independent judiciary of what kind of organization it is and what they stand for," Marceau said.

"I know that even people who tended to be self-described pro-Palestinian felt very uncomfortable with the kind of rhetoric coming out from the CAF. They took some distance from them," Marceau added.

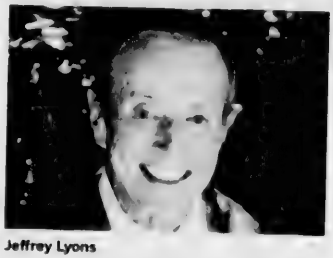
"They are reaping what they sowed. Canada does not stand for hate. Canada does not stand for anti-Semitism and whoever spews that kind of toxicity will pay the price eventually and that's what we've seen happen to CAF."

B'nai Brith Canada CEO Michael Mostyn said the ruling "sends a clear message to individuals and organizations across Canada that those who promote racism and anti-Semitism, or excuse terrorism and violence, should no longer receive any official recognition or subsidies from government bodies."

Attempts to reach a CAF representative for comment were unsuccessful. The group's website and Facebook page haven't been updated since last year, and many of the website's links are broken. ■

Lyons remembered for his public service, love of life

SHERI SHEFA
sshefa@thecjn.ca



Jeffrey Lyons

Jeffrey Lyons, one of Toronto city hall's most sought-after lobbyists, also made a name for himself as a successful lawyer and a supporter of charitable causes, but at his July 28 memorial service, his family focused their praise on his infectiously positive spirit and zest for life.

Hundreds of family and friends packed Benjamin's Park Memorial Chapel to pay respects to Lyons, who died July 26 after collapsing during a run. He was 75.

"My father's passing was very fitting to his character: totally unexpected, completely impactful and of course, leaving you wanting so much more," said his son, Stewart Lyons.

When his daughter, Heather, took to the podium she jokingly chastised her father.

"It's just like you to go this way. An old geezer like yourself should not have been running in that heat! At least you went out with gusto, as you would say," she said.

Lyons, owner of the Lyons Group government lobbying firm, held a number of high-profile posts over the course of his career, including chair of the Toronto Transit Commission and vice-chair of the Toronto Police Services Board, and served on the boards of Ontario Place, the Greater Toronto Airport Authority and Via Rail.

However, along with his many accomplishments, Lyons was implicated in the MFP computer leasing scandal in the late 1990s at Toronto City Hall, which resulted in an inquiry and damaged his reputation. Although no charges were laid, the scandal is widely thought to have helped David Miller win the Toronto mayoralty in the 2003 municipal election.

Lyons' wife and children, each of whom honoured their father with touching and sometimes humorous eulogies, were very proud of him.

His widow, Sandy, who was described by her daughter, Heather, as the love of Lyons' life, spoke directly to her husband.

"You were so much fun to be with. You were creative, interesting, you loved people. When you put your mind to something, nothing could stop you. I was always amazed at how much good you accomplished in your life – in your law career, in your charity work, in your self-discipline as an athlete, in your generosity to family and friends, in your sentimental nature, in your intense interest in politics and concern for world affairs and your concern for the welfare of Israel."

Reading a eulogy on behalf of his sister, Merrill Brill, who lives in New York and couldn't fly in for the funeral because she was "minutes, hours away from giving birth," Lyons' son Stewart said, "I want to tell you that I'm so proud of the man you were – established and successful in your career, you were clearly born to do the job you did."

She said he was special in so many ways, but his sense of humour stood out.

"After you visited a Baptist church in Washington D.C., you became enamoured with how each man that walked in was addressed as 'brother' and that soon became your shtick. You began addressing everyone you met as 'brother.' In return, that is how you were known to all of us," Stewart said on behalf of his sister, who watched the service from New York on a mobile device.

Outlining some of her father's accomplishments, including his campaign for better wages for waiters and his successful class-action lawsuit against Ford Motor Co. that resulted in a five-year anti-rust guarantee for consumers, Heather said her father inspired her.

"I was so respectful of your time as a bencher of the Law Society and would be so proud when you'd be featured in the press, or when I'd see ads for your cable show *Transit Talks* on the bus coming home from school when you were chairman of the TTC."

Professional accomplishments aside, Lyons had a passion for life.

"You taught me that life requires focus and determination, but life can also be a lot of fun, and life is for the living," Heather said.

Stewart added that one of the things he admired most about his father was that he was "passionately positive. He was always optimistic, always a glass-half-full kind of guy."

He added: "Here are some things he was passionately positive about in no particular order: Italian food, federal politics, provincial politics, municipal politics, fun people, newspapers, the Hamilton Tiger-Cats, the Toronto Blue Jays, his kids and grandkids... basically any wine from any region around the world, and the list goes on and on. In contrast, here is a list of some of the things he didn't like: the lowly brussels sprout. That is all." ■

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Rabbi's departure leaves hole in kashrut supervision

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

The departure of Rabbi Ari Ellis and his family at the beginning of July has left a void not only at his synagogue, Herzlia Adas Yeshurun Congregation, but also in kashrut supervision in Winnipeg's Jewish community.

Rabbi Ellis, the shul's spiritual leader for the past seven years, left a couple of months before his contract was up to take a position as a teacher at a Jewish school in Detroit. The move was not unexpected, however: his congregation was informed last November of his decision.

In addition to his duties as a congregational rabbi, and the only Orthodox congregational rabbi in Winnipeg other than Chabad rabbis, Rabbi Ellis served as the mashgiach, under the auspices of the Orthodox Union, for popular local providers Gunn's Bakery and Desserts Plus, and, more recently, the Gwen Secter Creative Learning Centre, a seniors drop-in centre that also supplies kosher meals on wheels city-wide.

In 2008, the OU, represented by Rabbi Dov Jenkins, who is based in New Jersey, became the kashrut supervising authority for Winnipeg, replacing the community's va'ad hakashrut. The OU, however, will not supervise local suppliers, only regional and national food processors. Thus, for instance, the OU certifies Coty Bread because the kosher bakery only makes bread products (no baked goods) and ships nationwide – but not Gunn's, a bakery and baked-goods institution in Winnipeg for more than 70 years.

Desserts Plus is Winnipeg's only exclusively kosher grocer, and it's also a caterer.

Desserts Plus co-owner Ed Riess said he's confident there will be a new local certification arrangement. "We have to wait and see who Herzlia hires next and hope that he can do kashrut supervision."

Up until a year ago, Gwen Secter had a full-time mashgiach working in its kitchen and didn't need independent supervision. Since the mashgiach quit for health reasons, the kitchen has only had a mashgiach for a couple of hours a day, working under Rabbi Ellis.

Marilyn Regiec, the centre's executive director, may have found a solution to the centre's kashrut dilemma that ties in with Herzlia's temporary fix for its empty pulpit.

Herzlia president Earl Hershfield said the shul has established a search committee to look for a new spiritual leader, but, in the interim, it's made arrangements with former Winnipegger Rabbi Yossi Benarroch to be acting rabbi and fly in from Israel from time to time to lead services.

Rabbi Ari Ellis

Rabbi Benarroch grew up and finished high school in Winnipeg and still has parents and two brothers here.

Regiec has tentatively made arrangements with the mashgiach at the Simkin Centre, Winnipeg's Jewish seniors residence, to supervise Gwen Secter's kitchen under the auspices of Rabbi Benarroch.

Whether that will work for Gunn's and Desserts Plus remains to be seen.

Hershfield, however, is not entirely happy that the congregation of about 100 families is shouldering kashrut supervision for the community.

"We don't pay our rabbi to supervise kashrut," he says. "We think kashrut supervision should be the responsibility of the Jewish Federation [of Winnipeg]."

Originally from Los Angeles, Rabbi Ellis and his wife Tikvah came here from Israel in 2008 when he was 29. He received his smichah in 2007 from Rabbi Shlomo Riskin, chief rabbi of Efrat, and Herzlia was his first congregation.

Rabbi Ellis said he and his family were very happy in Winnipeg, but his children are getting older and the options for Jewish education here are limited.

"When we first came to Winnipeg, our kids were enrolled at Ohr HaTorah and Tikvah worked at Ohr HaTorah," he said, referring to an Orthodox day school that once operated out of Herzlia synagogue.

In 2009, its grade school was closed and it was left with only its preschool and kindergarten classes, totalling about 40 students. In June 2011 the school shut down due to low enrolment.

"Also, now that our kids are older and don't need as much attention at home, Tikvah is looking to work more outside the home. There just aren't opportunities for her to work in the Jewish community here," Rabbi Ellis said. "So with my current contract ending in August, we mutually decided that now's the right time to pursue a position in a larger Jewish community in the United States or Canada." ■

Prominent Montreal rabbi to lead prestigious New York City shul

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Rabbi Chaim Steinmetz, spiritual leader of Congregation Tifereth Beth David Jerusalem (TBDJ) since 1996, is leaving Montreal to assume the pulpit of a prominent New York synagogue.

He has been appointed senior rabbi of Congregation Kehilath Jeshurun (KJ) on Manhattan's Upper East Side as of Jan. 1, ending what has been almost a family dynasty.

He succeeds the well-known Rabbi Haskel Lookstein, 83, who since 1979, has led the 1,100-member congregation founded in 1872. His father, the late Rabbi Joseph Lookstein, had been at its helm for 56 years.

"I am honoured to be succeeding one of the great leaders of the North American rabbinate, Rabbi Haskel Lookstein," Rabbi Steinmetz wrote to congregants. "This appointment is both a great privilege and a great responsibility, and offers me the possibility of beginning a meaningful new chapter in my career."

The loss of Rabbi Steinmetz, 51, a native of Monsey, N.Y., is a blow to "the Baily Shul," a Côte St. Luc modern Orthodox congregation that counts among its 600 member families many who are actively engaged in Montreal Jewish life, a high proportion of them in the professions and academia.

"He is one in a million, one of the nicest and most compassionate individuals you will ever meet," said Côte St. Luc councillor and member Mike Cohen, who reacted to the news with "a heavy heart."

"It was unthinkable that he would ever leave. Like many others, I joined TBDJ specifically because of Rabbi Steinmetz."

Rabbi Steinmetz is highly regarded as well in the broader Jewish community and beyond. He has been a thoughtful and articulate voice on its concerns, and a progressive one on a number of issues, notably the problem of men who refuse to give their ex-wives a *get*, or Jewish divorce decree.

He was outspoken in his opposition to the former Parti Québécois government's proposed charter of secular values, which would have banned religious attire in the public service.

He early on adopted social media,

Rabbi Chaim Steinmetz

and has maintained an online blog "The Happiness Warrior" for years. He has also participated in inter-religious dialogue through another blog, "FaithBlender," with a Catholic priest and a Muslim imam.

In addition to being a regular contributor to *The CJN*, he has had articles published in several other Jewish and general newspapers.

"Deciding to leave was difficult, not just on a personal level, but on a professional level, because our synagogue is so strong and dynamic," said Rabbi Steinmetz, who with his wife, Lisa, raised their four children here.

"For us, it was time to take on the challenge of a new *shlichut*, a new mission... We have gained so much personally and professionally from these years. We are the people we are today because of this wonderful community."

It will be a tectonic shift at KJ after a century of stewardship connected to the Lookstein family, who also founded and led Ramaz, an elite modern Orthodox day school.

Among the congregation's wealthy members, *JTA* reports, are businessman and philanthropist George Roher; the Kushners, a well-known real estate family; and Ivanka Trump, daughter of Republican presidential candidate Donald Trump. She converted to Judaism before she married Jared Kushner.

In 1905, Rabbi Haskel Lookstein's great-grandfather, Rabbi Moses Zevulun Margolies – known as the Ramaz – became rabbi of the synagogue.

According to *JTA*, Rabbi Steinmetz did not apply for the position; KJ approached him.

In an email, Rabbi Steinmetz told *The CJN* he and his family will miss the many friendships they made "throughout the Jewish community, from haredi to Reform, from unaffiliated to deeply involved. It is simply overwhelming to say goodbye to everyone."

In an interview with *JTA*, Rabbi Lookstein, who will become rabbi emeritus, said Rabbi Steinmetz fits into the congregation because of his commitment to a modern Orthodox religious view, and his love for all Jews, for the State of Israel and America, as well as his openness to all people.

The congregation was looking for somebody "who not only is gifted rabbinically as a preacher and teacher and as a pastor, but someone who is absolutely on the same wavelength as KJ and Ramaz and the tradition our family has stood for for 109 years. Rabbi Steinmetz is that person."

Ordained at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, Rabbi Steinmetz holds master's degrees in Jewish philosophy and education.

Before coming to Montreal, he was rabbi at Fleetwood Synagogue in Mount Vernon, N.Y., and chair of the Talmud department at Yeshiva University's high school for girls.

Reflecting on what he achieved at TBDJ, Rabbi Steinmetz emailed that he is proud that many new young families have joined in recent years. As in all mainstream Ashkenazi synagogues in Montreal, renewing the membership is a challenge.

"Our synagogue has become a welcoming, warm community. Every week there is an announcement made reminding everyone to greet new all new faces and make them feel at home, and this has become part of the character of our synagogue community."

TBDJ president Judah Aspler said a search committee to find a replacement is being formed. The congregation does not have an assistant rabbi, although its education director, Eddie Shostak is ordained.

"With regards to the future of TBDJ, it is bright," Aspler said. "We are in a great position to maintain our growth, and will do our best not to miss a beat in terms of programming, services and the strengthening of our institution and community." ■

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Building fo

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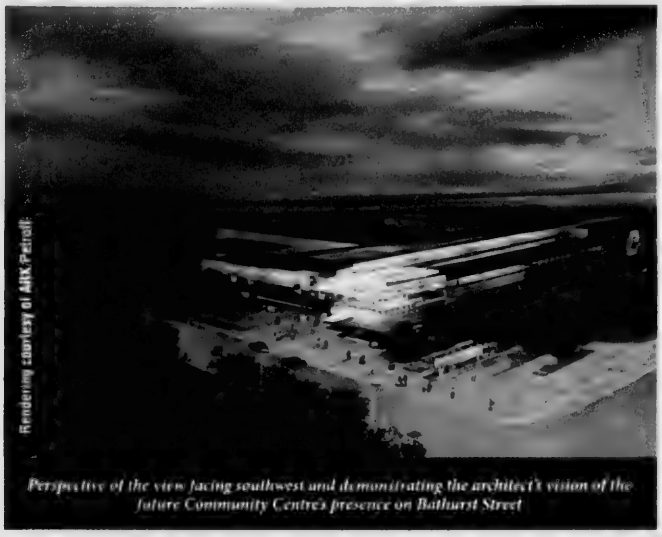


Perspective of the view facing southwest and demonstrating the architect's vision of the future Community Centre's presence on Bathurst Street

TanenbaumCHAT: Kimel Family Education Centre - April 2006
Phase I - Joseph & Wolf Lebovic Jewish Community Campus

By Leo Goldhar

If you've read the previous two chapters of our story, you know that we ended having just received the lead gift of $20 million from Joe and Wolf Lebovic, and with it, we finally we had a name for the "Northern Campus" as we had previously called it. That 50-acre site was now officially known as the "Joseph & Wolf Lebovic Jewish Community Campus"

Once again, after I knew that our baby was in good hands and well on its way to being built, improving the lives of the more than 60,000 Jews living in York Region at the time, I had done all that I could do, or so I thought. Again.

But, when I sat back, and thought about the passion and commitment of all of the incredible men and women who had pledged their support for the Lebovic Community Campus, despite the fact that most of them would never even use the facility, I found myself so inspired and energized, I realized I was in it for the long haul!

None of this would have been possible without the incredible cornerstone gifts from Gerry Schwartz and Heather Reisman, Warren and Debbie Kimel, Issy and Rosalie Sharpe, and Ira Gluskin and Maxine Gluskin Granovsky, and the many other visionaries who gave millions of dollars to make this dream a reality.

I suggested to Ted Sokolsky, UJA's chief fundraiser, that now it was time for him to bring others in on the project to work on the next stage, specifically the design of the campus, zoning, infrastructure, and the negotiations with the other land-owners, of which there were dozens. We needed to assemble the best people for a project of this magnitude. I thought that dealing with those other landowners would be particularly grueling, as the City of Vaughan would not negotiate with individual developers, but only one, which represented the entire neighborhood, which they defined as one-thousand acres.

UJA Federation decided that we should organize a committee and work as a team, so that we could bring together a group of knowledgeable individuals, each of whom brought their own unique strengths to the table, enabling us to deal with the many challenges ahead. So, with Lou Greenbaum and I as the Chairs, the original Lebovic Steering Committee was born (see sidebar). Comprised of some of our community's most knowledgeable and committed leaders, Lou agreed to take charge of the development side, dealing with the municipality, and the other land owners. The others would handle the design, demographics, research, fundraising and anything else we would need.

As soon as we had begun to move ahead with our new committee firmly in place, Federation was approached by the folks who ran CHAT (Community Hebrew Academy of Toronto), as they were interested in creating a new campus north of Steeles to serve students who were living in the region. As that time, then Head Master of CHAT, Paul Shaviv, was hesitant about CHAT being built on the Lebovic Campus due to a number of concerns, most notably that, with so much activity on the campus, keeping control of students' whereabouts might be difficult.

Shaviv's concerns were addressed during a UJA Federation fact-finding tour of several North American cities – Atlanta, Boca Raton, Kansas City and Winnipeg – to see examples of how a high school could be successfully integrated within a Jewish Community Centre. The school officials we met with in our travels were blown away by our plans for Lebovic Campus, a model of cooperation and efficiency. Still, with CHAT 's registration for the 2000 school year rapidly outpacing the capacity of the Wilmington Campus, we had to find them a temporary site north of Steeles well ahead of schedule.

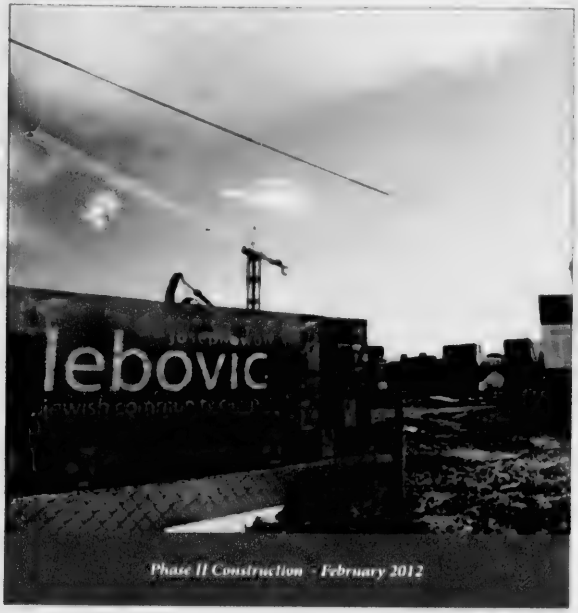
So, I enlisted the aid of our architect, Guela Solow Ruda, to contact a colleague and former client of hers by the name of Ron McKnight. We had engaged Ron as a consultant to the project and, as it happened, he sat on the York Board of Education, and was quite familiar with properties in the area. Ron found an ideal location in the site of the old Richmond Hill High School on Wright Street, which was leased to the school as the Community Hebrew Academy of Richmond Hill, commencing in June 2000, until occupancy in the new and state-of-the-art TanenbaumCHAT on Lebovic Campus in 2007.

Now that we had found this location, the CHAT Board made the decision to grow the north campus one grade at a time. And so the tough decision was made that beginning in September 2000 all new students living north of Steeles would have to go to the new Richmond Hill site. Parents of students in York Region were obviously upset as they had been thinking for years they were heading for Wilmington and they were concerned about moving to a high school with only one grade in the first year. Eventually those objections were overcome and the foundation for TanenbaumCHAT, at the Kimel Family Education Centre on Lebovic Campus, grew in Richmond Hill, one grade at a time beginning in September, 2000 with 180 Grade 9 students, until the new campus was ready in 2007. During those years that branch was affectionately known as "CHAR". Because of that brave move, when eventually Kimel

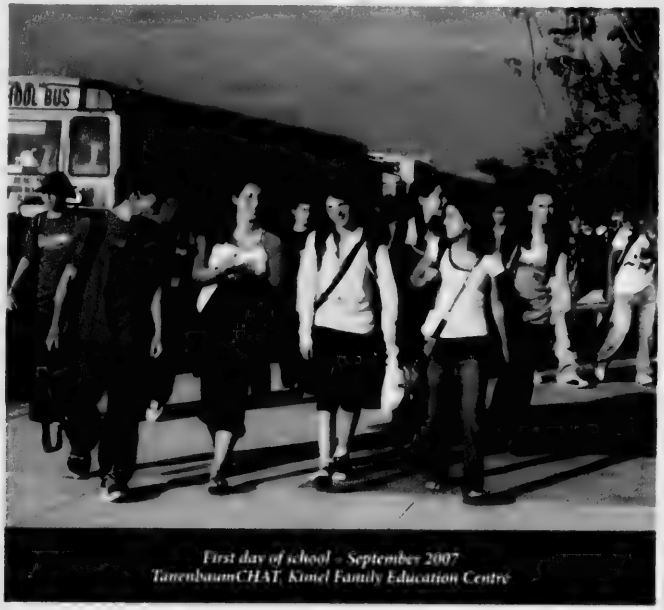
r Tomorrow

n's Joseph & Wolf Lebovic Jewish Community Campus

4 Part Series)



Phase II Construction - February 2012



First day of school - September 2007
TanenbaumCHAT, Kimel Family Education Centre

opened, in fact, it opened with a complete student body representing all four grades—an envious position for any new school!

Originally CHAT had planned just to lease the land from Federation and construct its own separate building. It became clear early on that the right path for the community was to have one unified Capital Campaign with the Federation's fundraising expertise and building acumen leading the way. To that end, a joint management committee was established by UJA Federation and CHAT, spearheaded by UJA's Morris Perlis and Sheldon Goodman and Miguel Singer of CHAT. A momentous decision was made, therefore, based on this plan, to building the new CHAT building first and delay construction of the Community Centre.

Even though the CHAT building was to be built first, work on that construction phase would include the building of a central heating and air conditioning plant for the entire centre and the initial phase of the underground parking lot. It was the right decision at the time and CHAT needed that building fast, but years later it presented the Federation with a real challenge of raising funds for the Schwartz/Reisman Centre in the middle of a terrible economic downturn.

Despite all of these challenges, one thing we learned that we could count on was our relationship with the City of Vaughan, a relationship that would become a key component of the success of the Campus. As part of our ongoing negotiations with Vaughan, they agreed to combine three local parks into one larger park, adjoining our community centre and CHAT. We agreed to pave a parking lot on the city's land - at our expense – for the school's teachers and other staff to use.

The balance of the site, which included the park, a baseball field and a soccer field, was designed based on a joint plan initiated by UJA Federation.

We also negotiated an agreement that our Schwartz/Reisman Centre and TanenbaumCHAT would have exclusive rights to use the park during school hours, but not after school or on weekends, making it available for the community-at-large. And we agreed that the City of Vaughan could use the SRC on a regular commercial basis as well.

Thanks to our terrific relationship with the city and the region, it's safe to say that the Lebovic Campus has not only had a tremendously positive effect on the Jews living north of Steeles and has been a beacon of Jewish life in the area, but the community as a whole, and that is something we are all proud of. The collaboration with CHAT became a model for how we planned the entire campus: Federation would raise the funds, build the buildings and manage the properties. The schools and agencies and JCC's would then be free to focus in on what they do best. We learned to live together under one roof and build a new Jewish community where it was needed most.

It wasn't easy getting people to think these ways. As a layman I wasn't use to community politics and I'm still not. But for one shining moment our community put aside a lot of silly politics and we did the right thing together.

Ah, the Jewish community! Sometimes you feel you want nothing to do with it... and sometimes you think, how could I ever live without it? All this community stuff had been new to me and there were more surprises down the road. But I'll save some of those for the final installment of Building Tomorrow in the September 3rd CJN!

Leo Goldhar is a Past UJA Campaign Chair, the Founding Chair of the Vaughan Campus Development Committee, and Co-Chair of UJA Federation's Real Estate Development and Property Management Committee.

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INTERNATIONAL

Obama pledges to overcome opposition to Iran deal

TIMES OF ISRAEL STAFF
JERUSALEM

Israel's security is "sacrosanct" to Washington, U.S. President Barack Obama said in an interview to CNN as he pledged to overcome American political opposition to the recently struck deal with Iran over its nuclear program.

"I don't intend to lose on this," he said referring to the battle between the administration and a Republican-dominated Congress over the Iran deal.

In the interview which aired Aug. 9, Obama also repeated his stance that Israel's Prime Minister Benjamin Netanyahu was "wrong" about the nuclear deal with Iran and has failed to offer any viable alternatives.

Opponents to the nuclear agreement – including Netanyahu, congressional Republicans and some Democrats – have presented no "plausible alternative[s] to Iran attaining a nuclear weapon other than military strikes," Obama said.

Much of the opposition to the Iran deal stems from ignorance to the substance of agreement, he said, because "people haven't been getting all the information.

"If you look at the merits of the deal, you will conclude that it will cut off a pathway from Iran to a nuclear weapons," the president argued.

He dismissed criticism of the nuclear deal, and sought to reassure Israelis that it ensured their long-term security as well. "If Israel were attacked by Iran, I have no doubt we would do everything we needed to do to ensure Israel is protected," Obama said.

"I've acted on the basic notion that our commitment to Israel's security is sacrosanct," Obama said, adding that the relationship between Israel and the U.S. remains "deep and profound" despite the increasingly public disagreement between Netanyahu and himself over the deal reached last month between world powers and Iran.

"I can understand why the Israeli public is suspicious and cautious about the deal," the president said, adding that the accord was "very good" for Israel despite Netanyahu's opposition.

"I've asked Netanyahu to present me with a reasonable realistic plan to achieve exactly what this deal achieves, and we have yet to achieve a response," Obama said.

"On the substance, the prime minister is wrong on this [deal]," Obama said. "I think that I can show that the basic assumptions that he's made are incorrect.

"If in fact my argument is right, that this is the best way for Iran not to get a nuclear weapon, then that's not just good for the United States. That is very good for Israel," he said.

U.S. President Barack Obama

"If Iran does abide by the deal, then we have purchased – at a very small price – one of the single most important national security objectives we and Israel have."

Asked why he hadn't insisted that Iran give up all uranium enrichment as part of the agreement – a demand Netanyahu stood by until earlier this year – the president said, "You have a consensus in Iran that they should have the right to enrich."

Furthermore, "we did not have the support for that position among our global allies," Obama told CNN interviewer Fareed Zakaria. "In the real world, the alternatives you just described were not available."

Obama's interview was the latest in a media blitz by the president to drum up support in Congress for the deal. American lawmakers have until the end of September to vote on whether they approve or disapprove of the agreement world powers and Tehran reached after years of negotiation.

Reiterating remarks he made in the past week in a speech at American University, Obama drew parallels between U.S. domestic opponents to the deal and Iran's hardliners who also oppose the deal, stating that U.S. opponents have an "ideological commitment" to stop an agreement.

When Zakaria put it to Obama that Netanyahu has "injected himself forcefully" into the debate in Washington over the deal, Obama said, "right."

Asked whether this was appropriate, the president responded: "I'll let you ask Prime Minister Netanyahu that question if he gives you an interview," then added: "I don't recall a similar example

"We've provided more military assistance to Israel than any other previous administration," he noted. ■

Jewish Agency withdraws from Israel–Diaspora program

JTA AND TIMES OF ISRAEL
JERUSALEM

The heads of the Jewish Agency have informed Israel's Prime Minister Benjamin Netanyahu that the organization is withdrawing from a program with the government aimed at strengthening ties between Israel and Diaspora communities.

In a letter sent to Netanyahu's office Aug. 6, the Jewish Agency's Chairman Natan Sharansky and Chair of the Board of Governors Charles Ratner wrote that the organization "cannot continue to participate in the [Government of Israel] Initiative as currently formulated" because "the current reality has been changed in direct contradiction both to the spirit of the Initiative and in direct conflict with the June 2014 Government of Israel Resolution establishing [it]."

According to an Aug. 7 *Haaretz* report, the Diaspora Affairs Ministry, now headed by Jewish Home party leader Naftali Bennett, asked to use the program to address what it called "continued erosion of Jewish identity among Jews in various communities across the world."

An internal ministry document published by the paper described this "erosion" as principally reflected in the "undermining of Jewish principles in the family unit" and the "significant rise in critical discussion concerning Israel" among younger Jews.

The program was to be managed by a company established earlier this year called the Initiative for the Future of the Jewish People. It was to receive NIS 190 million ($66 million) from the Israeli government and raise an additional NIS 370 million ($128 million) from Jewish organizations and philanthropists, *Haaretz* reported.

"We share with you a deep concern of what the community of Jews living outside of Israel will look like, 50 years from now, and how committed they will be to Israel and broader Jewish interests," the Jewish Agency heads said. But instead of bridging the divide between the Diaspora and Israel, "this undertaking has transformed simply into a funding framework for programs to be conducted by a single government Ministry."

"Under these circumstances, we regret to inform you, in consultation and agreement with our constituent partners, that until the program is returned to its original conception and direction, we no longer see this as the joint initiative between the Government of Israel and World Jewry and therefore can no longer see ourselves part of it," they said.

According to the text of the resolution passed by Israel's Cabinet last June, a key portion of the initiative was strengthening the relationship between Israel and Diaspora Jewry. The first stage of the initiative was to focus both on bringing young Diaspora Jews to Israel and on Israel education in Diaspora communities.

The Jewish Agency, historically focused on promoting immigration to Israel, has in recent years taken up a new mission of strengthening Jewish identity in the Diaspora and peoplehood. It now offers Diaspora Jews long-term experiences in Israel without a commitment to emigrate. ■

Force-feeding: is it humane or is it torture ?

ROBERT SWIFT
JERUSALEM

MKs, from left, Yoav Ben Tzur , Uri Maklev and Benny Begin vote during the Interior Affairs Committee meeting discussing force feeding prisoners on July 22. FLASH 90 PHOTO

Mohammed Allaan is set to become the first hunger-striking Palestinian administrative detainee to be force-fed under a new bill enacted by the Knesset last month. The contentious legislation, which generated a maelstrom of controversy and condemnation from rights groups and medical organizations is again evoking strong responses as its first application nears.

On Aug. 9 the decision was made to set up an emergency room at the Israel Prison Service medical centre to treat hunger-striking Palestinian prisoners. This came two days after the International Committee of the Red Cross determined that Allaan's body was no longer absorbing drinking water after fasting for 50 days which triggered plans by the Israel Prison Service to invoke the new law and subject Allaan, a lawyer and alleged member of the Gaza-based Islamic Jihad terrorist organization, to the procedure.

In advance of administering food forcibly, arguments that were heard during the Knesset debate are being heard again. Why, for instance, is a procedure ostensibly intended to save the prisoner's life considered to be a bad thing? Or how is a procedure little different from the normal intra-nasal feeding tube familiar to hospitals more dangerous in this context?

During a forced feeding, a prisoner is physically restrained in order to prevent his movements from removing the tube through which he'll be fed. Once immobilized, a tube is inserted through one nostril, down the throat, and into the stomach. Liquefied food is then pumped gently into the tube. While the procedure itself is the same as that used for feeding patients needing a nasal-feeding tube, there is the possibility – and arguably the probability – that the prisoner fights back, causing an injury by the tube ripping an internal passageway or by food accidentally being fed into the lungs. The procedure is repeated two or three times each day until the prisoner ends the hunger strike.

"When discussed in the Knesset it is very clean language, but is actually a very dirty procedure to do," Prof. Avinoam Reches, former chairman of the Committee for Ethics and current chair of the Committee for Discipline at the Israeli Medical Association (IMA), told *The Media Line*. "You have to shackle him to his bed then force a tube into his stomach against his will. When someone is fighting against you, you can tear his esophagus or misplace the tube into his lungs." Historically, people have died as a result of force feeding, Reches said.

Both the IMA and the non-governmental organization Physicians for Human Rights opposed passage of the bill. Now that it is law and an increasing number of Palestinian prisoners have gone on hunger strikes in recent months, the issue is not going to abate.

Opponents of forced-feeding argue that the overwhelming majority of Palestinian prisoners who are conducting hunger strikes, like Allaan, are being held under administrative detention which means they have never been charged or found guilty of a crime. Proponents argue that to allow a situation whereby a prisoner is expected to be released simply because he or she stops eating is a mockery of the justice system.

The IMA has declared its opposition to the practice in order to fall in line with its parent organization, the World Medical Association, Reches, a neurologist at Jerusalem's Hadassah Hospital, explained.

"Force feeding is a type of torture – you can physically hurt people," Reches said, explaining that although the procedure was conducted in order to save a life, it was physically invasive and was done so against the patient's will. He adamantly insisted that this belief is not political, but an understanding shared by 90 per cent of the IMA's 20,000 physicians, many of whom are considered hawkish on security matters.

Asked to compare force feeding to other procedures with less risk to the prisoner's life, Reches argued that any advantage gained by drugging a patient so that they avoided injuring themselves during feeding was diminished by the damage continuous anesthetic would cause.

"You cannot put a person to sleep every time you want them to eat," he declared.

The second alternative, injecting nutrients directly into the body, necessitates surgery to allow doctors access to vein within the body, as surface veins are not sufficient to feed a patient through. Such surgery would be against the patient's will and was therefore "mutilation, (and a)... physical assault on the patient," Reches stated.

Forced feeding, though, is not the primary concern of the new bill, Yole Hadar, legal adviser to the Ministry of Public Safety, told *The Media Line*. "Saving lives is."

According to Hadar, the bill allows doctors to conduct whatever medical treatment is necessary in order to save a prisoner's life, with forced feeding only being conducted in extreme circumstances. Hadar says legal checks and balances have been put in place to ensure that the necessary level of oversight protects the prisoner from harm, even after a doctor has passed his written medical opinion that the prisoner's life is in danger, Hadar said.

Insisting that the State of Israel has a responsibility to protect people incarcerated within its jails, Hadar offered an analogy: "You can't allow anybody to jump from a roof to commit suicide; by law we are obliged to keep them alive."

The repercussions for the State of Israel if it were to fail in this regard warranted the treatments described in the new bill, Hadar argued, illustrating his point by recalling an incident where rioting by Palestinians was triggered by the death of a Palestinian prisoner from cancer. "If Israel could be blamed for the death of a man by cancer what would happen if a prisoner was allowed to starve to death during a hunger strike?" he challenged.

Like many others, Hadar confessed that he was bewildered by the motivation of the IMA to publicly denounce the change in the law. "I really don't understand – I can't understand (it)," Hadar stated, pointing out that the new law in no way compelled doctors to act against their own moral beliefs. ■

The Media Line/ themedialine.org

Second person dies in firebombing attack; nine extremists arrested

JERUSALEM
JTA

Nine suspected Jewish extremists in two West Bank outposts were arrested a day after the death of a Palestinian man whose home was firebombed more than a week ago.

Saad Dawabsheh, 31, died Aug. 8 from injuries sustained in the July 31 firebombing in the Palestinian West Bank village of Duma. His 18-month-old son, Ali, was killed in the attack. His wife, Reham, 27, remains on a respirator in critical condition. Their son Ahmed, 4, was disconnected recently from a respirator and recognized the people around him, according to reports.

Hundreds attended Dawabsheh's funeral on Saturday morning. Following the funeral, Palestinian demonstrators and Israeli soldiers clashed near the village. Palestinian demonstrators burned tires on the road near the village and threw rocks at the soldiers, who did not respond, according to reports.

"I express deep sorrow over the death of Saad Dawabsheh," Israeli Prime Minister Benjamin Netanyahu said in a statement. "When I visited family members in hospital last week, I promised that we would use all the tools at our disposal to apprehend the murderers and deal with them to the fullest extent of the law and this is what we are doing."

He added: "We will not countenance terrorism of any kind."

The Palestinian Authority called on the international community to hold Israel accountable for the violence against West Bank Palestinians and for their protection.

On Aug.9, Israel's Shin Bet security service and the Israel Police carried out the nine arrests in the northern West Bank as part of the investigation into the Duma firebombing. Two arrests were made at the Adei Ad outpost located near Duma. Seven arrests were made at the Baladim outpost near the Kochav Hashachar settlement.

Also that day, Defence Minister Moshe Yaalon issued administrative detention orders for two suspected Jewish extremists. Meir Ettinger and Evyatar Slonim, who were arrested last week, could remain in custody for up to six months without a hearing or charges. Ettinger is the grandson of Meir Kahane, the slain Jewish extremist whose Kach political party was outlawed in Israel. ■

OPINION

Will we see an Israeli-Cuban rapprochement?

Peter McKenna

Ever since Cuba's Fidel Castro decided to unilaterally sever relations with Israel in 1973 – just days after the end of the Yom Kippur War – the two countries have, for the most part, remained cool to each other.

With Castro then angling for the presidency of the Non-Aligned Movement in Algeria, and being pressed by the likes of Libya's Moammar Gadhafi and Syria's Hafez Assad to cut all ties with Israel, the Cuban leader made the announcement in Algiers. Castro was seeking to expand Cuba's ties with developing world countries, including Arab "socialist" states like Egypt, Syria and Libya. And, as its relations with Israel continued to deteriorate over time, Cuba's interactions with the Palestinian Liberation Organization (PLO) correspondingly increased (including military aid during the 1987 intifadah).

But now that Washington and Havana have set in motion a process to normalize bilateral relations, will Israel and Cuba also move to restore diplomatic ties?

Pre-revolutionary Cuba supported national independence for the Jewish people in 1919, condemned the extermination of Jews by the Nazis in 1942, and voted against the Partition Plan in the United Nations General Assembly in 1947. Following the 1959 Cuban Revolution, the Castro government maintained a cordial and friendly relationship with Israel, which was one of the first countries to recognize the revolutionary government.

Castro himself has always maintained a soft spot and warmth for the Jewish state. Havana has never challenged Israel's right to exist, has condemned the 2010 anti-Semitic remarks of Iran's Mahmoud Ahmadinejad and created a positive milieu for the Jewish community in Cuba.

But Cuba has been very critical of Israel within international fora like the UN (backing Resolution 3379 that equates Zionism with racism) and has assisted PLO guerrillas with military training. In addition, it has consistently called for Israel's withdrawal from the occupied territories.

Cubans have taken umbrage at the fact that Israel continues to support the U.S. economic embargo against the island. In the October 2014 UN vote on a Cuba-sponsored resolution that condemned the U.S. blockade and called for its repeal, Israel was the only country that sided with Washington – and it has done so ever since the first UN vote on the embargo was held in 1992.

According to Rafi Eitan, a former Mossad official, member of the Israeli Knesset, and business operator in Cuba's agricultural sector, the Cubans are still interested in restoring diplomatic linkages with Israel. "Renewing diplomatic ties with Cuba depends first and foremost on Israel," he recently told the *Jerusalem Post*.

In light of U.S.-Cuban talks on normalizing relations, the Israeli government is now examining the state of their relations – the Israelis are represented through an interest section in the Canadian embassy – but no decision has been taken on whether a similar rapprochement is possible.

The early signs are not encouraging. In fact, the government of Benjamin Netanyahu – miffed about not being consulted about Washington's Cuba gambit, nonplussed about the generally poor personal relations with the Obama White House, and not wanting to offend Republican allies in the U.S. Congress –has even withheld public support for the U.S.-Cuba normalization talks.

It would be a mistake for Israel and Cuba not to take advantage of this diplomatic opening. They already have mutually beneficial commercial and cultural relations, and those can only grow as normalized diplomatic contacts take root. More importantly, a diplomatic breakthrough clearly serves the domestic and foreign policy interests of both countries.

Yes, they will no doubt "agree to disagree" on Mideast matters, but there is no reason why the entire relationship should be held hostage by that impasse. It's time to turn the page on the past and look toward a more co-operative future. ■

Peter McKenna is professor and chair of political science at the University of Prince Edward Island and the editor of Canada Looks South: In Search of an Americas Policy.

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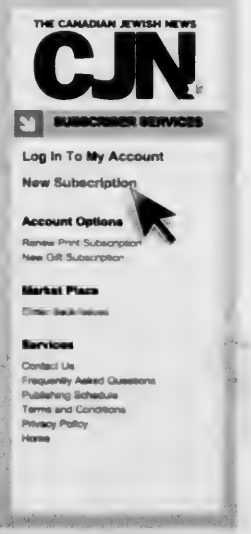


Jewish Life

Theodore Bikel to be remembered at Montreal concert

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Although he was 91 and suffering from cancer, legendary actor and singer Theodore Bikel was looking forward to coming to this month's KlezKanada in the Laurentians and then performing at its followup concert in Montreal.

With his death on July 21, KlezKanada has turned the annual Der Groyser Kontsert on Aug. 23 at Oscar Peterson Hall into a tribute to Bikel, perhaps best known as Tevye in *Fiddler on the Roof*, a role he played on stage more than 2,000 times.

The lineup for the concert includes some of the world's top klezmer and other popular Jewish music performers at this, the 20th KlezKanada, which runs Aug. 17 to 23 at Camp B'nai Brith.

They are the Grammy Award-winning Klezmatics from New York; singer Efim Chorney and pianist Suzanne Ghergus of Moldova, who have been reviving klezmer in the former Soviet Union; the Tarras Band from Brooklyn; singer Shura Lipovsky of Holland, and Montreal's own Josh (Socalled) Dolgin.

Bikel had a strong affinity with Montreal and was supportive of KlezKanada's mission to preserve and disseminate to a broad audience traditional eastern European Jewish culture and foster a new generation of musicians that interpret it in their own way, said KlezKanada founder Hy Goldman, who considered Bikel a friend.

Bikel was on the faculty of KlezKanada in 2006 and 2011, performing at the later Montreal concerts. In 2011, he also played the grandfather in a musical adaptation of *Lies My Father Told Me* at the Segal Centre for Performing Arts.

"He was very excited about coming here again, even though he had been in and out of hospital," said Goldman, who with his wife, Sandy, had hosted Bikel at his home for Shabbat and a seder.

The Viennese-born Bikel was to have led a session on Jewish folksongs at this year's KlezKanada and was scheduled to perform at the Groyser Kontsert. He was to have come with his third wife, Amy, whom he married in 2013.

His second wife, Tamara Brooks, an accomplished musician and choral conductor who died in 2012, had also taught at KlezKanada.

Despite his celebrity after a seven-decade career on stage and screen, Bikel did not hesitate when Goldman invited him to KlezKanada 10 years ago. Bikel was an Emmy Award winner and an Academy Award nominee.

"He was very appreciative of what we are doing," said Goldman. "It reflects what he felt is important, too."

> *He had a profound effect on people of all ages and was particularly good with children, who would gather around him and listen to his million stories*

Bikel became a member of the KlezKanada board, which Goldman chairs.

Bikel described the annual retreat, which attracts hundreds from around the world as: "a place of learning, a place of teaching, a place of listening, of playing, of singing, of giving and receiving – that is what KlezKanada has come to mean to me.

"More important, it is a place of Yiddish song, poetry and humour and a place of unforced Yiddishkeit. KlezKanada may be only one week out of the year, but one takes away from it a sense of belonging, a sense of family with a song that lasts through winter and spring."

Aside from his talent and accomplishments, Bikel was "just a wonderful person," Goldman said. "He had a profound effect on people of all ages, and was particularly good with children, who would gather around him and listen to his million stories.

Theodore Bikel

"We are honoured that he considered himself part of the KlezKanada family."

KlezKanada artistic director Frank London is a leader of The Klezmatics founded more than 25 years ago and a pioneer of the klezmer revival movement.

The MC at the Groyser Kontsert will be writer and humourist Michael Wex. It takes place at 7:30 p.m. Tickets are available through Admission.com or at 1-855-790-1245.

Proceeds will go toward KlezKanada's scholarship fund that sponsors the participation of promising young artists from around the world at KlezKanada each summer. ■

Eye on Arts

by Bill Gladstone

BINGE-WATCH FIRST SEASON OF ISRAELI TV SHOW *HOSTAGES*

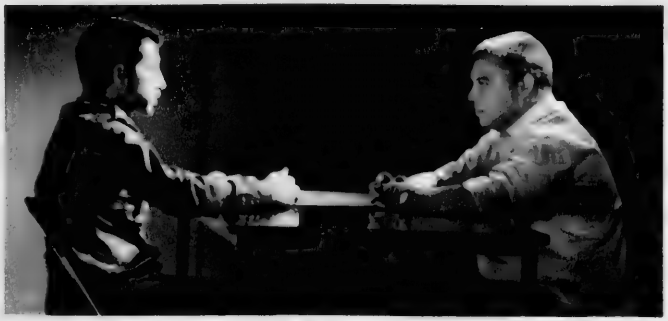
Toronto Jewish Film Festival presents a screening in two parts of all 10 episodes of the first season of the Israeli TV show *Hostages*. The "intensely addictive" show features **Ayelet Zurer** as a surgeon who is asked to perform a routine operation on the prime minister; however, when her family is kidnapped, she is ordered to sabotage the operation.

Alliance Française Theatre, 24 Spadina Rd.; entrance off Lowther Avenue. Wednesday, Aug. 12, (episodes 1 to 5) and Wednesday, Aug. 19, (episodes 6 to 10), 7 p.m. $30 for both screenings. tjff.com, 416-324-9121.

• • •

The Green Prince: Director **Nadav Schirman**'s award-winning 2014 documentary *The Green Prince*, now featured on Netflix, tells the riveting story of **Mosab Hassan Yousef**, son of a Hamas leader, who became an informant for Israel's Shin Bet spy agency for more than 10 years.

The German-Israeli co-production is based on extensive interviews with both Yousef and his Shin Bet handler, **Gonen Ben Yitzhak**, who built up a relationship of trust with him and ultimately walked an extra mile to extricate him from danger. Based on Yousef's autobiography, *Son of Hamas*, the story is also told through archival footage and staged but effective action sequences.



The Green Prince is now featured on Netflix.

At the start of the story, Yousef is a proto-terrorist, but by movie's end he is clearly a hero who helped save many lives. Ultimately denounced by his family, he converted to Christianity and moved to the United States.

• • •

New in Print

Albert Memmi is the award-winning French author of numerous philosophical and sociological essays and several novels, including *The Desert or The Life and Adventures of Jubair Wali al-Mammi*, which was first published in French in 1977. The book, which was recently translated into English by **Judith Roumani** and published by Syracuse University Press, offers a view of the pre-colonial Mediterranean world focusing on a Jewish kingdom in southern Morocco in the late 14th century.

• • •

New in Print II

Toronto children's author and former teacher-librarian **Myrna Neuringer Levy** has published a book of family history. *Shattered Stones, Scattered Seeds: The Story of a Shtetl and a Family Who Lived There* focuses on her father and grandparents in the Galician shtetl of Borchov. Inspired by a photograph of her grandmother, Levy explores her family's past using letters, photographs, memoirs, a Yizkor book and her own memories. Published by Iguana Books. www.iguanabooks.com

• • •

Names in the News

Musical Works in Concert, a festival celebrating original Canadian musical theatre, presents four new musicals at the Factory Theatre, 125 Bathurst St., Aug. 20 to 23. The shows include *The Yellow Ribbon (Act 1)*, with book and lyrics by **Sara Farb** and music by her brother, **Jesse Farb**. Sara is currently starring as Anne Frank in the Stratford production of *The Diary of Anne Frank*. Musical Works in Concert is being co-presented by Theatre 20, whose executive director is **Brian Goldenberg**. www.musicalworksfestival.com

• • •

Intensive Theatre Workshop: Summer Institute for Creative Adults – Theatre Edition still has limited spots available. Voice, movement, scene study, monologue, improv classes, playwriting and more; all levels welcome, no experience necessary. Miles Nadal JCC, Aug. 17 to 21, 10 a.m. to 4 p.m. $375. 416-924-6211, ext. 250. ■

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Using humour and deceit to expose anti-Israel rhetoric

BILL GLADSTONE
SPECIAL TO THE CJN

As Tuvia Tenenbom amply demonstrates in *Catch the Jew*, a new book that has become a bestseller in Israel, the Jewish state attracts scores of leftist writers, NGO activists, diplomats and other self-professed neutral observers whose baggage overflows with morally superior attitudes and a visceral antagonism toward Israel and the Jewish People.

Born into an ultra-Orthodox Jewish family in Israel, Tenenbom left at a young age for a new, less austere lifestyle in New York, where he has become a writer for American and German publications as well as founder of the Jewish Theater of New York. Because he speaks fluent English, Hebrew, Yiddish, Arabic and German, he can easily pass for a German-Christian writer and readily adopts this and other guises in *Catch the Jew*. His object is to go undercover to catch out the lies, conceits and deceits of the anti-Israel rabble before they, in turn, catch him out as a Jew. The book comes on the heels of his 2012 German book *I Sleep in Hitler's Room*, based on a six-month walking study of modern Germany.

A gonzo and very politically incorrect journalist, Tenenbom excels at harpooning figures large and small who indulge in hateful rhetoric toward Israel, whether situated in the pro-Palestinian camp or on the Jewish left. An equal-opportunity reporter, he also catches rabbis, settlers and others on the extreme right of the spectrum. His modus operandi is to skewer them on the barbs of their own ridiculous claims.

This proves particularly easy during an interview with PLO executive Hanan Ashrawi, who utters many historically false statements. For example: "Palestinians have been living on their land historically for hundreds and thousands of years." In Ashrawi's mangled version of history, there was not a Jewish state here and probably not even a Jewish Temple here in biblical times.

Catch The Jew
By Tuvia Tenenbom
(Gefen Publishing)

She boasts that Palestine has always been pluralistic and has the "longest Christian tradition in the world." But when Tenenbom points out that Christians once comprised 20 per cent and now less than two per cent of the Palestinian population, Ashrawi becomes agitated. Like many anti-Israel propagandists, she hates being called out in a contradiction or lie. "Oops," Tenenbom observes. "This means that after Israel's withdrawal, it was the Muslims who kicked out the Christians, the truest Palestinians. The argument she has built against Israel is collapsing with one fell swoop."

On the Jewish side of the equation, Tenenbom meets *Ha'aretz* journalist Gideon Levy in Tel Aviv. Thinking he has a sympathetic ear, Levy asserts that the Jewish belief that they are the Chosen People and better than everybody, in addition to being the greatest victims of history, is blatantly racist. He doesn't report on Palestinian terrorism or human rights violations, he says, because "what the Palestinians do is none of his business."

When Tenenbom discovers that Levy doesn't speak Arabic and relies on translations to know what the Palestinians are saying, he points out that Arabic speakers "speak in two languages, one amongst themselves and one with foreigners, and that if you don't know their mother tongue they will sell you tall tales. Even *Al-Jazeera* is doing this, giving two very different viewpoints: one for the 'brothers' in Arabic, and one for Westerners in English." Tenenbom does not mince words in his conclusion that Levy "is the biggest kind of Jewish racist that has ever existed... the strangest self-hating Jew you can find."

If Tenenbom is an agile game hunter, Ashrawi and Levy are but two of the many trophy heads that he has the right to hang on his wall. A satirist who retains his sense of humour despite his dark subject, he goes after dozens of other interview subjects, some of whom also go after him.

A BBC news report tells of a French diplomat who is hurt by Israeli soldiers while attempting to deliver aid to Bedouins in the West Bank. Tenenbom investigates the report and readily debunks it as fiction. He shows that the International Committee of the Red Cross is just one of numerous agencies and NGOs that are complicit in attempting to damage Israel's international reputation. (No surprises there.)

Being unapologetically politically incorrect, he asks "a really stupid question: Why are diplomats taking on an activist role in a host country? Is this what diplomats are supposed to do? I live in New York, where the UN is headquartered, and naturally there are many, many diplomats in New York. Should I expect them to come to Harlem and stop any eviction notice against members of the black community by the New York courts?"

Tenenbom interviews people of every political stripe on all sides of the battle lines. He has a capacity to befriend people wherever he goes and engage them on a deep level of conversation; sometimes, he professes friendship for people whose politics he disdains. Sadly, but not unexpectedly, he finds that Jews can harbour prejudice and hatred in their hearts as readily as any other people. One of the ugliest examples of this involves an Israeli guide who escorts European groups through Yad Vashem, using the story of the Holocaust as a platform from which to deliver poisonous propaganda about modern Israel.

Tenenbom visits Hebron (twice, on both sides of the Arab-Jewish divide) and many other places from the Golan Heights to Eilat. In Jenin, he meets a noted Palestinian journalist, Atef, and goes to a village where house demolitions supposedly took place. In this, as in all Palestinian narratives, the Israelis are the villains. When Tenenbom suggests a different truth, Atef accuses him of being Jewish or at least of paying the Jews money. In Atef's version of history, the Jews invented the Holocaust and Germans paid them compensation for something that never happened. Atef is a leading field researcher for B'Tselem, the activist organization of the Israeli left, and has also served as Gideon Levy's guide and translator.

CONTINUED ON PAGE 29

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Israel Museum builds exhibition around best-selling book

BILL GLADSTONE
SPECIAL TO THE CJN, JERUSALEM

At first glance, they resemble nothing more than microbes or bugs swirling in a petri dish. Only upon closer inspection does it become apparent that the tiny figures in the row of three petri dishes are actually meant to represent human beings. Viewed from above, they are shown as silhouettes in black or red, in one dish seemingly engaged in the lively intricacies of ballroom dancing or jitterbugging.

Titled *Culture Plate*, this clever work of art by Israeli artist Michael Rovner puts humans under the microscope, as does the recently opened exhibition – *A Brief History of Humankind* – which it is a part of. Currently on view at the Israel Museum of Jerusalem, the attention-grabbing exhibition, creatively curated by Tania Coen-Uzzielli and Efrat Klein, simultaneously celebrates the 50th anniversary of the museum as it pays homage to Israeli professor Yuval Noah Harari's international bestselling book, *Sapiens: A Brief History of Humankind*.

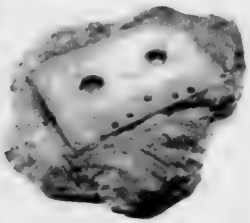
Indeed, there may be no museum anywhere on earth better equipped to highlight Harari's sweeping and, some say, stunningly brilliant analysis of some hundreds of thousands of years of human history from the dawn of Homo Sapiens to the present. The rich and diverse holdings of the Israel Museum, consisting of some 700,000 items most of which are in storage, also span a timeline of hundreds of thousands of years and seem perfectly adapted to the task.

Besides Rovner's petri dishes, objects on view include remains of the first-known use of fire in a communal setting, the first tools, the oldest known sickle, the first coins and other icons of civilization, right up to the invention of electricity and beyond. The show also incorporates the earliest evidence of writing and numerals, and features both an ancient scroll of the Ten Commandments and Albert Einstein's scribbled manuscript of the *Special Theory of Relativity*.

There are also many examples of contemporary art by Israeli and international artists, highlighting themes of survival, extinction and the peculiar conventions of empires and modern society.

The show would not exist, of course, were it not for Harari's book. A lecturer in world history at the Hebrew University of Jerusalem, he wrote *Sapiens* after his students complained they could not find a Hebrew-language book on the topic. When the book took off in Hebrew, he translated it into English and watched it become a bestseller again. It has since been translated into about 30 languages.

If brevity is the soul of wit, *Sapiens: A Brief History of Humankind* must stand as an exemplar of wit in a genre that must also include Stephen Hawking's classic *A Brief History of Time*. Yet its author, who acted as a consultant to the museum exhibition, seems at his pithy best in the McLuhanesque musings and philosophical bon mots that adorn the walls of the exhibit. "The house is an artificial island that nature is not allowed to enter," he tells us, along with, "Money is the only thing in the world that everybody trusts," and the irreducible, "Wheat domesticated humans."



The exhibit combines early traces of civilization and contemporary art.

Several important revolutions occurred as Homo Sapiens traipsed along the path to civilization, Harari reminds us. First came the Cognitive Revolution of about 70,000 years ago, in which we supposedly took a quantum leap in brain power, developed new language and communication skills, and began to speak, create myths and engage in abstract thought for the first time. A 60,000-year-old hyoid bone, a vital anatomical component that allows the human tongue to articulate sounds, is displayed to highlight this step.

Next came the Agricultural Revolution of about 10,000 years ago and the more recent Industrial Revolution and subsequent Scientific Revolution of the modern era.

The Israel Museum exhibition follows this rough chronology, attempting to illustrate each period in creative and artistic ways. However, there is little attempt to represent the many diverse threads that make up the fabric of Harari's narrative. For example, he relates that humans had various "siblings," such as Neanderthals, that we evidently wiped out almost everywhere we encountered them. However, DNA evidence also indicates a few Sapiens and Neanderthals mated and raised families some 30,000 or 40,000 years ago. As a result, each of us has some Neanderthal strands in our DNA.

The book also relates that human tribal warfare was endemic throughout prehistory and that, proportionally speaking, far fewer people die in wars today than at any other time in history. Humans were such great hunters and gatherers, apparently, that whenever we entered a new territory, mammoths and other great beasts disappeared from the region in short order.

Although the book's fine points are not depicted in the show, the exhibition offers a robustly creative reflection in art and artifacts of its main ideas. As such, *A Brief History of Humankind* seems a curatorial tour-de-force and a perfect means of illustrating the breadth and depth of the museum's vast collections. It remains on view until Jan. 2, 2016. ■

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TO: ODRI ARIELA SHERMAN
Notification regarding of law suit
For your information, a legal law suit was filed in the District Court in Tel Aviv, Israel (TE 44923-01-15) by **Joseph Manasseh** Israeli ID No. 053 951 208 and **Josef Zila** Israeli ID 022 368 138 (the "Plaintiffs") against **Sherman Audrey Ariella, Heinrich Yulia** ID 1685425 (Sherman inherits Jeantet) and the Israel Lands Authority on behalf of the Jewish National Fund (the "Defendants"), to force the sale agreement dated 07/15/1979 relating dwelling known as a sub-plot 12 in block 76 share in 6491, on the Street King Saul of Israel 36 Kiryat Ono, order the transfer of leasehold rights for an apartment in the claimants' rights and registration at the Land Registry, and to appoint counsel for the plaintiffs receiver.
You may submit a statement of defense on your behalf within 30 days from the date of publication of this notice. If you will not do so, the claimants will get the right verdict without you being present.
A copy of the law suit can be found in Raz-Cohen Prashker and Co' law office located at 24 Huberman St., Tel Aviv, Israel Tel: 03-7766800 Fax: 03-6967611
email: office@prlaw.co.il

The Socialite

Susan Maldoff, Fran Sonshine, Lisa Draper

Women of Action Honorees Barbara Bank, Dr. Kathleen Pritchard, Audrey Guth, Jeanne Beker

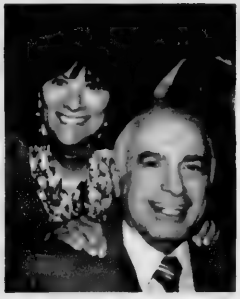
Lesley Offman, Florence Cooper and Francie Klein

Co-chairs Joanie Smith and Beryl Sherman

Women of Action

Want to get something done? Ask a busy woman! The recent Women of Action luncheon recognized four outstanding women for their contributions to community, business and science. Honorees Barbara Bank, philanthropist and community activist; Jeanne Beker, fashion icon, editor and TV personality; Audrey Guth, founder and executive director, Nanny Angel Network and Dr. Kathleen Pritchard, senior scientist, Sunnybrook Research Institute, shared their personal journeys with 360 guests. Funds raised support Israel Cancer Research Fund's mission to find treatments and cures for all forms of cancer. ■

- *The Socialite*



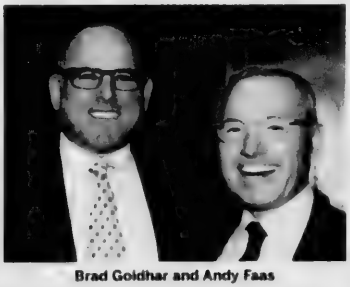
Bunnie and Ronald Appleby

Nathan and Glennie Lindenberg

Barbara and Henry Bank

Marilyn Dressler and Dr. Kathleen Pritchard

Fred and Audrey Guth



Brad Goldhar and Andy Faas

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.

What's New

AUG. 13 - AUG. 20

by Lila Sarick

Saturday, Aug. 15

ORILLIA COUNTRY SHUL

The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are Aug. 15, **Rabbi Tina Grimberg**; Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

Sunday, Aug. 16

YIDDISH POEMS AND STORIES

Hertz Grosbard recites Yiddish poems and stories at Lodzer Synagogue. Prayers at 9 a.m., breakfast at 9:30 a.m., program at 10 a.m. $5. 416-636-6665.

BROTHERHOOD WALK

Join Shaar Shalom Synagogue's brotherhood for a walk through the German Mills ravine, following morning services. For more information, email office@shaarshalom.ca.

Monday, Aug. 17

HIGH HOLIDAY INSTITUTE

Bracha Feder discusses "Exploration of repentance and change: biblical, talmudic and contemporary models and me," tonight and Aug. 26, 8 p.m. **Rabbi Jarrod Grover** discusses "Studying the machzor *Lev Shalem*," Aug. 31, 8 p.m. All classes at Beth Tikvah Synagogue. Free for members, $10 for non-members.

REMEMBERING CANTOR DANTO

Beth Emeth Synagogue marks the fifth yahrzeit of Cantor Louis Danto with a celebration of his life and legacy in words and music, 7:30 p.m. $10/$15. Call 416-633-3838 for tickets.

Wednesday, Aug. 19

SUMMER TALK SERIES

Gerald Ziedenberg discusses "Mordechai Anielewicz and the Warsaw Ghetto Uprising," 7:30 p.m. at Shaarei Shomayim Congregation. Free for members, $2.99 for non-members.

Deadline reminders:

The deadline for the issue of Aug. 27 is Aug. 17. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

An artful production

Artsy Girls put on an original adaptation of *Beauty and the Beast*, emphasizing the messages of unity, kindness and friendship. Participants came from Associated, Netivot, Eitz Chaim, Bais Yaakov, Bais Chaya Mushka and Or Haemet day schools. BRANDON CHUNG PHOTO

Coming Events

KAVANAH GARDEN HOURS

The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

BOOK CLUB

Bruria Cooperman reviews *A Tale of Love and Darkness* by **Amos Oz** with The Lively After Fifty group of Act to End Violence Against Women, Sept. 9. For more information, contact **Lucy Alt**, 416-630-5318.

CHILDREN OF SURVIVORS

Baycrest and the Miles Nadal JCC offer support groups for adult children of Holocaust survivors. For more information, contact **Shoshana Yaakobi,** 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

VENDORS WANTED

Beth Avraham Yoseph of Toronto Congregation is looking for vendors for its youth/Rosh Hashanah fair Aug. 23. If you have a product, service or program geared to children or teens, call **Rich Winkler**, 905-886-3810, ext. 135, or email rich@bayt.ca.

VOLUNTEERS NEEDED

Reena needs administrative volunteers to help at its Thornhill office, 927 Clark Ave. W. Call **Mille Chadwick,** 905-889-2690, ext. 2112.

DANI is looking for volunteers in their 20s and 30s to phone, visit and email adults with disabilities. Call 905-889-3264, ext. 226, or email ssokol@dani-toronto.com.

Baycrest needs volunteers with personal/work experience in caregiving for individuals with dementia to make supportive phone calls in the evening to other family caregivers of a person with dementia. Call **Eileen**, 416-785-2500, ext. 2250.

JF&CS

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

› Adult 55+ Culture, Miles Nadal JCC. Social swing dance lessons start this fall. No experience or partners necessary. Free demo class Sept. 8 at 11 a.m.; Two-part Rosh Hashanah workshop led by artist **Ruth Donsky**. $5 per workshop. Challah baking workshop, Sept. 10 at 11 a.m.; Challah cover-making workshop, Sept. 17 at 1 p.m. To register for all programs, call 416-924-6211, ext. 0. For more information, call 416-924-6211, ext. 155, or email lisar@mnjcc.org.

› Adult 55+ Fitness, Miles Nadal JCC. Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.

› Bernard Betel Centre. 416-225-2112. Aug. 18, **Rachel Levin** discusses "Jewish rituals as depicted in art," 10 a.m.; Aug. 19, comedy classic movies festival, noon-3 p.m.; Aug. 20, lecture on "Tax-free savings accounts," 1:30 p.m. Book club meets Tuesdays at 1 p.m.

› Earl Bales Seniors Club. 416-395-7881. Walking group, Mondays, 10:30 a.m.; Live music from the '40s, Aug. 26 at 7 p.m.; Casino Woodbine, Aug. 19; Social bridge, Thursdays, noon; Balance and co-ordination class, Tuesdays 10 a.m.; Bingo, Aug. 31 at 11 a.m.

› PEP Club hosts magician **Rob Fishbaum** Aug. 13 at 12:30 p.m, Earl Bales Community Centre. Call **Terri**, 416-785-0335.

CONTINUED ON NEXT PAGE

◗ **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
◗ **Wagman Centre. Marilyn Reed** discuses "Mind your hearing: the connection between hearing and cognition," Aug. 19, 1:30 p.m. Free for members of the Wagman Centre and residents of the Terrace, $2 for guests. 416-785-2500, ext. 2267.
◗ **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
◗ **Adath Israel Congregation**. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Judi** 416-785-0941.
◗ **Shaar Shalom**. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
◗ **Beth Emeth**. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
◗ **Temple Har Zion**. Wednesdays, play bridge at 9:30 a.m.; mah-jong at 1 p.m.; Scrabble first and third Wednesday of the month. Email bevmichaels1@gmail.com
◗ **Beth Tzedec Synagogue**. Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen,** 416-781-3514.
◗ **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin,** Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org

◗ **Beth Sholom**'s seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

◗ Stroke recovery and Parkinson support and fitness group, Mondays, Wednesdays and Fridays, 9:30 a.m.
◗ Casual Yiddish conversation, Mondays, 1:30-3 p.m.
◗ Drop-in duplicate bridge Thursdays at 12:30 p.m.
◗ **Suzanne Metz** teaches "Experimental figure drawing and painting workshop," Aug. 25-27.
◗ Intermediate mah-jong starts Aug. 19 to Sept. 30 at 1 p.m.
◗ Daytime and evening ceramics classes start Sept. 10. Beginners welcome.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

◗ Register for Summer Institute for Creative Adults. Theatre edition: Experience voice, movement, scene study, playwriting and more, Aug. 17-21, 10 a.m.-4 p.m. Ext. 250.
◗ *Love for Tu b'Av* is in the gallery from Aug. 5-30.
◗ Accessible yoga, for people of all abilities. Companions and support people welcome. Sundays until Aug. 30, 1 p.m. Call ext. 521.
◗ Register for fall programs: choirs, klezmer ensemble, Hebrew and Yiddish, pottery, American Sign Language, children's programs, fitness and health and more. Members registration opens Aug. 12, non-members opens Aug. 19. Call ext. 0.
◗ Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
◗ From tummies to mummies: Post-natal bootcamp/aquafit classes. Call ext. 567.
◗ Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein,** 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

◗ **Dr. Meredith Gillespie** discusses "Understanding anxiety in children," Aug. 19, 7 p.m.
◗ **Suzanne Metz** will guide you with your independent art project Wednesdays starting Sept. 9, 7-10 p.m.
◗ Singles over 50 are invited to a screening of the film *Age of Love*, followed by a discussion with **Karen Brill,** facilitator with JF&CS, Sept. 10 at 7 p.m.
◗ Ceramics courses, all levels, daytime and evening start the week of Sept. 9. ■

www.cjnews.com

Author hammers home his points

CONTINUED FROM PAGE 25

In Bethlehem, Tenenbom meets Rula Ma'ayah, yet another Christian female Palestinian minister, who declares that the Christians left Bethlehem "because of the occupation." Where are all the Muslim female ministers in the Palestinian government-in-waiting? Tenenbom does not address that question, but he does point out that western feminists on the left bash Israel and uncritically support the Palestinians despite the latter society's appalling treatment of women.

Tenenbom meets two medics from Doctors without Borders whose role is "making up diseases so they can stick it to the Israelis." A Druze man tells him that Jewish nationalism is racism, "but the Arabs have a right to have a land of Arab nationality because this is not racism. I ask him to explain this obvious discrepancy to me but for the life of him he can't." He attends an Israeli-Palestinian peace dinner in the home of then-Israeli president Shimon Peres, which he concludes is a sham because no Palestinian Muslims from the territories are present. "What happened to this country while I was away?" he concludes. "Even its president is a deluded man."

Tenenbom reserves his sharpest criticism for supporters of the many European NGOs, agencies and foundations that have acquired a knee-jerk prejudice against Israel as a result of prolonged exposure to misinformation and propaganda. "You cannot – repeat: cannot – criticize peace lovers," he writes. "They have a monopoly on compassion and truth, and they staunchly demand their basic human right to state their opinion without anybody uttering another word once they have spoken."

His second favoured target is the leftist Jew, who "is the most narcissistic of people that I've ever met. There's not a single moment, day or night, that he's not fully busy with himself or with other Jews. There's nothing on his agenda except his obsession to find fault with himself and his tribe. He just can't stop."

Although *Catch the Jew* may seem long, circular and repetitive at times, Tenenbom certainly knows how to hammer home his points, occasioning a certain satisfied recognition in the minds of those readers whom he hasn't offended. He returns home from each interview to the comfort of his garden in Jerusalem, where he takes solace in feeding a group of feral cats, who lap up whatever he gives them with pleasure and gusto. ■

MARRIED WITH KIDS

Teen in the house

Lauren Kramer

I saw it happen to my friends' kids, but still, I never thought it would happen to mine.

Overnight, he turned into a teenager-slash-young adult. Gone were my morning cuddles from a little boy who loved his family so much that weekend outings with mom and dad were something he eagerly anticipated. In his place, a much larger person suddenly arrived with little-to-no forewarning. And overnight, it seemed he'd learned everything about everything. Answers? He had plenty of them. Advice? He insisted he didn't need it, even when we knew with every inch of our being that he certainly did.

This newcomer with a familiar face kept odd hours, too. He watched movies until the early morning, slept until noon and when awake, kept his eyes glued to his cellphone. When he did look up briefly, it was only to wonder where the milk was (in the refrigerator, right in front of him, of course!), or to ask if you could kindly repeat what you'd said a minute ago. He'd been texting, Facebooking and playing a game on the phone, all at the same time, you see. He couldn't be expected to pay attention to verbal instructions, too.

My initiation to teenagerhood has been difficult to come to terms with, and the reason, in a nutshell, is that I miss my son. I guess I never realized how short his childhood would be, how fleeting were our Sunday excursions as a complete family. Today, he'd rather "hang" with friends than head out with his parents and siblings. He makes his own plans with confidence and initiative, easily assembling a group of buddies and arranging an activity they can enjoy together.

Luckily for us, he keeps in touch. We get sporadic phone calls or texts with updates on where he's at, when he'll be back, and "Oh mom, what's for dinner?" When the meal plan is unappealing, he'll arrive home with a sandwich in his belly or another mom's macaroni still

> *I can testify first hand how astoundingly rapid the passage of time is*

decorating his chops. He's independent, you see. In many ways, he doesn't need us that much anymore.

On the one hand, I'm proud. Somehow my husband and I have managed to raise an outgoing, confident, intelligent young person who is excited about life, motivated to explore it and sufficiently responsible not to hurt himself in the process. But there are times when sadness clouds my pride.

Where he once nestled by my side there's a gaping hole, you see. He already has one foot out the front door, and the other will follow before long. He's made it clear that after three more brief years of high school – time that will pass in the blink of an eye – he's moving out. He has a world to explore, of course, and that's hard to do when you're home with mom and dad. I understand this. I was young once, too. Still, this is my boykie. I want him close so I can protect him, celebrate him and love him fiercely. And mostly so I can see him, if possible, every single day.

Those who've travelled this route warned me it would flash by in an instant.

"Cherish this time," they told me when he was a colicky baby, "it will flash by."

It was hard to believe them, back then, when sleepless nights were the new norm and caregiving had become a whole new career, one that absorbed every minute of the day.

Now, I believe. Having travelled those 15 years, I can testify first hand how astoundingly rapid the passage of time is, and how in what feels like a split second, a son transforms from child to man. There's no taking back that time, only grasping fondly at the memories, being grateful for the time he still gives you and watching with amazement as he bounds into adulthood – much faster than his parents can keep up. ■

Family Moments

Happy eighth birthday, dear Daniel! Love you so much and very proud of you. Mom, dad and grandma. Mazel tov!

Happy first anniversary Daniel & Tiffany, with lots of love from Mom (Gigi), Dad (Frank) and your family and friends!

Roni & Syndie Gordon welcomed Eitan, March 26. Grandparents Jacob & Gloria Gordon, Michael & Barb Nudelman, David Singer and Carol Kingdon. Great-grandmother Ethel Segal.

Four generations of Rothmans: We had a pre-birthday lunch to celebrate Great-Bubbie Mollie's 81st birthday Aug. 4. The rest of the family sent their love.

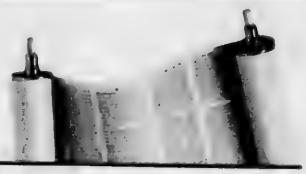
Email your digital photos along with a description of 25 words or less to chinchman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

מזל טוב!

מזל טוב!

Parshah

Re'eh | Deuteronomy 11:26-16:17



Maharat Abby Brown Scheier reflects on the power of Torah and positivity
Rabbi Denise Handlarski contemplates the reasons behind Jewish dietary laws
Rabbi Yirmi Cohen says this is the time of year to conduct an audit of our spirituality

Maharat Abby Brown Scheier

The Torah contains many beautiful teachings. It teaches us that all humans are created in the image of God, and it stresses taking care of those less fortunate. The Talmud (Sotah 14b) explains that when it says: "Follow the Lord" (Deut. 13:5) in our parshah, it means "to walk after the attributes of God." Specifically, according to the Talmud, this means to clothe the naked, visit the sick, comfort mourners and bury the dead. These are acts that encourage positive and loving interaction with others. There is nothing hateful and violent about the path of the Lord.

It's sometimes difficult to reconcile these positive teachings with the events we've recently witnessed in Israel: a 16-year-old girl was killed by a fellow Jew at the Jerusalem Pride parade, and many more were injured in the attack; Israeli settlers set a Palestinian house on fire, killing a baby and badly injuring other members of the family; and earlier in the summer, Jews burned and sprayed hate-filled graffiti on a Christian monastery in northern Israel.

We can't ignore that for all of the love and mutual support encouraged by the Torah, we also read damaging words about people and religious practices that are not accepted.

However, while we encounter and grapple with the violence contained in the Torah, our responsibility is to emphasize the positive.

In his commentary on the verse (Deut. 12:19) that prohibits neglecting the Levite, Rabbi Samson Raphael Hirsch (19th-century Germany) explains that the Levites, who were responsible for teaching Torah among a population of farmers, may be resented for being "unproductive." He asserts: "The people might fail to recognize the vital role of the Levites in their spiritual and moral welfare."

Those engaged in studying and teaching Torah, which is essential to our spiritual identity and survival, have a responsibility to make it "productive." It must be Torah that engages all people; a Torah that embraces others and focuses on the love and Godliness of every human being. ■

Maharat Abby Brown Scheier is a Judaic Studies teacher in Montreal, where she lives with her husband and four daughters.

Rabbi Denise Handlarski

Parshat Re'eh gives a detailed list of which animals may and may not be eaten. Some believe these rules are about hygiene or health, but there is better evidence to suggest that they're about imposing order on the natural world. One can see how someone such as Maimonides, influenced by Aristotelian categorizations and classifications, would have been drawn to sections of the Torah such as this, where distinctions are made and lists produced. The natural world must have seemed so incomprehensible to people in biblical times. Having rules for how to approach the world's animals and think about how our bodies interact with nature must have provided some sense of control and safety in a very unpredictable world.

Commentators have argued about the reasons for Jewish dietary laws. Some feel they're meant to distinguish the community from outsiders. Some feel they're connected to a concern for animals. For example, Rav Kook, following Abarbanel, thought that animals should be consumed with the highest level of conscientiousness and that vegetarianism be held as an ideal.

For some Jews, following the laws of kashrut (keeping kosher) set out by Halachah fulfils a religious obligation. For some, keeping kosher is more about maintaining a daily reminder of one's Jewish identity and raising the quotidian act of eating to a more spiritual practice. For others, the idea of kashrut is more of a metaphorical invitation to conscious eating. We may choose to focus on animal rights. We may choose to eat local and/or organic food. Torah reminds us to consider how we want our ethics and food choices to align.

We also live in a very unpredictable world. Climate change is creating more intense natural disasters, affecting food supplies and access to fresh water. This is our time to determine how we seek harmony between ourselves and our natural world. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.

Rabbi Yirmi Cohen

This is how the previous Lubavitcher Rebbe described the month of Elul, in the shtetl of Lubavitch: "Though summer still lingered and the day was bright, there was a change in the air. A tshuvah-wind was blowing. Everyone grew more serious. All awaited the shofar that would announce the opening of the gates of the month of mercy."

A businessman occasionally needs to calculate an overall profit-and-loss statement. We, too, need to conduct an annual audit of the state of our spiritual "business."

The best time for this is now, when God's 13 Attributes of Mercy shine. The Shelah comments on the verse, "When the lion roars, who is not afraid?" The Hebrew word for lion, *aryeh*, is an acronym for Elul, Rosh Hashana, Yom Kippur and Hoshanah Rabah. In Elul, it's easier to connect with God.

Elul is marked by a number of traditions. We blow the shofar each day. Sephardim recite Slichot. We say more prayers and give more charity. We're encouraged to get our mezuzot and tfillin checked by a scribe to ensure they're kosher. The cold, heat and dryness often cause letters to be erased and to crack.

One of the most common responses by the Lubavitcher Rebbe to letters about people's health was to "check the mezuzot and tfillin." I have a friend whose eye became badly infected. We checked his mezuzot and repaired a missing letter in the word *einecha*, "your eyes." His eye healed. When my Zaide suffered a number of heart attacks, the doctor told my mother she could come see him, but he wouldn't be alive by the time she arrived. My family called the Rebbe's office. His answer came quickly: put up kosher mezuzot on every door and get a beautiful pair of tfillin for him. Miraculously, he lived a few more years. The letters shin, daled and yud on a mezuzah, which stand for *shomer dlatot Yisrael*, Guardian of the doors of Israel, tell us that God watches over every one of us.

Let's resolve to do more mitzvot and God will inscribe us all with a good, sweet year! ■

Rabbi Yirmi Cohen is at Ohalei Yoseph Yitzchak Congregation in Toronto. Email: yirmicohen@sympatico.ca.

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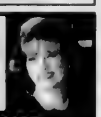

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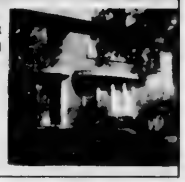

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Enjoy watermelon season

EILEEN GOLTZ
SPECIAL TO THE CJN

The cooking aspects of a watermelon are pretty much limited to drinks, salads, fruit soups and well, that's about it. I typically use seedless watermelons when I'm combining it with other ingredients.

Watermelon Salad

- ❑ 2 tbsp. fresh lemon juice
- ❑ 1 tbsp. frozen orange juice concentrate, thawed
- ❑ 2 tsp. Dijon mustard
- ❑ 1 tsp. grated orange peel
- ❑ 1/2 tsp. sugar
- ❑ 1/2 cup olive oil
- ❑ 1 head romaine lettuce, shredded
- ❑ 4 cups watermelon cut into small pieces
- ❑ 4 oranges, peeled and sectioned and cut in half
- ❑ 4 thin red onion slices, cut in half
- ❑ 1/3 cup chopped fresh parsley
- ❑ 1 cup shredded mozzarella cheese (optional)
- ❑ sunflower seeds

In a jar with a lid combine the lemon juice, orange juice, mustard, orange peel, sugar and olive oil. Shake to combine. Season the dressing with salt and pepper. Cover and shake to combine. Divide the lettuce between 6 to 8 plates then top the lettuce with the watermelon, orange pieces, cheese, onion slices, parsley and sunflower seeds. Drizzle the salads with dressing and serve. Serves 6 to 8.

Watermelon Salsa With Feta

- ❑ 1 avocado, chopped
- ❑ 2 cups cubed watermelon, chopped
- ❑ 1/2 red onion, chopped
- ❑ 1/2 jalapeno, seeded and chopped
- ❑ 1/2 cup cilantro, chopped
- ❑ 1/2 cup crumbled feta cheese (optional if you want this recipe to be pareve)
- ❑ juice of 1 lime

In a bowl combine watermelon, onion, jalapeno, cilantro, avocado and lime juice. Sprinkle with a little salt and gently mix to combine. Top with the crumbled feta cheese. Serve with chips, tortilla chips or crackers. Makes 2-1/2 cups.

Watermelon Slaw

- ❑ 4 to 5 cups small cubed watermelon pieces
- ❑ 2 cups shredded jicama
- ❑ 1 cup shredded cubed carrots
- ❑ 2 cups shredded purple cabbage
- ❑ 1 cup diced yellow or green bell peppers
- ❑ 1/4 cup minced fresh parsley
- ❑ 1/2 cup fresh lime juice
- ❑ scant 1/4 cup olive oil
- ❑ kosher salt to taste
- ❑ 1 cup toasted slivered almonds

In a large glass bowl combine all the ingredients except the toasted almonds and mix to combine. Sprinkle the toasted almonds on the top and serve. Serves 6 to 8. ■

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Shlomo Fischer: Violent young settlers see themselves as ultimate religious authority

JENNIFER TZIVIA MACLEOD
SPECIAL TO THE CJN, JERUSALEM

Shlomo Fischer, senior fellow at the Jewish People Policy Institute (JPPI) and an expert on radical Jewish extremism, believes recent attacks by young haredi Jews in Israel – against a Galilee church and an Arab family in their home in the village of Duma – represent a new religious extremism. Some young people growing up in the West Bank, he tells *The CJN*, trace their violent roots to the "neo-haredi" activism of the late Rabbi Meir Kahane.

Do the recent attacks by religious Jews in Israel have anything in common?

When the security agencies arrested Moshe Orbach in connection with the arson at the Church of the Loaves and Fishes [in mid-June], among his papers was a manual about how to carry out arson, in which people would be in a house and presumably would be harmed. Then [on July 31], there was an arson attack on an Arab family, and a baby was killed. Everything here is speculative. It's presumed that there's a connection.

As for Meir Ettinger [grandson of Rabbi Meir Kahane, arrested on Aug. 3 for the church attack], he has a blog – we know more or less what he thinks. You can connect certain of the activities with those ideas.

Are these attacks being carried out by a single group or organization?

It seems that at this point, there's no underground organization as far as we can tell. There are networks of two or three people, and they're very loosely organized. It's central to their ideology, but it's not hierarchical. They hold that once people start making calculated moves, it loses its purity. It's no longer the voice of God.

Ettinger, on his blog, says this isn't terrorism. These are spontaneous actions undertaken by kids who have a true and pure commitment for the sake of heaven. When they see that the Torah is violated, they can't help but respond spontaneously. They believe they're acting as any Jew should.

Saying "voice of God" sounds like a form of mental illness.

They don't hear voices – I'm using that metaphorically. We're talking about people who have a feeling that this is the response that God wants them to give. It's a moral compulsion, which they think has divine sanction.

Why are these attacks happening now?

Most people think we're on the brink of an intifadah. There's conflict between Palestinians and settlers in the West Bank all the time. Palestinian attacks on the Jewish population that go unreported in the media.

There's also the propensity of kids to join a worldview of this sort. [Ettinger is around 20 years old; Orbach and another arrested individual, Eviatar Slonim, are both 23.]

A lot of these kids come from Noar G'vahot [Hilltop Youth]. These are kids in the outposts, not in the official settlements. Some have been rejected by the school system, by their parents. These kids with problems have found their way to the hilltops, where they can live and not be bothered by the system. Given the characteristics of the settlement issue and religious Zionism, it's not so surprising that you have this.

So you're saying that attacks like these are a natural outgrowth of the settler movement?

Listen, given that you have a romantic nationalist movement, a culture which places a large premium on spontaneity and authenticity, on self-expression, given that you're in endemic ongoing violent conflict with the Palestinians, which affects these people on a day-to-day basis, it's not that surprising that you get something like this.

But we're talking about a very, very, very small minority. Most kids from settlements go to the army, go to university, like Eitan Fund [who recently won the Medal of Courage for service in Operation Protective Edge]. Most do well within the system.

I don't want anybody to get the impression that this is a majority of kids who live in the settlements. We're talking about a very small fringe element.

Where do these attitudes come from, historically?

They're related to views first formulated in the early 1980s by members of the Jewish settlers' underground who wanted to blow up the Dome of the Rock. Yehuda Etzion [arrested in connection with that plot] formulated a very sophisticated ideological manifesto. He made the argument that the radical activist has charismatic prophetic authority.

These kids are not theologians, I don't think they have the sophistication that Yehuda Etzion has. The way they talk – listen, they're kids – they say, "The establishment has sold out, leadership has sold out, because of our commitment and purity, we do the thing that God wants us to."

Beyond the family connection, how do these events relate to the teachings of the late Rabbi Meir Kahane?

Shlomo Fischer

> *We're talking about people who have a feeling that this is the response God wants them to give. It's a moral compulsion, which they think has divine sanction*

The Orthodox community in Israel is divided into two camps: haredim and religious Zionists. Meir Kahane came, of course, from the haredi world. The haredim have basically rejected Zionism, the State of Israel. They claim it has no validity because it doesn't follow the Torah.

Normative haredim don't engage in terrorism, or political stuff. They'll defend Shabbat, but it's not serious. Haredim are supposed to sit and learn Torah. The fact that they may not respect the laws of the State of Israel, democracy, tolerance, doesn't matter, because they're passive.

Religious Zionists identify with the state, identify with the laws. [Civil law is] restraining them in their activism.

But what happens when you take people who have haredi attitudes, the haredi alienation from the state, and they become activists? They lose all restraining factors; their activism loses boundaries. That's Kahane, and that's this group of people.

Should rabbis be condemning these attacks more strongly?

These kids think that the rabbis have all sold out. It could be that if the rabbis presented – and maybe they're trying to – a broader, more sophisticated version of Torah that also includes the ideals of tolerance, maybe it could have some effect.

Maybe. I'm skeptical.

Almost everybody has condemned what happened in Duma. Some people have said that if the government would crack down harder on the Palestinians, [this wouldn't have happened]. Yet in Gush Etzion, there was a prayer meeting held for the welfare of the Palestinian family that was attacked. So, even in the settler population, people did respond with condemnation and horror. Not everybody, but a good number did.

What do Jews worldwide need to know about these attacks?

People outside of Israel don't fully appreciate what it means to live in Israel. It's a new kind of Judaism, very different from the life that Jews have been leading in exile for the past 2,000 years.

This is not only true for these particular individuals, who are a fringe group.

In Canada or the States, Jewish tradition is basically a set of books, a set of practices in the synagogue. Here, it's about living on the land, engaging in conflict, settling, farming. As a result, what you get is a different sort of religion, a whole different set of mitzvot.

Of course, there are different interpretations of how you fulfil those mitzvot. Some would say, "Build a life of tolerance with your neighbours, that's what the Torah wants you to do."

These extremists have a particular take: "We're supposed to make the land of Israel pure. That means no idolatry, that means burn the churches." The chief rabbinate will say Christianity is not idolatry, but [the extremists] will just say that the rabbis have sold out.

There has been a presumption, even among Israeli journalists, that if you have religious extremism, it's because the activists are doing what the rabbis are telling them to do. That's totally wrong in this case. Here, the authority is not in the rabbis but in the activists themselves. They hold themselves to be the ultimate religious authority. ■

This interview has been edited and condensed for style and clarity.

The darkness of the human heart

Backstory

EROL ARAF
SPECIAL TO THE CJN

A scream of anguish pierced the dead of the night at the Père Lachaise cemetery in Paris. Startled, a flock of birds tumultuously rose against a sullen moon, casting flickering shadows on the tombstones of Molière, Balzac and Sarah Bernhardt. Another wail reverberated off the walls and the monuments ornamenting the eternal silence of the burial grounds. Alerted and alarmed, the guards cautiously moved with their searchlights ablaze in the direction of the lamentation.

Was it a call beyond the grave? As they approached the source of the wailing, their steps became hesitant and uncertain.

The cry came from the mausoleum of a long-departed admiral. Upon closer inspection, the guards saw a ghost-like figure trying to reach out to them through the rusted iron bars at the entrance of the sepulchre.

The woman was not an apparition: her name was Zelda and she had been left for dead, buried in a shallow grave inside the enclosure of the admiral's tomb. Resurrected and rescued, she unveiled a tale of unimaginable horror about the serial killing of Jews in occupied France by Marcel Petiot, a physician known as Dr. Satan.

Petiot claimed he had developed a secret network of escape to South America and told his Jewish and gentile patients, who were hounded by the Gestapo, that he could save their lives. He asked them to bring hard currencies and jewelry to an apartment building in a secluded suburb of Paris. In the "safe house," Dr. Satan murdered his clients and stole their cash and gold. He pretended to vaccinate them against tropical diseases, as allegedly required by Argentine immigration authorities, but actually injected them with cyanide.

He then disposed of the bodies in places they would never be discovered. He dumped them in the Seine, dissolved them in quicklime, buried them in the vaults of ancient cemeteries and incinerated them in a furnace he built in a desolate farmhouse. He killed more than 60 people in this fashion.

Friends of Jews who were killed by Dr. Satan simply assumed that the Nazis had caught and murdered them.

> *Petiot claimed he had developed a secret network of escape to South America*

In a macabre comedy of errors, the Gestapo suspected that Petiot was helping Jews and other wanted persons escape. Believing that he was running a vast underground resistance movement, they set a trap for him, hoping to arrest all the resistance conspirators. The Gestapo sent a spy named Yvan Dreyfus, who told Petiot that he had bags of diamonds for anyone who would save his life. Not surprisingly, Dreyfus also disappeared after making contact with the merchant of darkness in the City of Light. Sensing that the Nazis were after him, Dr. Satan went underground for a while.

After the crisis passed, he resumed his activities. Finding that it was difficult and dangerous to transport bodies to the farm, he bought a house on rue Le Sueur in Paris. But greed had made him reckless: burning human flesh in the city was a mistake. Neighbours complained about the dark smoke belching from the chimney, the greasy soot that settled on laundry, and the permeating stench.

Dr. Satan, in effect, had established a mini-Auschwitz right in the centre of Paris. When the French police entered the house, they found, according to David King, author of *Death in the City of Light*, a roaring fire in a coal stove in the basement. In the fire and scattered throughout the house and the garden, the authorities discovered human remains.

A global scandal erupted. He was called the Jack the Ripper of Paris, the Butcher of rue Le Sueur, the Demonic Ogre, a latter day Bluebeard and even the Werewolf of Paris. But Dr. Satan escaped and eluded the police. He changed his appearance, fabricated identity papers and joined the resistance, effortlessly blending into his new surroundings.

In the end, though, crimes of this magnitude are never forgotten, and after a relentless manhunt lasting years, he was eventually recognized and arrested in 1944. Dr. Satan was tried in 1946 and condemned to death. The last sound he heard was the whistle of the heavy blade of the guillotine thundering down toward his neck. ■

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Inside

It's been a busy summer at camp

Israeli kids enjoy Canadian hospitality. **PAGES 17, 19**
Massad raises $1M. **PAGE 21**
Consul visits Kadimah. **PAGE 22**

Deal lets Iran get the bomb and fund terror: Marvin Hier

Islamic Republic will 'create havoc in the Middle East,' Simon Wiesenthal Center founder says. **Q&A on PAGE 42**

Shoftim

CANDLELIGHTING, HAVDALAH TIMES

Halifax	7:52 p.m.	8:56 p.m.
Montreal	7:34 p.m.	8:38 p.m.
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Calgary	8:27 p.m.	9:38 p.m.
Vancouver	7:59 p.m.	9:08 p.m.

What Christians think about us

From obsessive love to absurd dislike, author Michael Coren explores how evangelicals, Roman Catholics, Protestants and the Vatican view Israel and the Jewish community. **PAGE 8**

United Church pressures Israel

Boosts call to end occupation, but says it still supports two-state solution. **PAGE 12**

Who is the first MP child of survivors?

Ex-parliamentarian questions whether politicians should invoke the Holocaust. **PAGE 13**

Idina Menzel idolizes Streisand

Frozen singer's meteoric rise mirrors that of legendary performer. **PAGE 29**

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A rabbinic giant passes away, and intolerance in Jerusalem

Tash Rebbe dies in Quebec

The rebbe of the Tash Chassidim, Hungarian-born Meshulim Feish (Ferencz) Lowy, died Aug. 12 at age 94. In 1951, after surviving the Shoah and succeeding his father, he re-established the sect in Canada, moving it from the Hungarian town where his great-grandfather founded the dynasty. Since 1963, the Tash community has been based in Boisbriand, north of Montreal, where today it numbers more than 3,000. The rabbi thought building a new settlement outside Montreal would lead to more halachic living. Rabbi Lowy was revered for his wisdom and kindness, and even many non-Tash Jews sought his guidance and blessing.

Rabbi Meshulim Feish Lowy

Gay couple harassed in Israel

Tel Aviv is one of the world's most welcoming cities for gays and lesbians, but Jerusalem is a different story. Israeli news site *Ynet* last week posted a video of a gay couple being greeted with curses and stares while walking the streets of Israel's capital holding hands. The men were called "gay sons of bitches," "dirty gays" and other slurs. Many people simply stared in disbelief. *Ynet* wanted to capture the reactions of everyday people to the men in the wake of a July 30 stabbing by a haredi man that left one dead and five wounded at the Jerusalem Pride Parade. The video is reminiscent of others from earlier this year of journalists walking in various European cities wearing kippot.

Cartoonish Twitter debate

In a Twitter exchange with UN Watch executive director Hillel Neuer last week, a confused Gaza-based Hamas leader, Basem Naim, tried to defend his tweet of a cartoon by Israeli satirist Vladik Sandler ridiculing the UN's anti-Israel bias. The cartoon shows a full shelf of UN Human Rights "reports" on Israel, surrounded by empty shelves with the names of chronic rights abusers such as Syria, North Korea and Sudan. Naim was trying to say Israel should be kicked out of the UN for "war crimes against our people," while Neuer noted the cartoon was clearly ironic and that Sandler had signed his name to it in Hebrew. Naim finally admitted his error, but not without calling Neuer a "lawyer of #terrorism #Israel." ■

Inside today's edition

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Gematria

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The age of legally blind Holocaust survivor Semion Simkin of Israel, who won a world championship for runners 90 to 95 Aug. 10 in France, running 10 km in 80 minutes.

44-37

Vermont Sen. Bernie Sanders' lead over fellow Democrat Hillary Clinton in a poll of 442 likely primary voters in New Hampshire.

Quotable

"*At the end of 10 years, they are going to have the bomb, and not only will they have the bomb, they'll be rich in cash.*

— Rabbi Marvin Hier, dean of the Simon Wiesenthal Center, on the Iran deal. See p. 42.

Exclusive to CJNEWS.com

Ahead of the High Holidays, columnist Mark Mietkiewicz looks at rabbis' quests for the perfect sermon.

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Letters to the Editor

Legal rights needed for all

JSpaceCanada, a Canadian progressive Zionist organization, is appalled by the recent events in Israel where participants in a Gay Pride parade were stabbed and one was murdered, and a Palestinian family home was fire bombed and two family members died, allegedly by right-wing, religious Israelis (Aug. 13).

We understand the public outcry for treating these Jewish terrorists in the same manner that Palestinian terrorists are treated. However, we object to the use of administrative detention for up to six months without charges being laid for anyone, Palestinian or Jewish, without an opportunity to defend oneself in a court room, which is laying the legal framework for a police state.

JSpaceCanada wants to support a secure, peaceful and democratic Israel and Palestine where all its residents, Jewish and Palestinian, enjoy full human and civil rights.

Israel Lyon, JSpaceCanada
Toronto

Debating the JNF

It is absurd for Mira Sucharov and the others that she quotes to attack a venerable institution such as the Jewish National Fund ("Is it time to have a debate about the JNF?" Aug. 6).

This organization was the forerunner to the building of the State of Israel and continues to play an integral role in land administration in Israel today.

Where is the heart-wrenching analysis of how Arab states not only expelled Jews after the establishment of the State of Israel but took their personal possessions and confiscated all their land holdings. Restitution has never been made by a single Arab state.

Furthermore, Israel tries to deal with Arab land rights, but at the same time the Palestinians and most other Arab states continue with a program to make their lands "Judenrein."

Arnold Recht
Thornhill, Ont.

I am a 94-year-old Holocaust survivor and I remember that since my childhood, we always had a "blue box" in our home.

I am against those who critique the JNF and Keren-Kayemet L'Israel and the distribution of these funds to support Israeli-Arab developments in our homeland.

Contributions towards these charities have always been voluntary. I don't believe that any other country or religion contributes towards the growth of their homeland to the same extent as the Jews do.

Independent Jewish Voices criticizes the JNF for not distributing funds toward Israeli-Arab developments. However, these same Arabs aim for the destruction of our Israeli state.

We must take Israel's geography into account. We are sandwiched between Arab countries that wish to destroy the only democratic nation in the area.

We must do whatever is necessary to support Israel and to keep it safe and flourishing.

Samuel Wishinski
Montreal

Re-thinking the Iran deal

The United States and five other nations have made a treaty to prevent Iran from making a nuclear bomb for at least 10 years. Republicans in the United States and Orthodox Jews are outraged.

However, Iran could become an ally of the United States against the Islamic State (ISIS). Canada could also contribute to peace by re-opening its embassy in Tehran.

By the way, if the Republicans and Prime Minister Stephen Harper both hate Iran, Iran can't be all bad.

Manny Winopol
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*

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RABBI-2-RABBI

Talking politics on the High Holidays

The Days of Awe are about self-improvement and repentance. Reflecting on current events distracts us from facing our own personal demons and becoming better people.

RABBI N. DANIEL KOROBKIN
BETH AVRAHAM YOSEPH CONGREGATION, TORONTO

RABBI LISA GRUSHCOW
TEMPLE EMANU-EL-BETH SHOLOM, MONTREAL

Rabbi Korobkin: A federal election in Canada, Republican leadership debates in the United States, a problematic Iran deal – there is so much going on politically today that directly affects Israel and the Jewish community.

Now that the High Holidays are upon us, we rabbis are looking forward to having packed pews and plenty of attentive parishioners. When our synagogues are filled the most, there's a natural urge for us to discuss our views on Israel and the state of the Jewish world. At the same time, our congregants would probably benefit more from hearing words of religious inspiration and spirituality, especially during the Days of Awe, when people are searching for more meaning and purpose.

Is it appropriate to discuss the larger societal and political issues during the High Holidays? Politicize or proselytize? What is your recipe for a proper balance?

Rabbi Grushcow: As we enter the Days of Awe, I think long and hard about what to say.

It seems to me that the authority we have comes first and foremost from Torah – the Torah we have studied, and the Torah we have learned from the lives of the people we serve. I have my own opinions about the upcoming Canadian election, the Iran deal and a host of other issues, but I am well aware that I am no pundit. My political analysis is no better than anyone else's. Moreover, I have no desire to alienate my congregants by seeming to impose my own political views. I don't think that's what people come to shul to hear.

So what can we say, and what can we do?

We can acknowledge what is on people's minds, and speak to what is in their hearts – political, existential, and everything in between. Where we find wisdom in our tradition that relates to present problems, we can share it. We can try to draw out the values and attitudes that Judaism can teach. And we can encourage people to be engaged and to vote, whatever their political views may be.

Rabbi Korobkin: When dealing with major issues facing the future of Israel and the Jewish People, many of our congregants are looking for us to construct what sociologist Peter Berger called a "nomos," or a sense of order out of what sometimes seem like chaotic or random events.

Rabbis are no prophets, to be sure, and historically some rabbis made tragic judgment errors, such as those who reassured Jews that they had nothing to fear from Nazism. But our tradition has always encouraged us to make sense out of current events and take appropriate action.

The High Holidays, however, are different, in that these days are all about self-improvement and repentance. Reflecting on current world events only succeeds in distracting us from the task at hand, which is to face our own personal demons and become better people. That's why a different tone should be conveyed, especially now.

Rabbi Grushcow: I approach the Days of Awe, like my congregants, in all my individuality. And yet, I do so as part of a community, extending across space and through time.

So much of the power of these days comes from knowing that Jews everywhere are hearing the call of the shofar, as we have for thousands of years. But we also come together as Canadians, as family members, as human beings. We walk into our sanctuaries with so much in our hearts and on our minds, whether it be the flurry of getting children dressed and ready, or an elderly parent ill at home, or being at the cusp of an exciting new chapter in our lives.

We also walk in, many of us, thinking about Israel's dreams and realities, Canada's history and future, our hopes and fears for the world. All of these interwoven identities and connections make us who we are. The great challenge is for us to emerge from these days somehow connected, having shared something sacred and profound.

We gather in great numbers on these days more than any others, and yet we want to walk out feeling like something spoke to each of our individual souls.

And that, as I'm sure you agree, is why writing High Holiday sermons is much harder than a newspaper column! ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7
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From the Archives | Yiddish camp

CANADIAN JEWISH CONGRESS CC NATIONAL ARCHIVES

A Yiddish summer camp in the Laurentians in the 1970s was one of the activities organized by the Canadian Jewish Congress Yiddish committee.

SeeJN | Cooling off

HADAS PARUSH/FLASH90 PHOTO

Children play in a water fountain on a hot summer day near the Tower of David in the Old City of Jerusalem on Aug.16, during the summer vacation.

From Yoni's Desk

A cautionary tale about the politics of achdut

As a northern observer, it's difficult these days to gaze south of the border at the raging debate over the Iran nuclear agreement and not feel some sense of sadness. The deal, and the continuing battle over it, seem to bring together so many of the flashpoints at the core of the American Jewish psyche – Barack Obama, Benjamin Netanyahu, Mideast security, homegrown anti-Semitism –in one perfect storm. The U.S. Jewish community appears stretched to its collective limit, and the tension is virtually guaranteed to increase significantly in the short term. We can only hope American Jewry will survive this great test of *achdut* (unity).

For Canadian Jews, the travails of our closest neighbours offer an important lesson. Serious and impassioned debate about important issues is more than fine – it's encouraged. But respect for one another is mandatory. Just because someone doesn't agree with your position, that doesn't make them inherently evil, stupid, uninformed, or somehow less Jewish. There's no need to make things personal.

But judging by what so many of us are witnessing – in the news, on social media threads and endless emails blasts – that's exactly what is happening among American Jews. The increasingly edgy tone of voice suggests this is no longer an earnest dialogue, it's a messy fight. And that is truly unfortunate.

Let it be a cautionary tale for Canadian Jews as we embark on an election campaign of our own, one that promises to be hotly contested and fiercely debated. Let us learn from the personal attacks that have become all too frequent next door, and hold ourselves to a high standard when it comes to our political discourse.

In truth, I offer this humble proposal having already witnessed its antithesis. Since last week, an email exchange of political nature has been circulating among the Canadian Jewish community in which the language borders on the profane and certainly goes beyond the realm of decency.

Perhaps you've seen it, but if you haven't you might imagine what it looks like: a supporter of one political party haranguing enthusiasts of an opposing party, accusing them of being misinformed, even suggesting their devotion to a particular candidate amounts to a betrayal of the victims of the Holocaust. Ultimately, the writer of the email expresses deep disappointment in his subjects, based solely on their conflicting political positions.

The parties and associated policies served up by the email-writer for praise and disdain don't really matter. The words, however, do. Frankly, I've heard the same sort of sour rhetoric from all sides. You probably have, too.

So, how do we stop ourselves from descending into the depths? It's simple, really. All we have to do is show each other the respect we expect to be shown ourselves, and honour the inherent right we all have to have an opinion. That's what we admire about Canada – that's also what we appreciate about Israel – and we owe it to each other to represent our ideas with class and dignity.

As Rosh Hashanah approaches, I know I'll be resolving to hold myself to a higher standard when it comes to political rhetoric. I hope you will consider doing the same. ■ — YONI

POETRY

Encountering the Yiddish soul of Salt Lake City

Robert Hirschfield

I am sitting in the Quiet Room at Poets House in Lower Manhattan with Jacqueline Osherow. Quiet is as alien to Osherow, who is 58, as stale imagery is to her poetry. Her answers to questions are erudite, funny, infused with stories that travel over long and noisy tracks. Her books, *Hoopoe's Crown*, *Whitethorn*, and *Dead Men's Praise*, occupy a small table outside the room, laid out by the Poets House staff in honour of the visiting poet from Salt Lake City.

We talk about her colloquial voice, her rhyme schemes, her place poems (*Trujillo, Umbria, Jerusalem, Beer Sheva*), but it is not long before she is hauling me into the raucous garden of her obsession, Yiddish. Not the Yiddish of today's chassidim; the Yiddish of a slaughtered civilization.

Don't tell me there's Yiddish on Eastern Parkway:
I want it at its source: its native Europe.

"The language I am imagining when I am imaging Yiddish is the language my parents spoke, the rich, lost language of a sensibility that is also disappearing."

I ask her what she means by this sensibility, and she tells me a Yiddish joke.

"A rabbi says to his student, 'What's red and hangs on the wall and whistles?'

"The student is flummoxed. The rabbi says, 'A herring.'"

Osherow's voice fills with the hopeless delight of a kid reconstructing her favourite knock-knock joke.

"'I can see, rabbi, how it can be red. I can even see how it hangs on the wall. But how does it whistle?' And the rabbi says, 'So, it doesn't whistle.'"

Jacqueline Osherow by the Hudson River ROBERT HIRSCFIELD PHOTO

To laurel the dead herring sold in the market with a squiggle of absurdity is Osherow's example of the Yiddish sensibility.

Osherow herself doesn't speak Yiddish, but Yiddish charges wildly from her pale skin, colonizing the tiny room. I am not usually fond of obsessives, but Osherow is an obsessive who is able to laugh at herself while defining herself. She told me of her Israeli cousin who brutalized her attempts at Yiddish speaking with the words, "You speak Yiddish like a convert."

She commemorates this insult in her poem, *A Crown for Yiddish*, in her latest volume, *Ultimatum from Paradise*.

In her oeuvre we find *Ch'vil Shreiben un Poem auf Yiddish*, which sops up all the orbiting oxygen for miles around.

The poem is grandiose, yet it works.

"I will tell you how that poem was written, and it was written quickly. A friend of mine has a klezmer band in Salt Lake City if you can believe it. (She teaches at the University of Utah.) I am not bad at singing klezmer, so I was the vocalist. He wanted a poetry reading to go with the concert. Instead of my poems, I wanted to read the great Yiddish poems I translated for my Viking anthology. As I was getting those poems together, I found myself writing *Ch'vil Shreiben*:

I want to write a poem in Yiddish
and not any poem, but the poem
I am longing to write,
a poem so Yiddish, it would not
be possible to translate
except from, say, my bubbe's
Galizianer to my zayde's Litvak
and even then it would lose a little
something

I imagine Osherow, a self-professed disorganized wretch, as the prototypical eccentric genius who as a child is delivered to the carefully crafted sadism of a brother or a sister. It may or may not be coincidental that one of her early poems was about Joseph and his brothers:

with no warning they have thrown you
in a ditch
sold you
bound you in an Egyptian jail.
It's dark there.
You don't speak the language.

"I can remember as a child (in Philadelphia) sitting in synagogue (Conservative) hearing 'Who can ascend the mountain of the Lord? He who has clean hands and a pure heart.' I loved that!"

For her 28th birthday she was given a book of Jacob Glatstein's poetry. The great Yiddish poet was known in his mid and later years for his ironic, elegiac works on the destruction of European Jewry.

"I remember thinking, I wish this was more poetic. The problem was I didn't see the Yiddish tonality as poetic. I thought poetry had to sound like T.S. Eliot or Keats or someone like that. It was hard moving from T.S. Eliot to Glatstein, but Glatstein was where I wanted to be. I dream of being like Glatstein."

I haven't read her translations of Glatstein, or any of the Yiddish poets to whom she's given an English voice. But I have no difficulty recognizing her, and her mad and brilliant rush of words, one step ahead of the hounds of history, as a contemporary Rocky Mountain translation from the Yiddish. ■

Robert Hirschfield is a New York-based writer.

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BRINGING THE LIGHT OF TORAH AND WARMTH OF MITZVOT TO JEWS EVERYWHERE

THE CANADIAN JEWISH NEWS
AUGUST 20, 2015

What do Christians really think about Jews and Israel?

There is little evidence of anti-Semitism, but opinions range from obsessive love to absurd dislike when it comes to the Jewish State

MICHAEL COREN
SPECIAL TO THE CJN

Evangelicals have a genuine affection for Jews, Michael Coren writes, while some actions of the United Church have been rash. FILE PHOTOS

A former Israeli consul general in Ontario told me once about how he used to be the Israeli representative in the American South.

"A very different experience from most places," he explained. "There seemed to be no anti-Semitism, enormous support for Israel from all of the Christians there, and the biggest criticism I had to deal with was that we weren't rebuilding the Temple!"

He wasn't joking.

The Christian attitude toward Jews and Israel has changed rather a lot. It's a complex, fascinating and profound story.

For most Jewish people, the Christian world remains something of a mystery, but as a general guide, we can break it down into four major categories: Roman Catholic, evangelical, mainstream Protestant and eastern Orthodox. The first is obvious, the second includes Baptist, Pentecostal and numerous independent churches. Mainstream Protestant encompasses the Anglican, United and perhaps Presbyterian churches, and the fourth category refers to the churches of Russia, Greece, Bulgaria, Serbia and much of the Christian Middle East.

I had three Jewish grandparents, but my maternal grandmother was not Jewish and I was raised with a certain religious ambivalence – a definite cultural Jewishness, but no connection to Jewish religious or communal life. I became a Roman Catholic in 1984 and now worship as an Anglican. I have spoken to tens of thousands of Christians in hundreds of settings over 20 years and I know of what I speak. In all of that time, I have never encountered anti-Semitism, but I have sometimes met either obsessive love or absurd dislike of Israel.

I'm not going to argue extensively about the difference between anti-Semitism and anti-Zionism, but it seems to me there are two errors into which we can fall: the first is to say they are never linked and the second is to say they always are.

For some people, their dislike of Israel is merely an extension of or a disguise for their dislike of Jews. It might be paradoxically comforting to think this is always the case, but I assure you it's not. The challenge is more nuanced and difficult than that. For the vast majority of Christian opponents of Israel, there is no connection between criticism of a nation state that happens to be Jewish and dislike of Jews, and they resent any suggestion otherwise. They may be genuine, but they also evince a colossal insensitivity toward Jewish history and a lack of understanding of why most Jews feel the way they do about Israel.

Evangelicals first. Quite clearly some of the evangelical support for Israel is based on a fundamentalist eschatology, a notion that the end times and the second coming of Jesus Christ require the return of the Jewish People to Israel. This is one of the reasons these groups oppose organizations like Jews for Jesus – because they wish to restore rather than convert. They are well-financed, fill enormous mega-churches and have substantial political power in the United States. Indeed, one of the reasons the offensively misnamed "Jewish lobby" is so inaccurate is that many of the leading proponents of Israel in Washington are not Jewish but evangelical.

But is this based on regard for the Jews and a post-Holocaust theology or a naive, fundamentalist desire for Armageddon? A bit of both I think, but we certainly need to be very careful about whom we call our friends.

This, however, is the most severe and raw version of the evangelical church, and it's found far more in the United States than in Canada. More common is a genuine desire to understand the Jewishness of Jesus and recapture the original meaning and substance of the Christian message, bathed as it is in first-century Judaism. I know personally many of the leaders of the Christian Zionist movement in Canada, and while we may disagree on numerous issues – they are invariably extremely socially conservative – I have found only genuine affection for Jews in both Israel and the Diaspora.

Roman Catholics present similar gradations. We have had three genuinely philo-Semitic popes in succession. Francis possesses visceral warmth and counts the chief rabbi of Argentina as one of his closest friends. Benedict was treated unfairly because he was German, but only ever showed understanding and affection for Jews and Israel. John Paul II was enormously significant because as a Pole – with all of that country's layers of Jewish history – he made so many statements to prove the absolute need for Catholics to love and be grateful to the Jews.

In terms of Israel, recent popes have been positive. But, truth be told, the Vatican foreign affairs department has been far more challenging, and there are quite clearly Vatican diplomats who embrace the Palestinian and greater Arab narrative rather than the Israeli one.

CONTINUED ON PAGE 16

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It matters who's in power

Avrum Rosensweig

Now that the federal election is upon us, debates within our community about political leadership will begin to heat up. People just seem to care more nowadays about who's in power. Here are some of the things to watch for.

While we hear little from those community members who support left-of-centre parties in Parliament, they are out there – the "quiet minority." One question we have to ask ourselves is why do they feel a need to keep their voices low, and moreover, why are their opinions muted by the louder majority who support the Conservative party? This question speaks to the general minimization of the expression of divergent schools of thoughts. Inevitably we have to consider, too, that if the NDP wins, as some pollsters are predicting, will the left do its best to squelch views on the right?

Another question we are faced with is whether it's enough that the Harper government is supportive of Israel, in his particular way, to garner our votes? Or is it true, as some political pundits say, that the lurch to the right within the Jewish community is not only predicated on the prime minister's ostensible love of Israel, but because, like they've always said, we've gotten older and more conservative in nature?

If indeed the mainstream Jewish community will vote Conservative (and there is no reason to think otherwise), how then does this block of community members come to grips with Harper's immigration and refugee policy, which has effectively closed our doors to the "stranger"? How does that group, many of whom remember the war years and the establishment of the State of Israel, justify laws on our books criminalizing the exodus of a group of people from their "dangerous" home and the docking of their boats on our shores? What do Jewish Harper supporters do with legislation forbidding most medical care for refugee claimants, including asthma puffers for children and pregnancy care for woman in trouble?

> *Whereas we used to be peacekeepers, we are now soldiers*

On the flip side, how will Liberal, NDP and Green party supporters deal with our doors swinging open to individuals from stridently anti-Semitic environments who show their hateful colours at anti-Israel rallies? We only have to go back one year to Operation Protective Edge to remember the hordes of fundamentalist Muslims and their supporters in downtown Toronto carrying placards with slogans such as, "Jewish children to the ovens." Unfortunately this was not a slight deviation from traditional Canadian and Jewish values of love and caring. How will the left handle an influx of hateful individuals that comes with a more generous refugee and immigration policy?

The Harper government has successfully changed the complexion of Canada and how this election will play out.

Whereas we used to be peacekeepers, we are now soldiers.

Whereas we used to accept the judiciary as a crucial way of ensuring democracy, that is now in question.

Whereas we used to extend a particular brand of Canadian compassion to the vulnerable, including those imprisoned in our jails, we are now stricter, more punitive.

Whereas debate in Parliament was held high in its importance, like a bride and groom at a wedding, it is now limited.

This election and the time leading up to it is different than in previous years. Its temperature represents the new Canada. It is a passionate time, one rooted in ideology and issues. The Jewish community, like the rest of Canada, will take sides, and never again will we say, "It just doesn't matter who's in power." ■

Airline seating and religious accommodation

Bernie Farber

He wouldn't even look her in the eye. Earlier this month, as reported in *The CJN*, executive chef Christine Flynn was set to fly home from New York on a Porter Airlines flight. Standing in the aisle next to her was a man, seemingly an ultra- Orthodox Jew given his attire, who refused his assigned seat beside her.

Instead of doing what would commonly be expected in this kind of delicate situation, the haredi man turned to another male passenger and mumbled "move." In an attempt to ameliorate the situation, a flight attendant asked Flynn if she'd be prepared to change seats. Feeling rightly discriminated against as a woman, she held her ground, refusing the request. In fact, Flynn said that had the man addressed her directly, she might have been more accommodating.

"He could have put in a request. When someone doesn't look at you, and when someone doesn't acknowledge you as a person because of your gender, you're a lot less willing to be accommodating," Flynn told reporters.

Eventually, a seat was found for the man beside another male traveller, but not before much delay and, for our community, which considers itself modern and accepting, a huge public loss of face.

To be sure, this isn't the first time such a situation has occurred. El Al deals with this issue regularly, but it hasn't really reached the public domain, given that for understandable PR reasons, it's a matter El Al wants to keep "in the family."

However this *sha shtil* approach is no longer in vogue. Many passengers are now openly sharing their stories of grief when demands are made that they switch seats due to ultra-Orthodox Jewish men believing that their interpretation of Judaism forbids them to sit beside any woman but their wives. This is especially so on flights between North America and Israel.

Indeed, with social media now the go-to resource for complaints, these faith-based seating disputes have even hatched an online petition demanding that airlines "stop the bullying, intimidation and discrimination against women" on flights.

Clearly, as my grandmother use to say, "this isn't good for the Jews."

To the great credit of the Centre for Israel and Jewish Affairs' Canadian Rabbinic Caucus, its chair, Rabbi Reuben Poupko, made it very clear that this is not the Jewish way. "From a mainstream Orthodox perspective, there is nothing wrong whatsoever with sitting next to a woman on an airplane," he wrote in a recent statement on the Porter incident. He went on to explain that "leading Orthodox halachic authorities have long maintained a consensus regarding the permissibility of opposite-sex seatmates."

Rabbi Poupko did note that there is a very tiny minority within the ultra-Orthodox community who don't share this view, and he felt there should be a way to reasonably accommodate them.

However, the rabbi also quite rightly explained that "the onus is on a religious passenger to advise flight staff and secure an alternative seating arrangement in conformity with the airline's procedures." He emphasized that this should be done in advance and with the "utmost respect to other passengers."

Good for the Rabbinic Caucus. Yet where does this stand in the pantheon of human rights and discrimination issues?

Sukayan Pillay, general counsel and executive director of the Canadian Civil Liberties Association, took on this issue recently in the *Globe and Mail*. "Personally," she wrote, "I don't think that in public or commercial space, the religious beliefs of one person can be used to deny, or relegate (intentionally or not) as inferior, the equality rights of someone else."

Her point is a good one. She acknowledges that gender segregation in faith institutions, "freely attended by individuals," can and should be permitted. However, when it comes to public places, the rights of the majority must prevail. Wise words indeed, and words that Jews, of all people, should understand more than most. ■

Patrilineal descent – an affront or an opportunity?

Rabbi Dow Marmur

In the spring of 1983, not long before I came to Holy Blossom Temple in Toronto, I travelled from London, where I had worked for many years, to the United States and Hebrew Union College to interview graduates for the position of assistant rabbi.

As I came to the Cincinnati campus, I was greeted by the late Prof. Jakob Petuchowski with the words, "Welcome to North America as Reform Judaism is about to leave the Jewish People."

Shortly before, the Reform Central Conference of American Rabbis (CCAR) had adopted a resolution that would recognize people as Jewish if they had one Jewish parent, father or mother, whereas Halachah, Jewish law, only recognizes a person as Jewish if born to a Jewish mother. The Reform movement would now extend the criterion for Jewish status by accepting patrilineal descent. This decision, Petuchowski implied, endangered the unity and integrity of the Jewish People.

A few years earlier, I had travelled to a CCAR convention to present the way British Reform dealt with the issue. We were trying to balance the predicament of individuals with the demands of Halachah. Jewish cohesiveness had to take precedence, I argued. Petuchowski would have approved.

As a result, many of my American colleagues came to regard me as a member of an ultra-Orthodox sect disguised as a Reform rabbi. But when I came to Toronto, my Reform colleagues followed the practice I had presented. Here I seemed less of a fanatic, at least in this respect.

However, the Reform rabbis in Britain have recently changed their practice and now follow the way of American Reform. Their theology has remained the same, but their sensitivity to the realities of contemporary Jewish life in the Diaspora prompted the change.

Perhaps they also bore in mind that, as a result of rethinking Jewish status, American Reform is now the largest synagogue movement in the United States and more committed to the Jewish People than ever before.

The patrilineal, acceptance of women and men who wish to be part of the Jewish People doesn't intend to reject all halachic norms but to reflect a concern for Jewish continuity. Intermarriage statistics in the Diaspora have increased at an alarming rate in the last 40 years. Therefore, a growing number of rabbis – not only Reform – have come to realize that unless the organized Jewish community reaches out to people now on the margin, they'll be lost to Judaism.

How would I have acted had I still been a congregational rabbi? I surmise that I would have accepted the revised broader definition – for the same reason that I objected to it some four decades ago.

My concern remains the future of the Jewish People. My change of mind would have to do with the conviction that in this case, halachic criteria have become inadequate. When Jews lived in closed societies where they had to follow Jewish law, it was reasonable to maintain the traditional framework. Today, when we live in an open society in which people want to stay Jewish even if they intermarry and only their father is Jewish, that's no longer possible. Therefore, it's for the community to accommodate individuals even if it means going against tradition.

Only in tightly knit ultra-Orthodox communities whose members subject themselves to many strictures of Jewish law can the old order be maintained. And their high birthrate assures Jewish continuity among this minority. But what about the rest of us?

A verse in Psalm 119 reads: *"Et la'assot l'HaShem heferu Toratecha*, it's time to work for the Eternal, they have broken Your law." One of many commentaries has it that a change of one vowel – from *heferu* to *haferu* – offers a different reading: "It's time to work for the Eternal, break Your law!"

Though affirming patrilineal descent may seem to be an affront to the Torah, in view of contemporary realities, it may be a noble way of fulfilling it. ■

The top five flaws of the Iran deal

Sheryl Saperia

The controversy surrounding the recently negotiated Iran deal is escalating as details of the agreement are disclosed. What follows are five of the most significant flaws of the Joint Comprehensive Plan of Action (JCPOA).

1. Most fundamentally, the deal does not prevent Iran from ultimately developing a nuclear weapon. Tehran need only conform to the terms of the agreement to become a nuclear threshold state and a more powerful nation in less than two decades. At that point, it would enjoy a stronger economy – unencumbered by sanctions – to pursue its open agenda of pursuing regional dominance, supporting terrorism and weakening the West; a sophisticated intercontinental ballistic missile program; and the capability to produce nuclear weapons faster and more efficiently.

2. Rather than setting the termination of restrictions on Iran on a performance-based benchmark, the JCPOA's arbitrary timeline gives Iran virtually everything it wants within 15 years, in exchange for Iran not breaking out in the next eight years. Specifically, the sunset clauses in the JCPOA mean that the limitations placed on Iran's nuclear activities begin to expire in 10 years, and by year 15, Iran will be able to spin an unlimited number of highly advanced centrifuges that rapidly enrich uranium.

3. The verification requirements for Iran's nuclear activities are shockingly deficient. A country that boasts a rich history of cheating and corruption should be required to face surprise inspections. Instead, there is a minimum lag of 24 days between the International Atomic Energy Agency (IAEA) formally requesting access to a site and the date by which Iran is expected to accede. According to U.S. President Barack Obama, "if Iran cheats, we can catch them, and we will." Yet nuclear proliferation experts have testified that even 24 days is sufficient time for Iran to destroy evidence, sanitize suspected sites, and relocate elsewhere, without necessarily leaving behind detectable traces.

4. The Western leverage remaining under the JCPOA is to "snap back" sanctions in the event of Iranian non-compliance. However, the efficacy of these snapback sanctions is doubtful. First, the JCPOA explicitly codifies Tehran's threat that snapback sanctions could annul the agreement. This means that if the international community attempts to punish Iran for cheating, Iran can simply threaten to pull out of the deal and further develop its nuclear program. Second, after its desperate concessions to reach this deal, surely the P5+1 will be reluctant to punish Iran for anything but the most egregious violations for fear that the Iranians will walk away. This creates an ideal climate for Iran to attempt small, incremental cheating. Third, it would take significant time for renewed sanctions to have an impact on the Iranian economy and create the desired deterrent effect. During this delay alone, Iran may be able to break out to a nuclear weapon.

5. The sanctions against Iran are lifted too quickly. Sanctions relief is not sufficiently tied to improved Iranian conduct; does not create enough economic leverage to peacefully ensure Iranian compliance; and benefits the worst players of the regime. For instance, the U.S. delisting of an entity called EIKO will personally enrich Supreme Leader Ali Khamenei by tens of billions of dollars. This contradicts the assertion that the agreement would strengthen Iranian moderates and weaken the tyrannical grip of the regime. The EU has also committed to delisting a group of construction companies owned by the Islamic Revolutionary Guard Corps - Iran's arm for training and committing terrorism.

Despite the bitter disagreement about the JCPOA's merits, there is little dispute about Iran's record of duplicity, anti-Semitic convictions, terrorist activities, and human rights abuses. Canada, in maintaining its domestic sanctions against Iran, is to be commended for taking action consistent with the general consensus on the vast dangers posed by the Iranian regime. As the U.S. Congress decides whether to vote against the JCPOA, it should look to Canada for inspiration and support. ■

Sheryl Saperia is director of policy for Canada at the Foundation for Defense of Democracies.

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United Church strengthens call to end Israeli occupation

JODIE SHUPAC
jshupac@thecjn.ca

The United Church of Canada's general council voted last week to strengthen its opposition to what it calls Israel's illegal occupation of Palestinian land, but it voted down a controversial proposal to end the church's support of a two-state solution to the Israeli-Palestinian conflict.

The council, which sets policy for the church, passed a resolution in favour of "initiating and developing a program of education and advocacy in co-operation with our partners, related to divestment from and economic sanctions against all corporations and institutions complicit in and benefiting from the illegal occupation. This would include education about tourism, which bolsters the oppression of Palestinians."

The council also urged "all courts, bodies and members of the United Church of Canada to apply such divestment strategies and sanctions, until such time as the occupation of the Palestinian territories ends."

On its website, the church said this resolution "was understood as advocacy and encouragement, rather than a mandatory or binding direction to the church."

The council additionally voted to support trust-building initiatives between Israelis and Palestinians and between the church and Jewish communities in Canada.

The Aug. 11 decisions on Israel were among a host of issues debated at the national meeting of the church's 42nd General Council, held in Corner Brook, Nfld., Aug. 8 to 15, and attended by regional church representatives from across the country, both clergy and lay people who are elected to the council.

At its last national meeting, in 2012, the council's decision to boycott goods produced in Israeli settlements led the Centre for Israel and Jewish Affairs (CIJA) to cut ties with the church.

Proposals put forward this year for the church to end its support for a two-state solution and extend its boycott campaign led Rev. Andrew Love, a United Church pastor in Amprior, Ont., to launch a campaign Aug. 10 to spread awareness for what he said is growing anti-Semitism within the church.

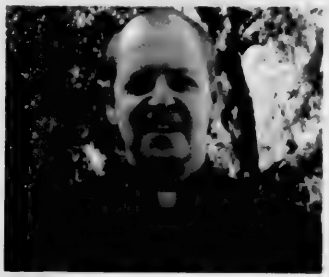
In a statement, he claimed the proposals reflected "a growing cancer of a anti-Semitism taking hold of the body of the UCC." He told *The CJN* "there is an activist community within the UCC that will not be satisfied until the very existence of Israel as a homeland for the Jewish People ends."

He said the church's existing boycott campaign, which was finalized at the 41st General Council's national meeting in 2012 and entailed the boycott of goods exported by Israeli settlements in the West Bank, was merely a step toward the ultimate goal of "replacing Israel with a different state."

He warned that this year's proposals signified an "ominous and discouraging" rise of traditional Christian anti-Semitism.

"I believe we're seeing... a lot of old prejudices being re-formulated against Israel... That old denial of historical and religious aspirations of the Jewish People in relation to Israel," Rev. Love told *The CJN*.

He said the process that elects delegates to the council leaves the voting body "vulnerable to campaigns from activists who want to push a particular agenda," and he dismissed the idea that the people behind these proposals are motivated by concern for Palestinian human rights. "If that were the case, why are they silent about the plight of Palestinians in Lebanon and Syria? Why are they silent about what's happening to Christians in Iraq and Syria?" he asked.


Rev. Andrew Love

Patti Talbot, a general council staff member and acting team lead for global partnerships, said the council ultimately didn't reject a two-state solution because it wanted to re-affirm the right of self-determination for Palestinians and Israelis and ensure that people of the region make the decisions on resolving the conflict, guided by international law.

She stressed the church is focused on the occupation, but doesn't align itself with the goals of the overall boycott, divestment and sanctions (BDS) movement.

She said concern about keeping good relations with outside groups, including the Jewish community, "was palpable" at the meeting, and she emphasized that the United Church has zero tolerance for anti-Semitism.

"These decisions come out of a continued love for our partners, and that includes Israelis and Palestinians. These actions aren't anti-Jewish or anti-Israel. We're focused on the occupation... and the effects it has on both Palestinians and Israelis."

Regarding what Rev. Love referred to in his statement as the United Church's "obsessive" focus on Israel, Talbot said the church has for years received requests from Palestinians and Israelis to support ending the occupation and that there has been "a rising awareness in North America and other places about the effects of the occupation."

CIJA's CEO Shimon Fogel told *The CJN* that the church "lost all credibility on this issue when it first adopted BDS in 2012. These latest resolutions demonstrate that the General Council continues to be held captive by the extreme margins of the church, regardless of the significant damage it does to the UCC itself. Such moves destroy interfaith ties, alienate the church from the mainstream peace movement, and betray the moderate views of the overwhelming majority of [church] members."

Pro-Israel group StandWithUs Canada said it was "profoundly saddened and disappointed" by the church's latest actions, which it called "clearly anti-Israel." It said the resolution followed "intense lobbying" by backers of the international BDS movement. "[The church] has decided to punish Israel with their bigoted, divisive, anti-peace resolution," executive director Meryle Kates said. ■

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Who was the first child of survivors in Parliament?

RON CSILLAG
SPECIAL TO THE CJN

York Centre Conservative MP Mark Adler's long-held claim to be the first child of Holocaust survivors elected a member of Parliament is being called into question, *The CJN* has learned.

Adler's claim, contained in the second sentence of his online biography – originally posted on his official website and repeated on his campaign site – is that he is "the first child of a Holocaust survivor to ever be elected as an MP."

But the distinction apparently belongs to Raymonde Folco, who served as a Montreal-area Liberal MP from 1997 to 2011.

Folco was born Raymonde Goldgrav in Paris in 1940, two months before the Germans entered the city. She was hidden by two Christian families outside the capital during the Nazi occupation.

Her father escaped from an Auschwitz-bound transport, and he and her mother later fought in the French Resistance. Both her parents survived the war by several decades.

That would make Folco not only the first Canadian MP who was a child of Holocaust survivors, but also first child survivor to become a member of Parliament.

In an email to *The CJN*, Folco said she found it "disgusting" for Adler "to use the Holocaust in this way, for personal ends." She later told *The CJN* that as an MP, she never publicized her status as a child of Holocaust survivors, while Adler is "profiting" from it.

"Whether he is the first or 15th, I should think it is your record that matters: what you've done and what you intend to do for Canadians, when elected."

Adler, 52, first entered the House of Commons in 2011 when he defeated Liberal cabinet minister Ken Dryden. Adler is seeking re-election in this October's vote.

Whether or not he is in fact the first child of Holocaust survivors to enter Parliament, as a Conservative MP Adler has often spoken out in support of Holocaust awareness and education.

Among the bullet points on his prominent re-election banner at his campaign office on Bathurst Street at York Downs Drive and on a sign at his constituency office at Sheppard Plaza is that he is the "son of [a] Holocaust survivor."

In May, he introduced a private member's bill, that would have made it illegal to buy or sell "personal property that was owned by, or in the possession of, a victim or survivor of the Holocaust for the purpose of wilfully promoting hatred against any identifiable group."

Raymonde Folco

The bill aimed to amend section 319 of the Criminal Code, which deals with hate crimes, and envisioned punishment of a maximum two-year-prison term and forfeiture of the property.

But Parliament adjourned June 19 for summer recess and was dissolved when Prime Minister Stephen Harper called the federal election, leaving the bill and several others on the order paper.

In an article entitled "Why Holocaust Education Is a Priority For Our Government," published in the *Jewish Tribune*, in May 2013 and currently posted on his website, Adler said that as "the only member of Parliament who is also the child of a Holocaust survivor, I understand the deep and important responsibility I have to help raise awareness about the horrors that took place under the Nazi regime."

He noted that in 2011, Canada was the first country to sign the Ottawa Protocol on Combating Anti-Semitism, an outgrowth of the Inter-Parliamentary Coalition for Combating Anti-Semitism, which met in the capital the year before.

He also pointed out that in 2009, Canada became a member of the International Holocaust Remembrance Alliance (IHRA), an intergovernmental body that promotes Holocaust education, remembrance and research around the world.

Adler noted that in 2013, he hosted an event for parliamentarians and community leaders to mark the 30th anniversary edition of the book *None is Too Many*, by Irving Abella and Harold Troper, about Canada's wartime response to Jewish refugees. He said he also took part in a conference in Ottawa on "Responsibility and Memory After the Holocaust."

Adler did not return calls and emails seeking comment for this story. ■

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CAMPAIGN NOTEBOOK

Who might be the next big-name Jewish MP?

Daniel Wolgelerenter

Last week, we examined four "Jewish" battleground ridings, including two – York Centre in Toronto and Mount Royal in Montreal – where, one way or another, a Jewish candidate is likely to win. This week, we look at Jews running for all four major parties across the country.

Jews have served in the House of Commons almost continuously since Harry Nathan Jr., British Columbia's first MP, represented Victoria from 1871 to 1874.

For decades, Jews have run federally across the political spectrum, and with Jewish Canadians comprising about one per cent of the population nationally, the community certainly punches above its weight when it comes to prominent participation in electoral politics.

Think former Liberal cabinet ministers Robert Kaplan, Irwin Cotler, Barney Danson, Herb Gray and Elinor Caplan. Think David Lewis, the second national leader of the NDP. And think Mulroney-era cabinet minister Gerry Weiner and current Tory MP Joe Oliver, Canada's first Jewish finance minister.

Who might be the next big-name Jewish MP? Let's take a look.

Out west, communications strategist Mira Oreck, former Pacific region director of Canadian Jewish Congress and current director of public engagement at the Broadbent Institute, is running for the NDP in Vancouver-Granville. The new, upscale riding was created from five surrounding ones currently represented by MPs from the NDP, Liberals and Tories.

Oreck's toughest rival appears to be Liberal Jody Wilson-Raybould, a lawyer and former regional chief of the B.C. Assembly of First Nations. If Oreck succeeds, and the NDP wins nationally, look for her to get cabinet consideration.

Also in British Columbia, Frances Litman is running for the Greens in the new Vancouver Island riding of Esquimalt-Saanich-Sooke, where the NDP and Tories are expected to be strong, and Ken Melamed is the Green candidate in West Vancouver-Sunshine Coast-Sea to Sky Country, which went Tory in 2011.

In Edmonton, former MLA, city councillor and 2013 mayoral candidate Karen Leibovici is running for the Liberals in the re-formed riding of Edmonton West. The district historically has gone back and forth between the Liberals and Conservatives. It was last held by Liberal cabinet minister Anne McLellan from 1997 to 2004.

In Winnipeg South Centre, Liberal Jim Carr is facing incumbent Tory MP Joyce Bateman. Carr was a Liberal MLA from 1988 to 1991 and has also been a newspaper columnist and president of the Manitoba Business Council. At a Winnipeg Friends of Israel event earlier this month, he spoke strongly for Israel and Liberal Leader Justin Trudeau's support for the Jewish State.

In Hamilton Centre, Tory Yonatan Rozenszajn, a 31-year-old lawyer who came to Canada in 1999 from Israel, faces former MPP and provincial cabinet minister Dave Christopherson, who's held the seat since 2004 and is expected to win again.

In Thornhill, the riding with the highest proportion of Jews in the country, the NDP hopeful is Lorne Cherry. He'll be in for a tough fight against former broadcaster Peter Kent, who first won in 2008 on the strength of the Tories' vocal support for Israel.

In the mid-town Toronto riding of St. Paul's, author Noah Richler, son of late novelist Mordecai Richler, is running for the NDP. He'll battle with Liberal cabinet minister Carolyn Bennett, who has held the seat since 1997.

Elsewhere in Toronto, palliative care doctor Hal Berman is the NDP flag-bearer in York Centre, facing fellow Jews Michael Levitt (Liberal) and MP Mark Adler (Tory), while Dan Stein is running in Davenport for the Greens.

North of Montreal, Sephardi ex-broadcaster Pascal Dery is the Conservative nominee in Drummond, a riding currently held by the New Democrats. She became the Tory candidate after losing the Mount Royal nomination to English rights activist and former MNA Robert Libman.

Finally, Montreal lawyer Rachel Bendayan is running for the Liberals in her party's former stronghold of Outremont. She'll have a tough fight against NDP Leader Thomas Mulcair.

Some of these Jewish candidates have great chances, while others have virtually no hope. But one way or another, all have stepped up, and given the dearth of high-profile names in all the parties, who knows? A few could even turn out to be cabinet material, if the chips fall the right way. ■

Longtime CIJA director let go over funding cutbacks

JODIE SHUPAC
jshupac@thecjn.ca

Len Rudner

Len Rudner, who worked for 15 years at Canadian Jewish Congress and its successor the Centre for Israel and Jewish Affairs (CIJA), was let go from his post as director of community relations and outreach on Aug. 7.

The reason cited by CIJA and by Rudner himself was significant budget reductions to CIJA's core funding.

"We had to undertake substantial restructuring, which impacted how key areas of activity are managed, including the community relations portfolio," said Shimon Fogel, CIJA's CEO.

He noted that Rudner's position was one of several eliminated and that his departure isn't a reflection of the regard in which he was held, but rather "the challenging financial realities that confront the organized Jewish community."

Fogel declined to say who else had been let go from the organization.

He also wouldn't answer specific questions about the cause of budget reductions or what CIJA's restructuring will look like, but he stated, "Everyone is aware that the federations are under increasing financial pressure and have for several years been reducing their spending. CIJA [which receives funding from local Jewish federations] is not immune to these pressures. Like any responsibly managed organization, we continuously renew our activities to ensure we are investing precious donor dollars in areas that are more likely to show results."

Rudner, who was born in Montreal and spent 22 years working in employment equity and diversity at CIBC before joining Congress in 2000, expressed no bitterness about his termination, stressing that there seemed to be real regret on both sides and that he didn't believe the decision was connected to performance.

Congress was one of the Canadian Jewish community's key lobby groups from the early 1900s until 2011, when it was effectively disbanded and its responsibilities folded into a new parent organization, the Canadian Council for Israel and Jewish Advocacy, since renamed the Centre for Israel and Jewish Affairs.

Rudner was initially hired by Congress to do community relations for Ontario and was later named national director of community relations.

His recognized area of expertise was developing relationships with organized labour groups and various ethnic communities, Fogel said.

Mark Freiman, the last president of Congress, said Rudner was well respected across multicultural and multifaith communities, and was "extremely effective in his outreach work and an expert on social policy matters."

Rudner, 61, worked on a number of files during his tenure, including pursuing legal justice against Nazi war criminals in Canada, Holocaust Education Week and Jewish-Christian interfaith relations.

For him, Holocaust Education Week was particularly relevant as a vehicle for educating not just Jews but diverse groups about Nazi atrocities, and he played a role in bringing in, for instance, the Armenian and First Nations communities to participate.

In addition to these broader files, Rudner was known for handling individual cases of anti-Semitism.

Benjamin Shinewald, formerly national executive director at Congress, said Rudner was "the go-to person when an individual had a landlord or factory boss discriminating against them for being Jewish."

Shinewald described Rudner as "one of Canada's most knowledgeable, passionate, level-headed and effective Jewish communal professionals" and said CIJA's decision to let him go was "deeply upsetting for those who desire a thoughtful, inclusive approach to Jewish communal work."

Rudner said some of the work he's been most proud of over the years has involved advocating on behalf of community members whose employers wouldn't give them time off for Jewish holidays or whose schools wouldn't accept that they couldn't write exams on Shabbat.

He said he doesn't subscribe to the criticism, often expressed by former Congress leaders, that CIJA has abandoned its social justice portfolio.

Rather, he said CIJA has thrown immense support behind pushing for transgender rights, anti-bullying legislation and government recognition of the importance of ethno-specific social services.

"I was supported by such great people at CIJA and am leaving feeling very lucky for the time I spent there," he said. ■

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Christians differ from one another as much as Jews differ from other Jews

CONTINUED FROM PAGE 8

To an extent this is understandable – their role is to speak for Catholics, and Catholics in the Middle East are generally Palestinian, Lebanese or Syrian. But overall, the Catholic Church is careful and generally balanced.

Mainline Protestantism is a mixed bag. I am one of them and fully acknowledge that there can be an embrace of fashionable liberal politics that, while usually admirable, sometimes skips over details to indulge the greater picture. Some of the actions of the United Church, in particular, have been rash, but again, I do not believe motivated by malice.

Remember, whenever churches consider an Israeli boycott or a harsh statement about the Jewish state, there are always anti-Zionist Jews who will assure them their actions are in no way anti-Semitic and in the direct tradition of Jewish social justice. If we add to this an increasing familiarity with the Palestinian Christian experience, we can understand why all this is happening. The truth is that Israel does sometimes act clumsily and unfairly. All I argue is that its critics show the same concern when its neighbours act far worse.

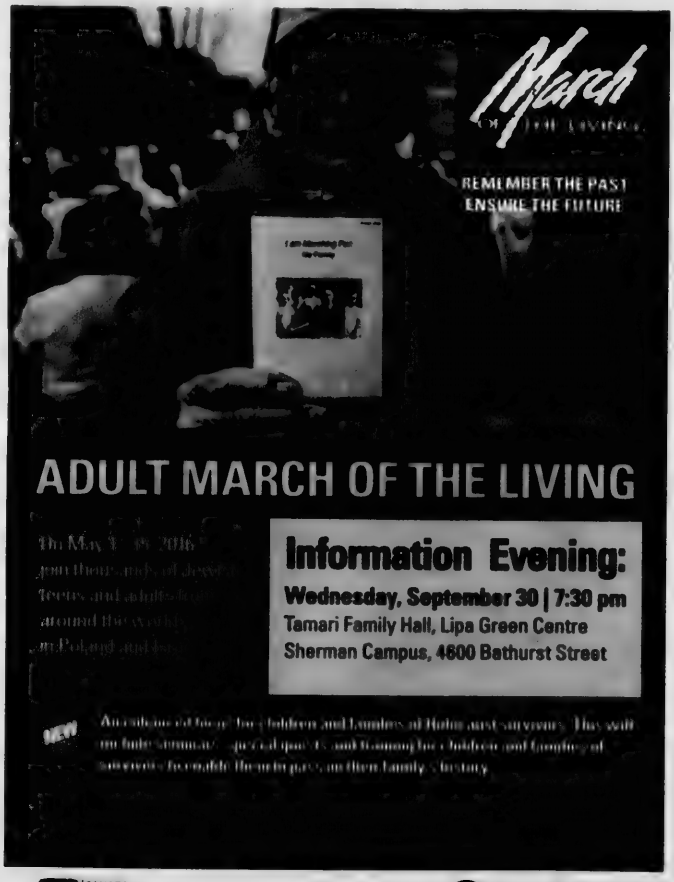
> *I am convinced that there are very few Christian enemies of Israel, though perhaps some misguided or lost friends*

I was raised in Britain with a Church of England ambience, and I have grown to love the Anglican Communion very much indeed. Do some of its members sometimes show far too little empathy with Jewish and Israeli insecurities? Perhaps. But I have never read a statement by a senior Anglican bishop that is extreme or unloving about Israel, and the Jewish People are far better off building bridges and explaining their position to mainstream Protestants than roaring accusations at them.

Finally comes the Orthodox Church, which is the denomination of most Arab Christians. As such, and because of some of the nations where it is the national church, it can be far too condemning of Israel. Then again, the Orthodox Church in Bulgaria, for example, was extraordinarily protective of its wartime Jewish neighbours. Truth be told, in Canada we hear little, if anything, from the Orthodox Christians about the Middle East.

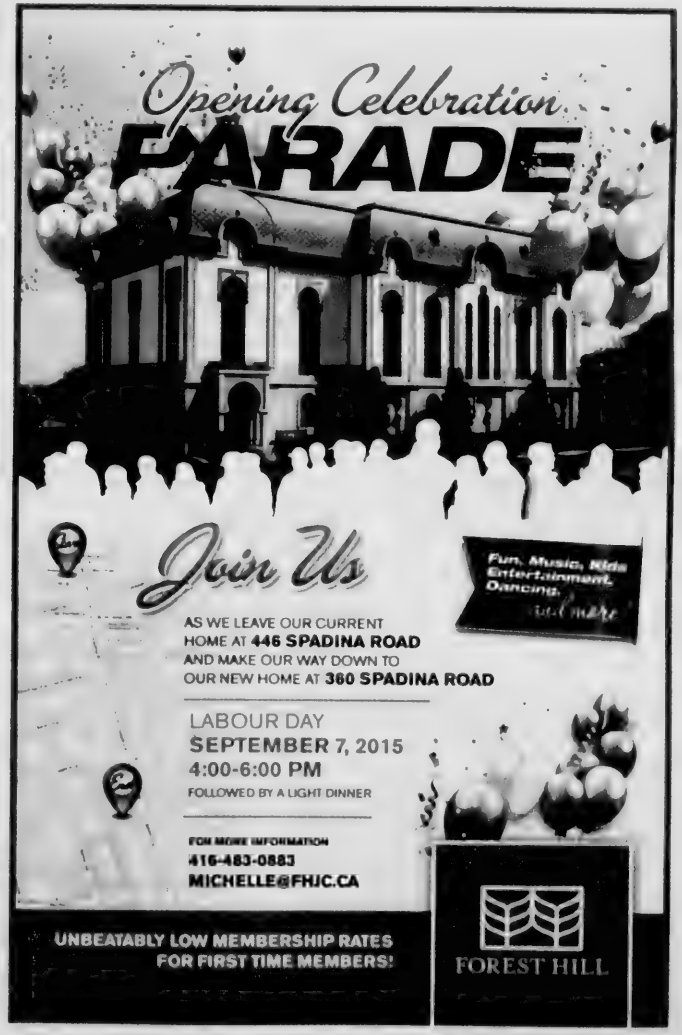
Ultimately, Christians differ from one another as much as, well, as much as Jews differ from Jews. I may sound naive, but I am convinced that there are very few Christian enemies of Israel, though perhaps some misguided or lost friends. I also know this: listening and communicating are the only way to respond to the entire situation with any hope of success. ■

Michael Coren is an author and broadcaster. He can be reached at mcoren@sympatico.ca



Minimum gift to your local UJA/CJA campaign required. The March of the Living is a program funded by Jewish Federations of Canada-UIA and by local UJA and CJA federations.

*Dates subject to change by one day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Israeli 'Kids of Courage' go to camp with Beit Halochem

FRANCES KRAFT
SPECIAL TO THE CJN

Thirty-eight bar and bat mitzvah-age children of severely disabled Israeli war veterans are winding up a three-week stay at four Ontario summer camps – New Moon, Shalom, Wahanowin and Walden – as part of a new program of Beit Halochem Canada, Aid to Disabled Veterans of Israel.

The project, called Kids of Courage, is new to Beit Halochem, but not to three of the camps. Shalom came on board this year, but the others have been hosting Israeli children for years as part of a program started by Israeli Victims of War (IVOW), a Montreal-based, independent charitable organization founded in 1984 to support Israeli children whose families have been affected by war or terrorism.

Richard Dermer, co-president of IVOW, said changes were made this year "on a friendly basis" after Beit Halochem representatives in Israel did outreach last year for the organization. Now, Beit Halochem kids participate in the program at Ontario camps under the Beit Halochem umbrella, while IVOW continues to bring children to Camp B'nai Brith and the Y Country Camp in Quebec.

The programs run concurrently, and both have Israeli chaperones who travel with the children. As well, the host organizations extend the trip by taking Israeli visitors to attractions in the GTA for the Beit Halochem program, and in Montreal, Toronto and Ottawa for the IVOW program.

Lisa Levy, Beit Halochem Canada's executive director, named the Beit Halochem program Kids of Courage, because participants' parents "suddenly came home in a wheelchair, or blinded. It's a change in lifestyle, and it takes a lot of strength." Beit Halochem provides rehabilitation services to 51,000 disabled veterans and victims of terror through its centres in Israel.

A camp stay in Canada provides relief to parents, and is "an amazing experience" for the children, all of whom speak English, Levy said. "They mingle with the [Canadian] kids... They are good ambassadors of Israel and of Beit Halochem."

Dana Pinhasov – the volunteer Israeli co-ordinator of the Beit Halochem program, a mother of four and a war veteran who herself suffered extensive burns in a bus bombing – told *The CJN* she hoped participants would experience "a different point of view of the world. If they have a disabled parent at home with PTSD or other injuries, they live with a lot of stress, and [here] they get to breathe a little more." She added that she wants the Canadian campers to understand what their Israeli counterparts are going through. Her own children took part in the program in previous years, and are still in touch with their Canadian friends.

Israeli and Canadian campers enjoy water activities at Camp Walden as part of the Kids of Courage program.

Most of the Israeli children haven't been overseas, "and definitely not to Canada," Pinhasov said. "You have to grow from everything that happens to you."

Sol Birenbaum, a co-owner of Camp Walden, said the Israelis who come to his camp "are like every other kid here. They experience the activities, and they have fun... We just have them seamlessly integrated into Walden life."

Relationships between Israeli and Canadian campers have been long-lasting, he noted, citing visits to past Israeli campers by some of their Canadian counterparts when they were in Israel as part of the March of the Living.

For Birenbaum, hosting Israeli kids is a "very direct" way of giving. "The kids tell me every day how much fun they're having."

In a phone interview from Montreal, Dermer expressed pleasure over the increase in the number of children this year. In addition to Beit Halochem's 38 participants, IVOW brought 43 kids to its two affiliated camps. "There's more kids, so that's fantastic... We really try and make it as valuable and as fun an experience for these kids as possible." ■

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JNF has never dispossessed or evacuated anyone

Jerry Werger

Mira Sucharov expressed confusion regarding management of lands owned by the Jewish National Fund (JNF) in Israel in her column "Is it time to have a debate about the JNF?" (*CJN*, Aug. 6). However, the answers are very straightforward.

In 1960, the State of Israel established the Israel Land Authority (ILA). Ever since then, all JNF-owned lands have been managed by the ILA, and a share of the proceeds from the income is transferred to JNF.

The JNF is a non-profit organization dedicated to preserving and protecting the land of Israel for Jewish people everywhere. The work that we undertake benefits all of Israel's citizens. JNF has seven "Action Areas" supported by our offices in 48 countries: Forestry and Ecology, Water, Community Development, Security, Education, Research and Development, and Tourism and Recreation.

JNF works on other ecological issues in addition to its forestry efforts. Over the past several decades, JNF has built more than 250 reservoirs and dams, dramatically increasing Israel's water resources and providing drinking water to 1.2 million Israelis. Furthermore, our reservoirs provide more than 50 per cent of all water used for agriculture throughout Israel. JNF's water management projects also include water conservation, river rehabilitation, and recycling.

JNF builds the infrastructure necessary to create and support communities throughout Israel with a major focus on developing Israel's northern and southern regions, preparing over 700,000 acres for new communities in the periphery. As Israel's population expands, these newly developed towns offer opportunities for Israeli families. As well, JNF continues to develop infrastructure for Druze and Bedouin communities. These co-operative projects include the construction of reservoirs, sewage treatment plants, rehabilitating streams and educational activities for children. It should be noted that 65 per cent of the pasture used for grazing by the Bedouin population is located in our forests.

JNF has built more than 1,000 parks, playgrounds, and recreation areas, over 1,200 kilometres of bicycle paths, thousands of kilometres of walking and hiking trails – all for the enjoyment of Israeli families of all faiths and abilities. Many of these parks have been built in communities where Jews are not the primary residents, including the picnic and leisure area in the Ahihud Forest in memory of Sheikh Amin Tarif, the Druze spiritual leader, the active recreation area at Isfiya in the north and at Rahat and Segev Shalom.

JNF is a partner in establishing the Wadi Attir project, an occupational tourist centre at the Negev village of Hura. This agri-tourism site preserves Bedouin farming traditions while employing Hura's residents. JNF Canada is also putting the finishing touches on a large botanical garden in the city of Acre, set to open in October.

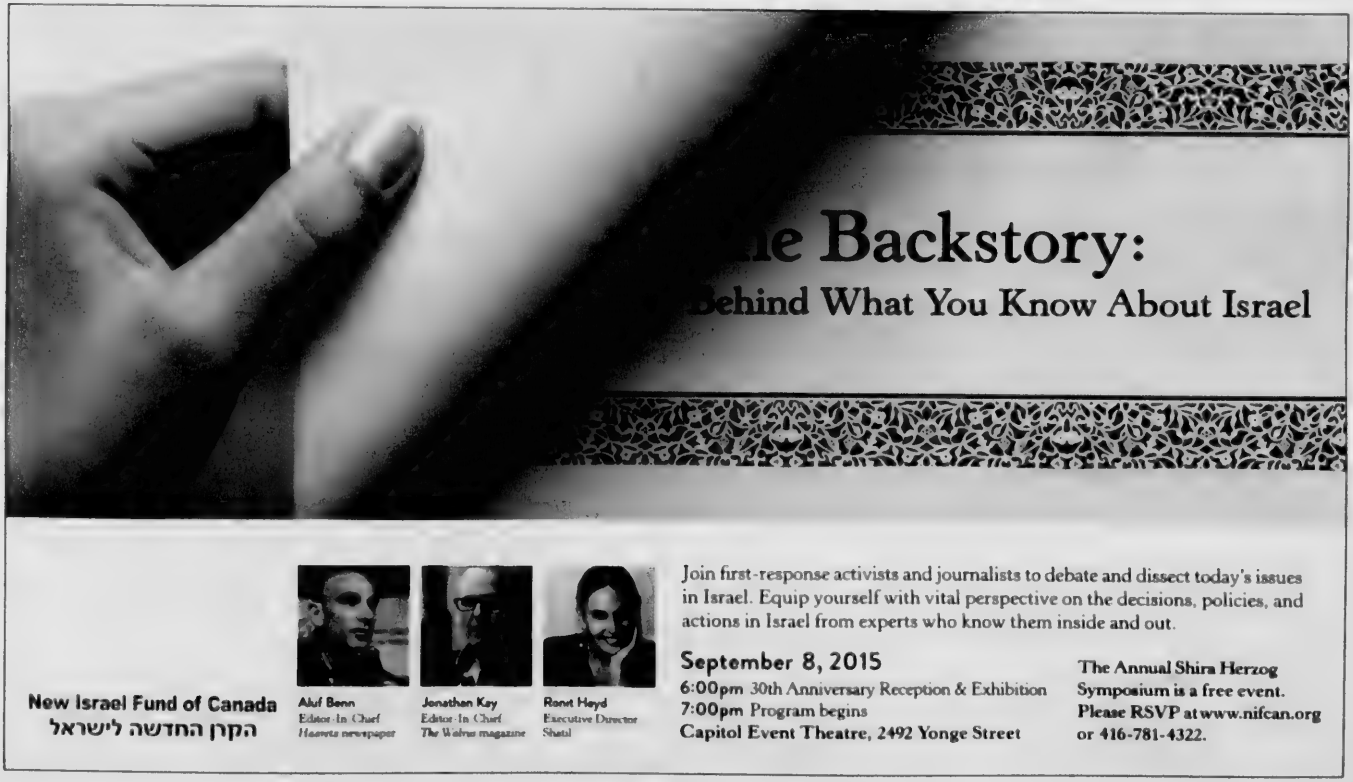
Our work in Israel spans every aspect of what it takes to build and maintain a country. Last summer when terrorists were firing rockets at Israel, JNF built bomb shelters – not only in Jewish communities, but also in Bedouin communities throughout the Negev. More recently, The Glassman Mental Health and Post Traumatic Stress Disorder (PTSD) Centre will soon begin construction at Herzog Hospital in Jerusalem from the proceeds of the 2014 Toronto Negev dinner. And just this month, we saw JNF fire trucks leading the fight against a forest fire around Jerusalem.

JNF is a vibrant organization that reaches all people around Israel in a plethora of ways. On an annual basis, donations from JNF Canada employ hundreds of workers throughout Israel, including Arabs, Muslims, Bedouins, Druze and Jews.

I have been involved with JNF and seen our work on the ground. I have spoken to Israeli families, children, adults, teachers, parents of special needs children, tourists, mayors, Knesset members and the prime minister. All have praised the work of JNF.

In 114 years of existence, JNF has never dispossessed or evacuated anyone, nor has it confiscated the property of anyone. I invite Ms. Sucharov to visit Israel and see what JNF is truly about. ■

Jerry Werger is president of JNF Canada.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IDF Widows & Orphans group hosts bar/bat mitzvah kids

FRANCES KRAFT
SPECIAL TO THE CJN

Aderet, a 12-year-old Israeli girl in Toronto recently as part of a bar/bat mitzvah trip organized by the IDF Widows & Orphans (IDFWO) organization, says the people she has met in the group are like a second family to her.

Her friend Adi added, "Everyone understands you."

IDFWO works with more than 8,000 orphans and widows (and a small number of widowers) whose loved ones served in the IDF or Israeli police. In addition to its annual bar/bat mitzvah trip to North America, the 24-year-old organization hosts events in Israel on Chanukah, Sukkot and Pesach, and offers emotional support, memorial activities and financial aid, including education scholarships, according to its website.

In October, there is a post-trip bar/bat mitzvah ceremony at Mount Herzl, attended by the president of Israel and the chief rabbi of the IDF. Any non-Jewish children celebrate the "beginning of the journey to adulthood," and their own religious leaders are included in the ceremony, said Shlomi Nahumson, director of youth programs for IDFWO, who has been accompanying the trips since 2010.

Aderet, speaking partly through a translator (as were her friends), said that it's hard to live without a father. Her father died in a car accident while on duty when she was only three months old. Sometimes, she added, you feel like "an outsider" at school when other kids talk about their fathers.

The girls, with a third friend, Yael, took a break from fun and games such as laser tag and whirlyball at Toronto's eZone, to talk to *The CJN*.

"Wow!" said Yael, describing her impressions of Toronto. The 37 kids had yet to visit Niagara Falls, and their weekend would include a surprise ice cream and dance party following a visit to Walmart, where they were each given $30 gift certificates, paid for by donors to the organization. Shabbat was spent largely at Thornhill's Beth Avraham Yoseph of Toronto Congregation.

Toronto and Montreal were the only Canadian stops on the 23-day trip to North America, which ended Aug. 14. This is the fifth year that Toronto has hosted the children, while Montreal took part for the first time.

Esti Cohen, chair of IDFWO Canada (http://www.idfwoca.org/), a registered charitable organization, spent months planning the weekend for the children visiting Toronto this year. "You want to give them everything," she said. She credited local donors, including "every kosher restaurant in the city," as well as a few caterers and Kosher Food Warehouse, and the hosts who opened their homes to the kids, for creating "such a beautiful weekend... We're really blessed to have such an amazing community."

From left, Aderet, Adi, and Yael are all smiles at Toronto's eZone, their first outing in Toronto as part of the IDF Widows & Orphans bar/bat mitzvah trip. FRANCES KRAFT PHOTO

Cohen's husband Randy, who fundraises for IDFWO Canada, said the organization here raised more than $200,000 last year.

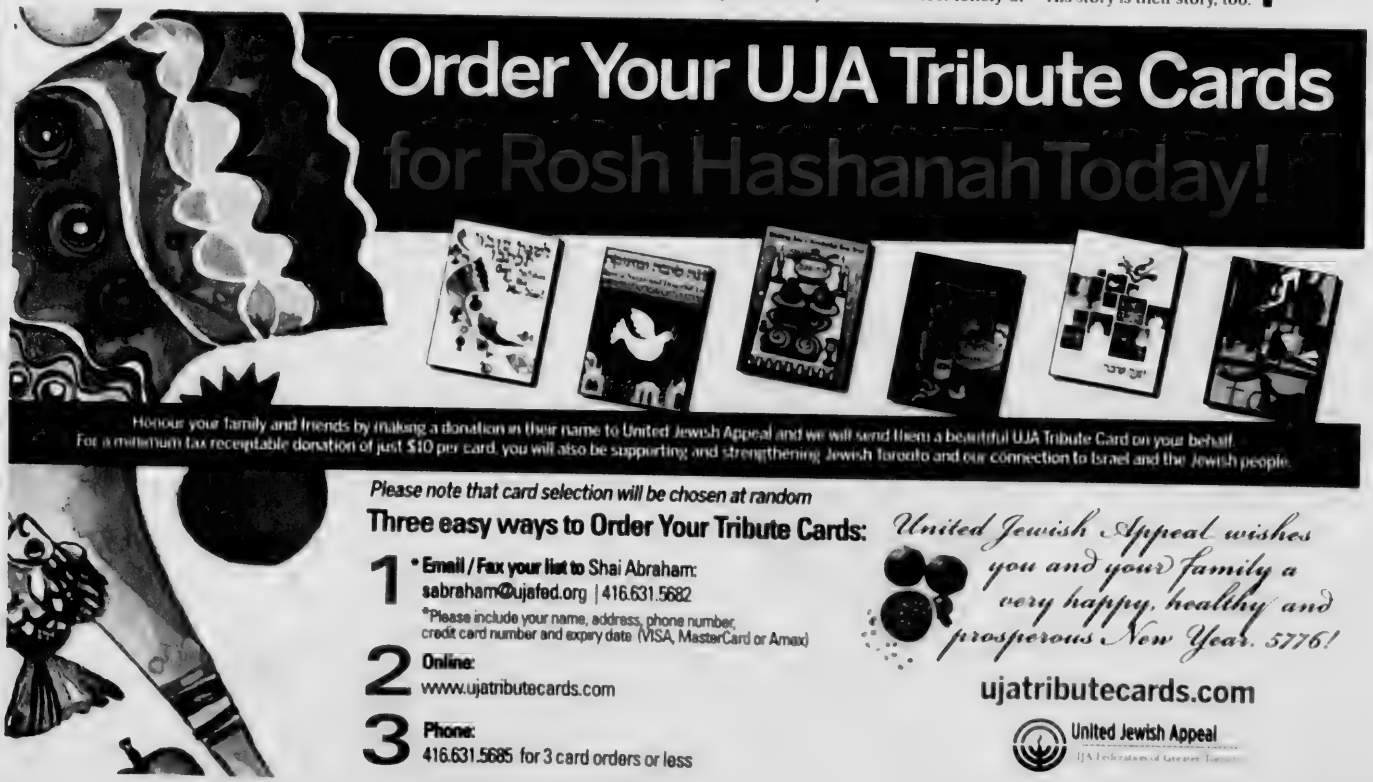
Nahumson, who had a staff of 10 on the trip, said many of the kids feel lonely at school or in their neighbourhoods. "Most of the time, the reaction they get is that people feel sorry for them."

There may also be certain expectations because they are children of fallen soldiers, he said. "They just want to be kids... Our only expectation is that they're good kids. No one looks at them differently here. They can laugh about [their situation] or cry, and both are fine."

As well, he added, they return home "knowing so many people on the other side of the world care about them, spoiling them, showing them around, getting them into their homes."

Before arriving in Toronto, the children visited Chicago and attended a Wisconsin Jewish overnight camp. The trip finished in New York.

At camp, the group watched the movie *The Lion King*, whose plot is particularly meaningful for them. "Basically, Simba is one of them," Nahumson said. "He loses his father in a tragic event. He's facing guilt, fear, loss of identity, but he also finds friends for his journey, Timon and Pumba... Eventually Simba finds his legacy, and his true identity, that he's the son of a king and that he was meant for greatness. His story is their story, too." ■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CIJA blasts RDI for caller's 'anti-Semitic' rant

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

The Centre for Israel and Jewish Affairs (CIJA) has filed a complaint with Radio-Canada over a caller's remarks it considers anti-Semitic and the host's failure to interrupt and then comment that the remarks were "interesting."

On the Aug. 4 edition of *La période des questions*, a public affairs program aired on the French-language public broadcaster's news network Ici RDI, Marie Lafontaine of Quebec City phoned in to comment on the federal election campaign.

She said she would like to know New Democratic Party Leader Thomas Mulcair's foreign policy and whether it is "pro-Zionist."

"If he is a pro-Zionist, well, he can pack his bags and leave. We don't want people like that here."

She continued more vehemently: "Our best friend, it's not Netanyahu, Madame, not at all. We should have disinfected the place when he left. We know about all the murders happening over there... in Israel. They are stealing, just now, land from West Bank residents.

"What's the problem? The United States, now Canada, we are in the claws and tentacles of those people, who want to become masters of the world."

Fournier, a veteran broadcaster, thanked Lafontaine "very much" and then commented to the show's guest, Alain-G. Gagnon, a political science professor at the Université du Québec à Montréal, that the caller's remarks were "interesting."

In a letter to Radio-Canada dated Aug. 6, David Ouellette, CIJA's deputy director of Quebec public affairs, described Lafontaine's comments as "clearly excessive and anti-Semitic."

In particular, her opinion that Jews seek world domination is reminiscent of "Jewish conspiracies in classic anti-Semitic literature," including *The Protocols of the Elders of Zion* and other propaganda that depicts Jews as "octopuses or other monstrous figures taking over the world with their tentacles and claws."

Ouellette noted that this is not the first time *La période des questions* has allowed viewers to express anti-Semitic remarks.

In response to an earlier incident raised by CIJA, Radio-Canada affirmed last October that it is the responsibility of the host and those in charge of a program to "reject certain comments or to point out [their] excessive character."

In this latest incident, this did not happen either, Ouellette wrote.

CIJA is also troubled by Gagnon's reaction to the call. Fournier asked him whom Prime Minister Stephen Harper is trying to "seduce" with his policy on Israel.

He responded that "many financiers" in the United States and Canada are interested in that policy, noting that the American president is "very careful not to attack the Jewish lobby" and the situation is similar here. He added that Lafontaine has "the right to be concerned."

Altogether, Ouellette claimed, the show had the potential to incite hatred against Jews and "trivialize anti-Semitic rhetoric."

In the incident last year that troubled CIJA, the then host (not Fournier) read an emailed comment from a listener that referred to the "too important Jewish lobby" in the United States, which he or she claimed prevents a resolution of the Arab-Israeli conflict.

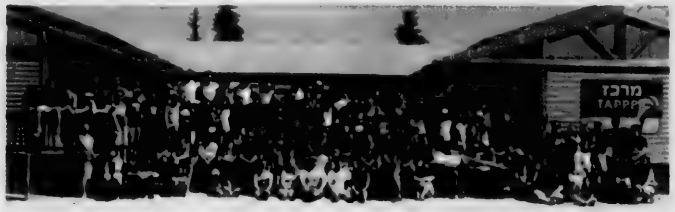
The network management judged that the host should have intervened to "nuance" the comments. Ouellette pointed out that no on-air correction was made in that instance.

As of Aug. 11, CIJA had not heard from Radio-Canada. Ouellette said the management has 20 days to respond, and if CIJA is not satisfied, it can then ask the ombudsman to review the complaint. ■

Christine Fournier

> *We should have disinfected the place when he [Netanyahu] left*
>
> **Marie Lafontaine, talk show caller**

Camp raises $1 million to fix grounds, buildings



Camp Massad campers and staff outside the renovated and enlarged Mercaz Tapper building

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Manitoba's Camp Massad has raised $1 million to pay for a large-scale overhaul of its grounds and buildings, its board announced earlier this month.

The board launched the ambitious campaign in 2013 to celebrate the 60th anniversary of North American's only Hebrew-immersion residential summer camp, located about an hour's drive northwest of Winnipeg.

"The success of this capital campaign is due to the generosity of myriad donors and funding bodies who understand the unique and vital role that Camp Massad plays in the lives of Jewish youth and in the life of the Jewish community of Winnipeg," the board said in a statement.

The money raised has been earmarked for a variety of site improvements, many of which are already underway, said campaign co-chair Ivy Kopstein.

The most pressing need was improving drainage at the campsite, she said.

"When it rained, the grounds turned into a swamp," Kopstein said. "Thanks to landscape architect Jeff Frank, the campsite is now dry. His design included swales and hillocks, and a rock garden in the centre of the camp."

Among the major donors, Kopstein said, were the Jewish Foundation of Manitoba and the Asper Foundation, which jointly funded the overhaul of the dining hall (including the addition of a washroom). Other major donors included Deborah Grey, whose contribution helped upgrade the central programming building, and Jack and Pat Kay of Toronto (Jack is a former Massadnik), whose gift helped renovate the infirmary.

Particularly special was the unveiling of an enlarged cabin, called Mercaz Tapper, dedicated to the memory of Richard Tapper, a former camper, counsellor and board member who died three years ago at age 36.

"Richard was the centre of everything in our social group," recalled architect Dov Secter who designed the cabin expansion. "Similarly, this building will be the centre of activities and programs at Camp Massad."

The design has added two wings to the building, he said. One side will have creative and staging areas, and rooms for planning programs. The other wing will have staff quarters. The main building will continue to house the oldest group of campers, the counsellors in training. A central open area between the two wings will be for camp gatherings.

Kopstein said smaller additions to the campsite include a loop where cars and buses can turn around, as well as a barbecue area, fire pits and benches.

"We are continuing our fundraising campaign until the end of the year," Kopstein said. "We still have some work to do, including make the camp completely accessible to people with disabilities, and the cost of the improvements was a little more than we budgeted for."

Massad received some potential good news in the form of a pre-election federal grant of $40,000 to renovate its washrooms. The catch is that the board must produce matching funds.

Massad grew out of the Talmud Torah Hebrew School and Zionist youth groups. The site at Winnipeg Beach was originally a Habonim camp. With the founding of the State of Israel, most of the Habonim leadership anticipated making aliyah.

One of them, Soody Kleiman, had spent nine months in Israel, where he had learned about two Hebrew-speaking camps in Pennsylvania – both named Camp Massad – and felt the model could work for Winnipeg as well.

On his return to Manitoba's capital in 1952, prior to eventually making aliyah, he and some friends were able to drum up support for the idea from the leadership of the Keren Hatarbut (Labour Zionist) organization in Winnipeg. They founded Massad as a camp that was Hebrew-speaking, kosher and held regular Shabbat services.

Kopstein said Massad had about 150 campers this summer. "Our registration has been growing over the past few years," she added. ■

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MIZRACHI

THE CANADIAN JEWISH NEWS
AUGUST 20, 2015

Israeli consul general impressed with N.S. summer camp

JOEL JACOBSON
ATLANTIC CORRESPONDENT

On a glorious July afternoon, the eyes of Ziv Nevo Kulman expressed admiration and sometimes envy of what Camp Kadimah in Nova Scotia offers more than 250 campers and 100 staff.

"What a wonderful place," said the Israeli consul general for Quebec and the Atlantic provinces during a three-hour visit to the venerable camp that opened in 1943 at Barss Corner, about 100 kilometres from Halifax on Nova Scotia's south shore.

"Growing up in Israel, I went to day camps for a week at a time, but never to a six-week camp like this. This is so special for these young people. In Israel, your Jewish identity is guaranteed because you live in Israel, unlike [in Canada] with such a diverse population. This [camp] feels like a kibbutz. It's so well organized and everyone knows each other."

Nearing the end of the first year of a four-year term as consul general, Nevo Kulman was making his first visit to the camp and second to the region.

"Now that it's summer, it's like discovering a new country [after a severe winter in Quebec]. I'm seeing Canada now with a new perspective. The people [in summer] are totally different," he said with a smile.

Ziv Nevo Kulman stands with campers at a tennis clinic at Camp Kadimah. JOEL JACOBSON PHOTO

During a tour of the camp grounds, Phil David, in his first year as camp director after spending summers as a camper and staff member, stressed to Nevo Kulman how Kadimah is warm, accepting and judgment-free.

"Our theme this summer is 'Be a mensch,' which really has different definitions but boils down to 'Be nice to people and be supportive.'"

David said camp enrolment is up by more than 10 per cent, with 257 campers, 70 from Atlantic Canada, 15 from areas outside Ontario and the balance (about 175) from Ontario, mostly Toronto.

"Many are children and grandchildren of camp alumni from the Atlantic provinces who are now living in the Toronto-area," he said. "We are into our fourth generation of Maritime families at Kadimah. There is a very strong retention rate, probably close to 90 per cent, and the children and their families have been solid ambassadors for Kadimah."

On this day, Nevo Kulman observed a one-day Tennis Nova Scotia clinic for all age groups. It's part of a program, co-ordinated through Sport Nova Scotia, that has also brought instructors from the provincial organizations for softball, basketball and water skiing to the camp.

Yet, the importance of the Jewish aspect can't be overlooked, said Michael Pink of Halifax, camp committee co-chair with Michael Soberman of Toronto.

"Camp Kadimah fills a strong educational and developmental role for those who don't attend Jewish day schools. Our cultural program gives our children from the smallest communities in this region, and those Ontarians who don't attend day school, a sense of their Jewishness."

David, Cape Breton-born but a Toronto resident for many years, has a full-time Kadimah office during the off-camp season. He stressed how he and the Atlantic Jewish Council, which owns and supports the camp, have targeted the Toronto market.

"When we can offer what we do for much less cost than other private and/or Jewish-focused camps, even when you take into account the airfare for the campers to and from Toronto, it's a bargain for these families. And we include laundry, tuck, out-of-camp trips and even the bus to and from Halifax or the airport to Kadimah." ■

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Cape Breton businessman was caring philanthropist

JOEL JACOBSON
ATLANTIC CORRESPONDENT

With the Aug. 5 passing of 102-year-old Jack Yazer, the Sydney, N.S., Jewish community lost an icon who created a successful business from nothing in the 1930s and had a reputation as a "mensch" in the wider environs of Cape Breton and Nova Scotia.

Yazer, born in 1913 in Suprasl, Poland, arrived in Canada as a teenager in 1928 after an Atlantic crossing in steerage on the Empress of France, without family or friends. His English vocabulary consisted of two words – "can't speak."

He quickly showed ingenuity by lugging a heavy pack that weighed more than he did as a travelling peddler, with his older brother Mendle, through rural Cape Breton. They later opened Yazer Brothers Limited Friendly Clothing Store in Sydney Mines.

At the outbreak of World War II, Jack joined the Canadian Armed Forces and upon his return home, the brothers opened Yazer Brothers Clothing Store in downtown Sydney which Jack managed until it was sold in 1976.

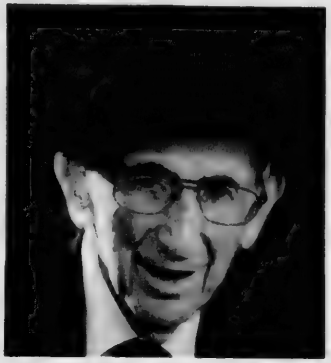
Cape Breton businessman Scott MacLean reflected to the *Cape Breton Post* how Jack Yazer was his first boss. Hired at age 15, MacLean worked for Yazer throughout high school and enjoyed the mentorship.

"Jack had a genuine interest in everyone. He was always telling you that you were always working on the next sale, not today's sale. That's why he was successful in business, because he treated everybody fairly," MacLean said. "He would never ask you to do something he wouldn't do himself."

MacLean said his relationship with Yazer evolved through the years, including service work related to their shared involvement in the Rotary Club.

Yazer was involved with Home and School, Children's Aid, Easter Seals, the Salvation Army, the Canadian Club and the Red Cross, and was a devoted member of Temple Sons of Israel and served on United Jewish Appeal and Israel Bonds drives.

Yazer worked with the Cancer Society, Police Boys Club, Nova Scotia Family and Child Welfare and the Vanier Institute of the Family. He inaugurated the building of Sydney's Centennial Arena and was the founding chair of the Cape Breton Regional Hospital Foundation. He also found time to coach the Yazer Juniors hockey team, counsel small businesses for the Federal Development Bank, was a member of the Board of Trade, worked to promote new industry in Cape Breton, and was always available to provide help to individuals in need.



Jack Yazer in 2011

Ron Caplan, founder of *Cape Breton's Magazine*, featured Yazer in a 1992 issue.

"He remained concerned for young people and always believed they needed another chance," said Caplan of the then-80-year-old Yazer. "Wherever you turn, someone will have a story about how Jack Yazer helped them or encouraged them.

"His is a legendary story of a Cape Breton immigrant who made a good life and made life better for the rest of us."

Adrian White, executive director of the Sydney and Area Chamber of Commerce, said Yazer wasn't only known as a smart businessman, but also as a caring philanthropist. "What a terrific example of what an entrepreneur can do and did, emigrating to a country, starting fresh, starting very modestly and growing into a tremendous business empire during his fruitful years of being in business," White said.

Yazer was someone with whom you could close a deal based on a handshake and be confident it would be honoured, White added. "He was a tremendous asset to our community. What a loss."

Yazer received many community awards, including two honorary doctorates, the 125th Commemorative Medal and the Queen's Golden Jubilee Medal. He was also a member of the Order of Canada and Order of Nova Scotia, and was inducted into the Cape Breton Hall of Fame.

Yazer met his future wife, Zelda Gillman, while visiting relatives in Montreal. Together, they raised four children – sons Harold and Brendon and daughters Celia and Karin. Zelda passed away in 2010 and Brendon died in 2013 after a long battle with cancer. Besides Harold, Celia and Karin, Yazer is survived by eight grandchildren and three great-grandchildren. ■

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Ottawa cemetery undergoes $4-million renovation

DIANE KOVEN
OTTAWA CORRESPONDENT

Construction began in late July on a $4-million renovation and revitalization project for Ottawa's Bank Street cemetery, the Jewish Memorial Gardens (JMG.)

The cemetery dates back to 1892, when a single acre of land was purchased to allow the local Jewish community to bury its members in Ottawa rather than send them to Montreal, as had previously been done. It now covers 44 acres, and more than 4,000 members of the Jewish community are buried there. There is room for an additional 2,800 burial plots. (Another, newer community cemetery is located in a semi-rural area south of the city.)

Although the JMG has a budget for regular maintenance, it is funded only through general operations and several small endowments, which does not allow for any capital improvements.

Over time, there has been deterioration, and some major work is required. There is also a very serious safety concern due to a lack of on-site parking, with visitors having to park on the side of a busy street outside the grounds. The renovations will include a parking lot within the gates of the property.

There have been discussions about a renovation project for years, but when Irving Taylor, a successful former grocer, passed away in 2012, his family decided that their legacy project would be the renovation of the Bank Street Cemetery, and they spearheaded it with a generous donation, the lead gift for the project.

As longtime community volunteers and philanthropists, Irving and his late wife Ethel had long thought about doing something meaningful for the cemetery, and their son, Brent Taylor, chairs the renovation committee.

An artist's rendering of the new entrance

"My parents had this on their minds for many years. I decided to fulfil their legacy and finish the job," he said.

The Taylors' donation allowed for a comprehensive planning process that considered both the current and future needs of the cemetery.

"We are focused on long-term sustainability," Taylor said

There has been tremendous local support for the project, which has already raised $4 million and aims to raise at least $1 million more to allow create a minimum $1-million endowment fund through the Ottawa Jewish Community Foundation to maintain the cemetery in the future.

Other members of the fundraising committee include JMG chair Jonathan Freedman, JMG treasurer John Diener and honorary chairs Roger Greenberg, Sol Shabinsky and Norman Zagerman, all of whose families have a long history in the community.

"This is a great way of respecting our parents and ancestors," Diener said. "It is an amazing project."

The committee hopes to complete its fundraising by the end of August. ■

Camp program unites teenage Israeli Jews and Arabs

BARBARA SILVERSTEIN
SPECIAL TO THE CJN

Ask most teenagers what they like best about camp and they usually point to the friendships they've made during the summer.

That kind of camaraderie was certainly evident among the 19 Israeli teens who participated in Heart to Heart, a program run out of Camp Shomria in Perth, Ont.

There were plenty of group huddles and hugs and the teens pretty well stuck together at an interfaith community reception Aug. 10 at Congregation Darchei Noam.

While the teens' cavorting resembled typical bonding that develops at camp, these 15-year-olds were no ordinary group of Israelis. Half were Jewish and half were Arab.

Some 250 people from diverse Jewish, Christian and Muslim cultural and religious groups attended the reception for Heart to Heart, which this year is marking its fifth anniversary. There were more women wearing hijabs than men with kippot.

The evening was co-sponsored by Hashomer Hatzair Canada, the Intercultural Dialogue Institute, Givat Haviva, Peace Now Canada, Congregation Shir Libeynu, JSpaceCanada and Congregation Darchei Noam. Other organizations represented included Holy Blossom Temple, Oraynu Congregation for Humanistic Judaism, Temple Emanu-El, the World Association for Christian Communication, the Noor Cultural Centre, the Canadian Association of Jews and Muslims, and the Intercultural Dialogue Institute.

Before the reception started, a group of four teens – two girls and two boys representing Israeli Arabs and Israeli Jews – met with *The CJN*.

Pictured, back row, are Ahmad Massalha, left, and Yonatan Amitai, and bottom row, Romi Cohen, left, and Taimaa Alimy.
BARBARA SILVERSTEIN PHOTO

They all nodded in agreement when Yonatan Amitai called their 2-1/2 weeks at Camp Shomria "amazing." Amitai – who comes from Givat Adat, a village near Hadera – said the Heart to Heart agenda fits with his politics.

The girls became fast friends, said Taimaa Alimy, who hails from Kfar Qara, an Arab village near Haifa. "I didn't expect that we would be this close. I'm really happy about that."

"We felt like sisters," said Romi Cohen of Moshav Maor. "We didn't feel like Jews and Arabs."

Ahmad Massalha, also a resident of Kfar Qara, said he was pleased his father, a school vice-principal, encouraged him to get involved with the program.

The teens laughed about some of their most memorable experiences, like getting caught in the rain on their canoe trip and being part of the winning team at a camp-wide Olympiad-style games day.

However, they also talked about some of the serious political issues they addressed at camp, such as the extremism of both Muslims and Jews and the limitations of the Israeli history curriculum.

"We realize that not all Arabs are jihadists and they learned that all Israelis are not extremists," said Cohen. "People like us are in the middle."

Alimy noted that social media tends to emphasize Jewish stereotypes. "On Facebook people say all Israelis are bad. But I disagree. I say, 'You don't know all Israelis. Would you judge an entire culture by a couple of people?'"

On a visit to the Canadian Museum of History in Ottawa, the teens learned about the First Nations' history in Canada. Amitai pointed to parallels between this history and that of Arabs in Israel during the early years of the Jewish state.

Massalha bemoaned the fact that Israeli Arabs aren't taught their own history in school – they learn the Jewish perspective.

Many of the issues these teens addressed were later brought up in a panel discussion on stage with four other teen participants. The moderator, CBC Radio producer Mary Wiens, recently won an RTDNA (Association of Electronic Journalists) diversity award for her 2014 radio documentary on Heart to Heart.

One person who is integral to the program is Usnat Atamna, 30, an Israeli Arab who was one of the two Israeli chaperones.

This was her second summer, and she said the cohesion within the group was very strong. "This year was exceptional."

She said the teens are selected from participants in an intercultural program offered in 14 Israeli schools (seven Jewish and seven Arab) by Givat Haviva. This non-profit Israeli educational institute, founded by Hashomer Hatzair, aims to promote Jewish-Arab dialogue and reconciliation.

Atamna said that as a youngster she didn't notice the inequities between Arab and Jewish Israelis. "I had my head in the sand... I wasn't aware if my school looked more terrible than the Israeli schools."

When she attended Hebrew University in Jerusalem, she experienced discrimination for the first time. "I understood what it was like to be a second-class citizen."

She recalled many episodes of humiliation, but being prevented from flying and being strip searched were particularly difficult.

About five years ago Atamna, who is doing a PhD in English, followed the advice of a Jewish friend of her father's. He thought that working at Givat Haviva would be very beneficial for her, so he set up an interview for her, she said.

"It has changed me completely... Working with people like these kids and these programs are a ray of light... I actually believe that this group can lead the way to change." ■

INTERNATIONAL

Obama's Iran deal: a fight to the bitter end

DAVID HOROVITZ
JERUSALEM

July 14, the day the P5+1 powers announced they'd finalized an agreement with Iran aimed at curbing its nuclear program, may well turn out to have been the deal's finest day. Since then, opponents of the accord have seen their prospect of blocking it in Congress rise from slim to, well, not quite so slim. Here are 12 insights into what began to a significant extent as a battle between U.S. President Barack Obama, chief advocate of the "best" and only deal, and Israel's Prime Minister Benjamin Netanyahu, leading opponent of the "stunning historic mistake," and has now become a struggle between the president and an anguished chunk of his own Democratic party's legislators.

Israeli Prime Minister Benjamin Netanyahu seen during an interview with international media following the nuclear deal with Iran, in his office in Jerusalem on July 15. FLASH 90 PHOTO

1. Flaws in the deal. What is helping the deal's opponents is elements of the deal itself. As American legislators have familiarized themselves with the small print, some have taken on board opponents' protestations that the accord legitimizes Iran as a nuclear threshold state; that the inspection process of suspect sites is unworkable; that Iran is given leave to continue its R&D so that it can speedily break out to the bomb come the day; that the sanctions relief is premature and would be irreversible; and that the deal provides Iran with vast amounts of money that it will use to wreak more havoc in the region and sponsor terrorism worldwide.

2. No better terms? Significantly further boosting the opponents, ironically, is Obama himself. The president has been at his articulate finest in extolling its virtues, but his insistence that this is not merely the best deal, but that there are no alternatives, simply isn't credible to many of the doubters. Would Iran really have walked away if the U.S.-led negotiators had insisted on a more effective inspections regime? Would it really have walked away if it had not been permitted to continue research on its fastest potential centrifuges? The president is adamant that it would have. But he's not entirely persuasive.

3. No legitimate criticism? Even some of Obama's most fervent opponents do not question his commitment to stopping the Iranian nuclear program or his conviction that this accord is the best way to do it. They recognize, furthermore, that he is utterly convinced that nobody could possibly look at the terms of the deal, and the context in which it was negotiated, and do anything but support it. The consequence of Obama's absolute conviction, however, is that he thinks anyone who opposes it must be indifferent to the facts and motivated by some kind of nefarious purpose. And that's a stance that is inaccurate, alienating and potentially poisonous. It is obvious that there are legitimate, fact-based, non-partisan, non-nefarious objections to the deal. And the president's repeated insinuations that those who object to it are seeking war or are being perniciously lobbied just don't hold water.

4. The current consensus. And yet, while the consensus is that the deal will initially be rejected by both houses, the consensus is also that, if and when a presidential veto is then used, legislators are not going to vote by the necessary two-thirds to ultimately defy their president. Opponents' chances of thwarting the deal may have grown in the past month. But not sufficiently, as of now.

5. A binary moment. In the battle to thwart the deal, New York Sen. Chuck Schumer's decision to come out against was a binary moment. Had Schumer, whom nobody can accuse of being a political lightweight, backed the accord, the campaign to stop it would have been over.

6. Directly challenging the president. Opponents of the deal note that something like 20 key senators and about four times as many members of the House – the legislators who will determine whether the deal is approved – have been silent to date on how they will vote. The opponents readily acknowledge that it is highly unpleasant to be directly challenging the president for their support.

Jewish opponents of the deal rather wonder to whom the president is referring when he asserts that "many of the same people who argued for the war in Iraq are now making the case against the Iran nuclear deal." He can't mean the long-gone George W. Bush, Dick Cheney, or the neocons. Joe Biden, John Kerry, Hillary Clinton and Chuck Hagel all backed the war, but he probably isn't thinking of them either. Netanyahu, perhaps? AIPAC (which didn't take a formal position on the Iraq war)? Puzzling, indeed, and a little nasty.

At his long, sometimes charged meeting with U.S. Jewish leaders on Aug. 11, the president is understood to have warned Jewish organizational opponents of the deal that if they thought they were looking tough and strong in standing up to him, they were actually being short-sighted, and that they risk doing lasting damage to U.S.-Israel ties. Apparently, he doesn't consider himself to blame for any such damage. The dispute – Netanyahu's prominent role in trying to galvanize opposition and Obama's rallying-the-Democrats defence – is indeed rendering Israel and its well-being a more partisan issue in American politics than anyone can recall. All of which serves to underline that if Jewish opponents of the deal such as AIPAC believed the fight was lost, they would have abandoned it.

7. What would Obama do if Congress says no? Hampering opponents as they strive to make their case with anguished, uncertain legislators is the very basic and incendiary question of what happens if the deal is blocked. To hear the president, the only alternative to this deal is military intervention. If Congress rejects it, does that mean Obama will resort to force to stop Iran? That seems absurd, unthinkable – but, again, he keeps saying that Iran must be stopped and that the only alternative is war. Or, by contrast, would he do whatever he can to minimize the impact of congressional rejection on a deal he insists the entire world, barring Israel, strongly supports? Would he, for instance, defy the spirit of a congressional decision by suspending the executive sanctions on Iran that he himself put together? It's all extremely murky.

8. The opponents' message to legislators. What the opponents of the deal are saying to legislators is that a great deal of uncertainty surrounds the question of what happens next if they vote to block this accord. Would Iran come back to the table to renegotiate? Would it furiously accelerate its nuclear program? What would the now-reduced P4+1 do? So, yes, uncertainty and a certain amount of instability are the order of the day if the deal is blocked.

But, their argument then continues, such instability is minor when compared to the instability that is absolutely guaranteed if the deal goes through: Iran can either break the deal at some point and push for the bomb or, more likely, largely honour the deal knowing that, as an internationally acknowledged legitimate nuclear threshold state, it can almost instantly push for a bomb when the various sunset clauses expire. Others in the region will inevitably seek their own deterrent nuclear capabilities. An emboldened Iran will inevitably pursue its expansionist agenda in the region and beyond. Israel has indicated that it cannot tolerate a nuclear Iran.

CONTINUED ON PAGE 28

OPINION

An Israeli summer

Sagi Melamed

At the beginning of July, the temperatures were cool for the time of year. Almost worryingly cool.

"It's too cool for an Israeli summer," people said, seemingly concerned that evil was lurking behind the momentary enjoyment. These mild temperatures contrasted starkly with the heat wave in Europe at the same time – 96 degrees in Berlin, 104 in Barcelona, 95 in Paris.

The contrast led to that very human emotion: schadenfreude. Schadenfreude towards Europeans, whom we always envy, and towards our Israeli neighbours who flew there anticipating a refreshing vacation but instead struggled with unprecedented heat.

But by the end of July, we Israelis had lost our schadenfreude and gained our own heatwave. It was a fairly typical war-free Israeli summer (not wishing to tempt fate), yet the entire country was appalled by two brutal terror attacks committed by Jews: the attack on marchers in the Jerusalem Gay Pride Parade, and the arson at the home of an innocent family in the Palestinian village of Duma.

So what typifies an Israeli summer?

First, nature. If Israel in spring is like a bride – fresh, charming, decorative and colourful – in summer Israel seems like the same bride, but 30 years on after an exhausting life: grey, dusty, sweaty and spent. Israel in August waits impatiently for autumn rains to wash away the summer sweat and restore lustre to its cheeks.

Israelis' patience – not high at the best of times – is at its nadir during summer. Heat, dust and sweat exacerbate the average Israeli's already short temper. The innocent western tourist stuck in a traffic jam in Tel Aviv in August, who sees the locals shouting and gesticulating vehemently at each other, quickly forgets the myth of cultured Jews.

Israel's vacation culture lags significantly behind the European vacances. But when the children's summer camps and grandparents are exhausted, the only alternative is to take them on a family vacation. But where and for how much? Israel is small and cramped. The population grows, but the borders threaten to shrink. And anyway, those who decide to vacation within Israel face high prices that bear no relation to our tough economic situation.

Friends of ours took their six children to a modest kibbutz hotel. Accommodation alone – three rooms for two nights –cost nearly $2,000. For the same money, they could have spent a whole week on a lakeshore in Europe, with money left over for ice cream.

Yet most hotels in Israel are full over the summer and everyone takes vacation. Why? Because there is no alternative. And maybe because no one knows what tomorrow will bring. This time last year we were at war, and Iran is on the road to nukes, so let's live it up while we can.

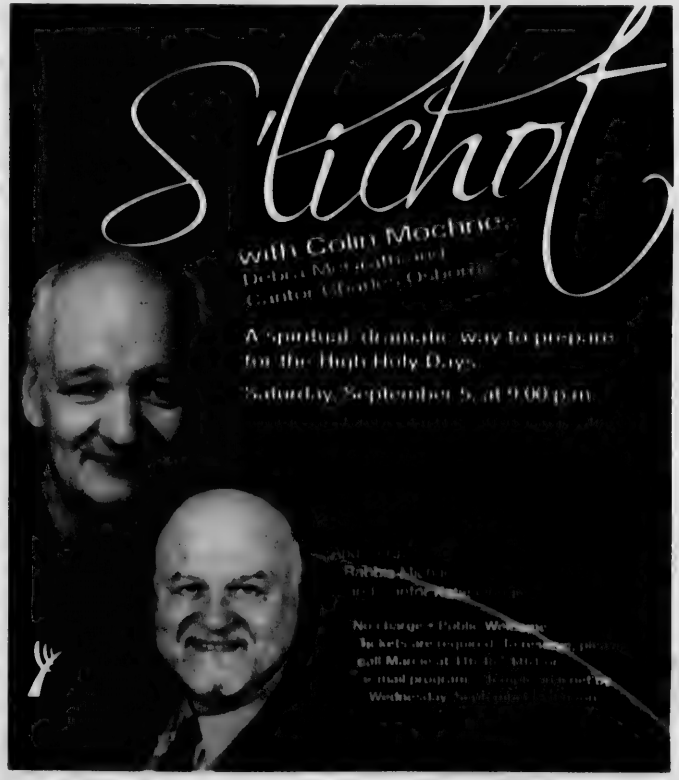
So what is good in our country in the summer? Plenty. I will mention three things:

One: Summer fruits. If you haven't tasted our cool red watermelon, sweet lychees, juicy golden mangoes, or figs dripping with honey, hurry up and do so before the season ends. There's nothing like Israel's summer fruits.

Two: You might have noticed that despite the Sea of Galilee drying up, we no longer are being driven crazy with threats to save water. We still did not get much rain this winter, but Israel, despite all its battles on other fronts, has managed to find solutions to one of its biggest problems since its establishment: enough water. Thanks to desalination, an improved water transportation system and water purification, Israel in 2015 no longer has a water shortage!

And last but not least: In the Canary Islands the weather is always mild, but after a while that gets boring. What do you have to look forward to? What can you complain about?

In closing, and apropos schadenfreude: Despite everything, an Israeli summer is preferable to the interminable frozen winters of countries such as Sweden or Canada. After all, everything in life is relative, isn't it? ■



U.K. Labour candidate's views 'cause for concern'

TIMES OF ISRAEL STAFF AND JTA
LONDON

Britain's Labour party leadership front-runner Jeremy Corbyn was filmed praising a hate preacher and inviting him to "tea on the terrace" at Parliament, the *Daily Mail* reported Aug. 16.

In the 2012 clip, left-wing MP Corbyn can be seen referring to Sheikh Raed Salah, the head of the radical wing of the Islamic Movement in Israel, as an "honoured citizen" and inviting him to tea in the House of Commons.

Salah has convictions for funding Hamas, contact with Iranian intelligence, assaulting a police officer and leading a violent demonstration among other offences, and has served several jail terms.

Salah visited Britain in June 2012, despite an order from Home Secretary Theresa May banning him over his political activities. He was detained, held for three weeks and released on bail.

A Jewish politician from the Labour party said on Aug. 14 that the views of Corbyn, who is far ahead in the race to take over the leadership of the main British opposition party, are cause for "serious concern."

Ivan Lewis, the shadow, or minority, party cabinet minister who is also a former chief executive of the Manchester Jewish Federation, urged his party not to vote for Corbyn.

"Some of [Corbyn's] stated political views are a cause for serious concern," Lewis said in a letter to his local party members, according to the *Guardian*. "At the very least he has shown very poor judgment in expressing support for and failing to speak out against people who have engaged not in legitimate criticism of Israeli governments but in anti-Semitic rhetoric."

The video in question dates back to 2012. In it, Corbyn says there are voices who see Sheikh Salah as a "dangerous man." Corbyn says he disagrees, and that Salah "is far from a dangerous man, he's a very honoured citizen. He... represents his people extremely well and his is a voice that must be heard."

Corbyn said he looked forward to hosting Salah for "tea on the terrace" of the House of Commons. That meeting did not materialize.

Corbyn, who has ties to the Socialist Campaign Group, Amnesty International and the Campaign for Nuclear Disarmament, was criticized Aug. 12 by London's *Jewish Chronicle*, which claimed that he had ties to "Holocaust deniers, terrorists and some outright anti-Semites."

"We are certain that we speak for the vast majority of British Jews in expressing deep foreboding at the prospect of Mr. Corbyn's election as Labour leader," the newspaper editorialized.

The editorial was written a day after the *Daily Mail* reported that Corbyn defended a conspiracy theorist who blamed Israel for Sept. 11 in February.

In response to the *Jewish Chronicle* editorial, Corbyn released a statement saying he was "proud to represent a multicultural constituency of people from all over the world and to speak at every opportunity of understanding between Christian, Hindu, Jewish, Muslim and other faiths," the *Guardian* reported.

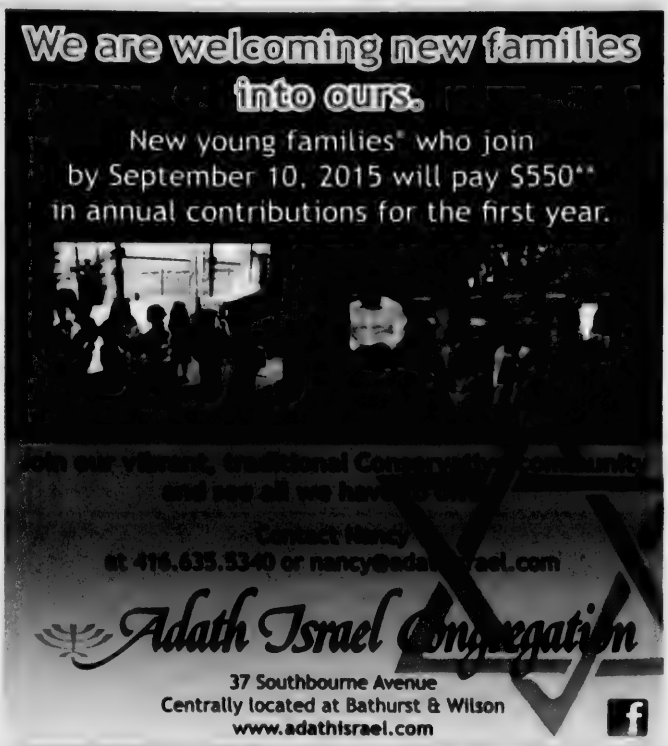
Voting by Labour party members for their next leader began last week with results to be announced in September. Britain's last Labour leader was Ed Miliband, who is also Jewish. He stepped down after losing the general election by a wide margin to David Cameron and the Conservative party in May. ■

Times of Israel/ Timesofisrael.com

ISRAEL SUN PHOTO

Construction in Tel Aviv

Construction began this month on the long-awaited Tel Aviv light rail system. City officials have warned that the project will cause major traffic headaches in the city for years to come.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A choice between military conflict now or later

CONTINUED FROM PAGE 25

It's a case of risk analysis: which path creates greater, more dangerous instability?

Blocking the deal, the opponents argue, therefore, is a recipe for possible short-term instability and for a plausible, ultimately more effective recipe for thwarting Iran. They should vote no and demand that the administration go back and negotiate better terms. And when the president says that can't be done, that Iran will refuse, and that the P5+1 will fall apart, they should tell him: You must try. Because, the opponents argue, passing this gravely flawed deal – which entrenches this dangerous regime in power, funds its dark ambitions, and paves its path to the bomb – guarantees creating wide and grave conflict with dire repercussions for America's allies, America and the world.

That adds up to a case of risk analysis: Which path creates greater, more dangerous instability?

9. Obama's own fears. Some of those who were at the Aug. 11 U.S. Jewish leadership meeting with the president claim that he actually made what amounts to the opponents' argument himself. Asked what keeps him up at night on the Iran nuclear front, he apparently said that he wasn't worried about the first 10 years of the deal, but that he expected the Iranians to press up against the edges of its terms in around years six, seven or eight, so that by year 10 their most advanced centrifuges would be ready. (In remarks the White House strenuously tried to re-interpret, he told *NPR* in April that Iran's breakout time would be down to almost nothing after 13 years, so his concerns would seem to be growing increasingly acute.) He acknowledged that the deal, therefore, doesn't solve all the problems posed by Iran's nuclear drive, but said he comforted himself with the knowledge that America, under the agreed terms, did not give up on any of its options – including, that is, the potential for military intervention. It would be up to successor presidents, he reportedly said, to make the necessary decisions.

Israeli Prime Minister Benjamin Netanyahu, left, and U.S. President Barack Obama in the Oval Office in 2013. KOBI GIDEON/GPO/FLASH90 PHOTO

One possible interpretation of all that: there's a choice between possible military conflict now, and near-certain military conflict later. And Obama has gone for the second option.

10. Netanyahu's role. While Netanyahu has been on the front line of opposition to the deal – including via the spectacularly divisive tactic of March's lobbying speech in Congress – the next few weeks while Congress makes up its mind are not about Netanyahu anymore. He's made his argument in extremely forceful terms. Now the ball is in the legislators' court.

But the repercussions of the Obama-Netanyahu conflict will yet ripple far, long and hard. The relationship between the two leaders is abysmal, and both sides have failed to fix it. Neither one is so much as listening to the other anymore.

11. The president's definition of Israel's security. Obama feels immensely bitter at being perceived by some critics in Israel and the Jewish community, largely but by no means solely because of the Iran issue, as a tremendously problematic president (to put it politely).

He can rightly claim to have stood by Israel on a whole register of security issues: Iron Dome? Check. Riding to the rescue when the Israel Embassy was under attack in Cairo in 2011? Check. Military assistance? Check. Intelligence-sharing? Check. And so on.

But what has rendered key American Jewish figures increasingly critical of him is what they see as his failure to stand by Israel in the overarching sense –in terms of visible, undimmable public commitment. Calling the alliance unshakable and unbreakable, as the president does routinely, becomes meaningless when you're also publicly shaming and isolating Israel, as Obama did in his American University speech, as the only nation on earth not supporting the Iran deal.

His predecessor Bush was actually less helpful to Israel on some of the nuts and bolts, but stronger on the clearly visible, gut-identification level – the level that our enemies watch. Publicly isolating Israel is the antithesis of having Israel's back.

Obama himself evidently doesn't see the incongruity. He has been prepared to put public space between the U.S. and Israel since early in his administration – and been simultaneously frustrated over his inability to work more effectively and make progress with Israel on key issues. The central factor here is trust. Israel doesn't fully trust him.

12. Fateful days. It's not yet clear when Congress will put the Iran deal to its various voting tests. The legislators' 60-day review period ends on Sept. 17 – immediately after Rosh Hashanah. Legislators may choose to vote before the end of the 60 days. But it could be that the fate of the Iran deal will be determined during the Jewish calendar's 10 Days of Penitence between the New Year and Yom Kippur, the Day of Atonement. Make what you will of that. ■

Times of Israel
Timesofisrael.com

Jewish Life

ROSH HASHANAH FOOD
PAGE 34

Singer's rise to stardom emulates her famous idol's

MARVIN GLASSMAN
SPECIAL TO THE CJN

When she was a teen singing at bar mitzvahs and weddings, singer Idina Menzel only dreamed of starring in concert like her idol Barbra Streisand.

More than 25 years later, Menzel, who has arrived as a bona fide concert star, is performing in concert at two Canadian stops in Toronto and Montreal on the heels of her recent hit *Let It Go* from the movie *Frozen*.

After receiving critical acclaim from audiences and critics since she made her debut on Broadway in *Rent* in 1996, Menzel has had a meteoric a rise as an artist in a few short years, as Streisand did in the late '60s.

Many of Menzel's Jewish fans feel she is the next big Jewish icon in music, much like Bette Midler and Streisand, with a long career in music predicted for her over the next 25 years.

"Idina really connects to her audience. Her stage presence is inviting and warm. While many vocalists are difficult to understand, Idina's voice is as clear as a bell and a pleasure to listen to," said Linda Kaplan of Hollywood, Fla., who was a professional singer prior to her career in medicine.

"Idina has also grown and matured as a singer over the three years I have seen her live in concert. Her voice is rounder and fuller now," Kaplan said.

In a phone interview, Menzel said it's an honour to be compared to Stresisand. "I have always looked up to her. In fact, I love singing *Don't Rain On My Parade* and did so at the Kennedy Center's tribute to her, as I often tell in concert."

Besides *Let It Go*, Menzel is also expected to sing her hit songs *Defying Gravity*, which she sang when she starred in the Broadway musical *Wicked*, and *No Day But Today*, from *Rent*.

Her love of Broadway standards will also include a few songs paying tribute to Ethel Merman, with *There's No Business Like Show Business* included in a four- song tribute.

Born in New York and raised in Long Island, Menzel was 15 when her parents divorced. To help support her mother, Menzel worked as a bar mitzvah and wedding singer before getting her big break by playing Maureen in *Rent*.

Menzel followed her breakthrough role in *Rent* by starring as Elphaba, the green-skinned witch in *Wicked*, winning the 2004 Tony Award for best actress.

Along the way to Broadway fame, Menzel's big, belting voice was also heard on records. She had a hit song in *Gorgeous* from her 2008 CD.

As is the case with many Jewish popular music artists, Menzel recorded a Christmas CD last year and made it clear in her interview that recording Christmas music had nothing to do with affinity to Christianity.

"I am Jewish. I am recording Christmas music that was made by Jewish composers because they write beautiful songs. If Barbra Streisand can make a Christmas album, I can."

Menzel married African-American actor Taye Diggs in 2003 and divorced him in 2014. She has a son, Walker, who is five.

"I am a Jewish woman. I feel strong connections to my culture and heritage, although I don't define myself as religious. Now that I am a mom, I am struggling with how Jewish I want to be. Walker in time will choose what he will be in the future."

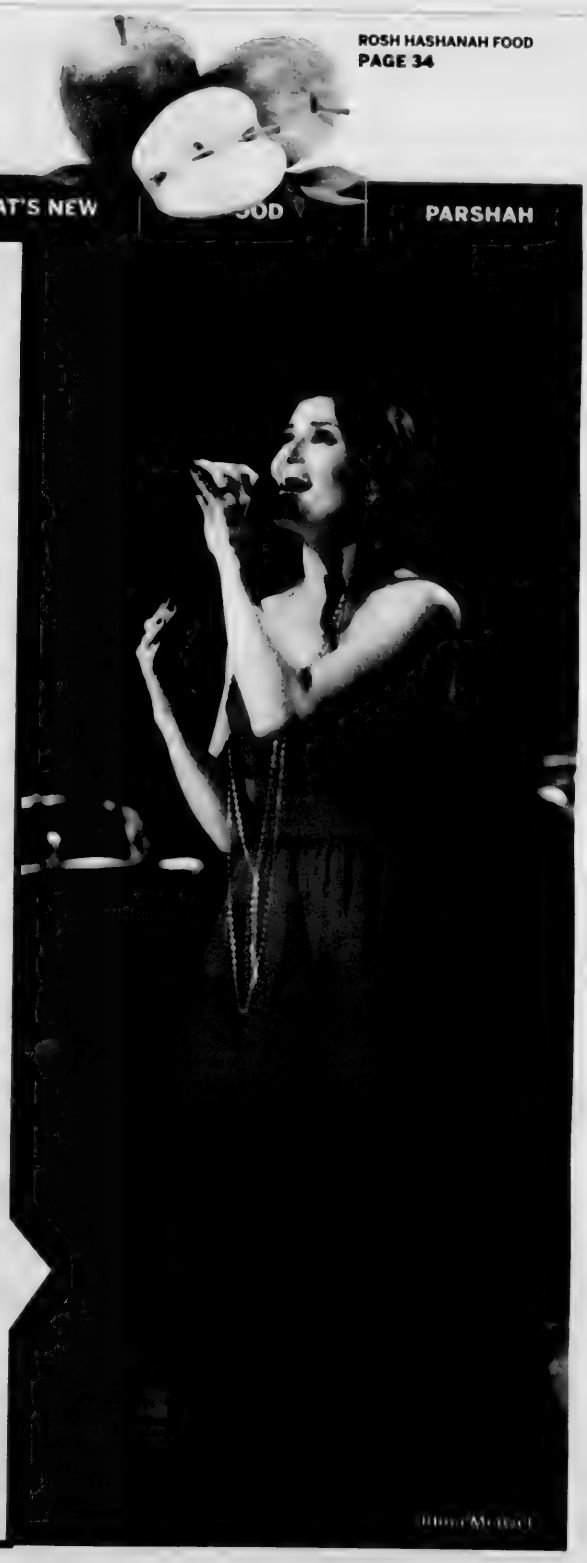
Like Streisand, Menzel worked with Marvin Hamlisch, who was the musical director of Menzel's concerts until he died in 2012.

Many Torontonians will remember Menzel's last concert in Toronto in November 2011, which Hamlisch conducted for her at Koerner Hall. The concert was taped live for a PBS television special that was also made into a CD/DVD titled *Barefoot At The Symphony*.

At Hamlisch's funeral at Temple Emanuel in New York, Menzel sang his favourite song, *At The Ballet*, from his Broadway musical *A Chorus Line*.

"Marvin was a friend, a mentor and a second father to me and I still miss him to this day. To have shared the stage with such a legend will forever be a highlight of my life," said Menzel. ■

Menzel plays in Montreal Sept. 1 at Place des Arts, www.placedesarts.com, and Toronto Sept. 2 at the Sony Centre for the Performing Arts, www.sonycentre.ca.



Eye on Arts

by Bill Gladstone

TWO RECENT ISRAELI FILMS ON VIEW IN TORONTO

The Toronto Jewish Film Festival presents a special screening of *Encirclements* (*Hakafot*), a 2014 Israeli film by **Lee Gilat** that offers a touching and complex portrait of an Israeli family and the working class community that it inhabits. Cineplex Odeon Varsity & VIP Cinemas, 55 Bloor St. W. Wednesday, Sept. 16, 7 p.m. $18. tjff.com, 416-324-9121.

Another Israeli film recently opened in Toronto. Director **Nadav Lapid**'s *The Kindergarten Teacher* (*Haganenet*) focuses on a kindergarten teacher's special relationship with a gifted young pupil, a concern that "soon crosses a line into obsession with dangerous consequences for both of them." Currently playing at Carlton Cinema, 20 Carlton St.

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At the Galleries

• Koffler Gallery presents *Isabel Rocamora*, an exhibition of recent and new film works by Rocamora, a British-Spanish artist who explores "the construction of authority, the exile of the self, the existential attachment to land and landscape, and the intimacy of violence."

One of the four films presented offers a three-channel view of a Jew, a Christian and a Muslim in prayer, revealing "a meaningful similarity in this inner state and gestural intention." Koffler Gallery, Artscape Youngplace, 180 Shaw St. Opens with a free public reception on Thursday, Sept. 17, 6 to 9 p.m.; continues to November.

• *Pochi Bukuro*, a new two-part exhibition by **Rochelle Rubinstein**, features a towering, block-printed and carved work called *Kanada*, named after a site where the artist's mother worked while imprisoned during the Holocaust, and comprised partially of abstracted aerial views of Auschwitz. The second segment of the exhibition is a collection of block-printed, painted and embroidered fabric pouches inspired by Japanese gratuity envelopes called *pochi bukuro*. On view in the Loop Gallery, 1273 Dundas St. W., until Sunday, Sept. 6; a reception is scheduled for Sept. 6, 2 to 5 p.m. www.loopgallery.ca, 416-516-2581.

Lior Ashkenazi and Asi Levi star in *Encirclements (Hakafot)*.

• • •

A Note to Readers:

After next week, I will no longer be compiling Eye On Arts, the weekly arts column to which my name has been attached for the last 22 years. Eye On Arts will appear for the last time in the Aug. 27 edition of *The Canadian Jewish News*. However, I do expect to make occasional contributions to *The CJN's* arts pages in addition to my regular monthly book reviews.

It has been a pleasure and privilege for me to have served both *CJN* readers and the Toronto arts community with the Eye On Arts column for so long. Thank you to all readers as well as all those who have kept my ears and inbox filled with news of upcoming arts events. In future, please direct all arts-related material directly to info@thecjn.ca. ■

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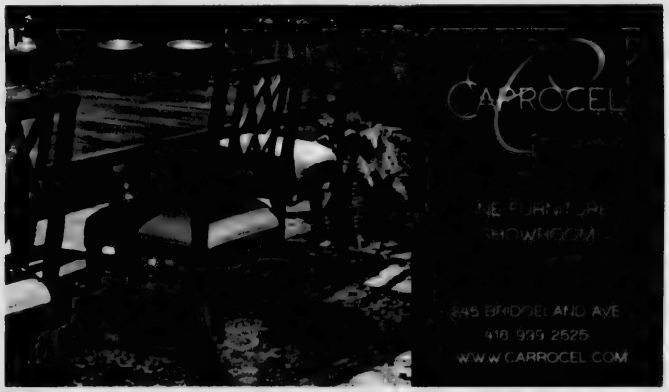

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Stratford actress shakes the spectre of Julie Andrews

SHLOMO KAPUSTIN
SPECIAL TO THE CJN

One morning a few months ago, Julie Andrews stalked Stephanie Rothenberg.

Rehearsals loomed for the Stratford Festival's *The Sound of Music*, and Rothenberg, who plays Maria, could not shake the spectre of one of moviedom's defining performances.

"That was so scary for me," she recalled recently, "because that's the death of an actor. If I have someone else's voice in my head doing my role that I'm supposed to own as my own, that terrifies me ... and it just wasn't going away, this iconic image of her spinning on the mountaintop."

To banish Andrews and recover Maria, Rothenberg returned to brass tacks: a line-by-line lyrics breakdown during which she and director Donna Feore penetrated the title song's personal meaning for her.

"By the end of the hour and a half, when I sang through the song for the first time, [it] became my own, and I have never again heard Julie Andrews' voice in my head when I'm singing the song. And it's because we – Donna and I – made it mine."

Rothenberg's quandary underscores the popularity of a story first made famous on this side of the Atlantic by a 1959 Broadway production, and carved into celluloid lore in the mid-1960s. The current Stratford production has received raves – for both Rothenberg and the musical generally – and has been extended to Nov. 1.

Rothenberg, 25, guesses that she has seen the movie about 10 times (though not recently), the first time at age seven.

"It was definitely a dream role of mine," she said. "I think a lot of people would say the same thing that I do, which is I hold this music and this story very dear to my heart. It's a beautiful story of a love of family and the power of music, and love of country."

Stephanie Rothenberg as Maria

> *I feel just very thankful to be able to have the capacity to sing this role, to share this art, with audiences and bring them joy*

The Maria character, she said, is a study in extremes that Rothenberg finds satisfying.

"I love that she is a bit of a rule breaker and she has an immense heart and this joy that just pours out of her. She is so passionate and so creative.

"And she doesn't always express herself in the proper way and she doesn't always do things in the proper way ... I love playing that sense of goofiness that she's not self-aware. She would if she could. She tried to fit into the abbey but you see it's just impossible for her."

The trappings of postulant life also stretched familiarity for Rothenberg, whose upbringing in Nashville, Tenn., featured the Jewish version of Sunday school and the synagogue children's choir.

"It actually feels perfect for the character, because it feels very foreign to me, that habit and looking up to the mother superior in that habit, the cross around my neck. It feels very foreign to me, and I think it feels very foreign to Maria."

Still, she said, those opening scenes touch a numinous note in other ways.

"My idea of spirituality, that's the sound of music, that's the hills are alive, the title song. That sense of gratitude during that song and joy of Maria but also as a person during that number. That's probably where my spirituality comes in: the nature aspect, and talking to God ... Sometimes at the end of a show or the beginning of a show I feel just very thankful to be able to have the capacity to sing this role, to share this art, with audiences and bring them joy."

Her sharing quotient has spiked in recent years. An actor since the age of eight – she played "boy crazy" Marty in *Grease* – Rothenberg moved to New York City in 2008 to study drama at NYU's Tisch School of the Arts. Her big break came via dropping out. In her junior year, she jumped to Broadway and *How to Succeed in Business without Really Trying*. Eventually, she stepped into the lead female role of Rosemary opposite Nick Jonas.

Rothenberg, who most recently appeared in Tina Fey's *The Unbreakable Kimmy Schmidt* on Netflix, looks forward to climbing many more mountains.

"I would love to really just be an actor by definition," she said, "to learn about different people and different experiences, and share it with other people. No matter what medium that's in, I'm just excited to try all of them." ■

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What if Israel had existed before the Holocaust?

MORDECHAI BEN-DAT
SPECIAL TO THE CJN

Yehuda Avner was the quintessential diplomat. He represented the State of Israel to the world with conviction, skill and pride. He was a wise counsellor who advised prime ministers under conditions of shattering pressure during military and other crises of far-reaching, existential implication for the Jewish state. He was a fierce advocate for Israel and a powerful, impassioned defender of the justice of the cause of Jewish sovereignty in the Middle East. In addition, Avner was a superb writer.

In 2010, he published the masterful work *The Prime Ministers: An Intimate Narrative of Israeli Leadership*. The book chronicled Avner's first-hand experiences as an insider – as secretary, speechwriter and adviser – in the offices of four different Israeli prime ministers. The book was hailed in Israel and beyond as a literary achievement of high drama and insight. It was so popular that it was transformed into a two-part documentary.

Avner died in March at the age of 86. His passing was felt in Israel as a deep wound to the body of Israeli diplomacy. His voice became silent. But its echoes still resonate.

Earlier this year, merely months before he died, Avner and Matt Rees, an award-winning crime novelist and experienced journalist covering Middle Eastern affairs for such publications as *The Financial Times*, *Time* and *The Scotsman*, collaborated in publishing the novel *The Ambassador*.

The Ambassador is boldly imagined, remarkably compelling and, ultimately, painful in the manner of a scar that yields both phantom and actual ache. It tells the harrowing, gritty, yet wistful story of how the ambassador from the State of Israel might have represented the Jewish state – in Adolf Hitler's Germany!

In a short, powerful preface, Avner explained why he wrote the book.

"This novel is based on the premise that the 1937 British Royal Commission plan to partition Palestine had been put into practice – as it so nearly was. Israel would have come into existence before the Holocaust.

"Apart from that, this novel hews as closely to historical fact as possible. It is a fictional reminder of how the world failed back then. A reminder of what Israel changes for Jews around the world. And a reminder of something that simply must never be forgotten."

Avner brings to the core depictions of the novel an entire lifetime of behind-the-scenes involvement in policy-making in Israel's highest political offices as well as direct, first-hand experience in Israel's diplomatic service. Rees brings his mastery of the crime mystery to the narration of a story involving a number of historical and fictional characters that is forcefully told with nerve-shattering tempo and surreal twists. The combination of the two is a realistic, deeply affecting nail-biter. Avner and Rees somberly depict the dark, horror-filled reality of Nazi oppression where "murder is simply law enforcement." The ambassador must undertake assignments that are perilous and morally impossible.

The story, of course, is true to atmosphere and history but totally fictitious, a rueful flight from the ugly truth that was World War II. One of the novel's most dramatic and brazenly imagined scenes is a brief, brusque meeting between Hitler and Israel's prime minister, David Ben-Gurion.

Hitler summons the Israeli prime minister to Berlin to deliver an ultimatum, to berate the man and, of course, to humiliate the leader of the sovereign Jewish state. But the Old Man of Israel refuses to be humiliated. Indeed, the exchange nearly brings the reader to the brink of cheering but for the sharp realization that this is make-believe and the overwhelming feeling of melancholy that rattles the reader with "what if...?" and "if only..."

"'I want you to hear this directly from me,' Hitler said. 'If you join with France and Britain, there shall be no more emigration for the Jews of Germany. I shall not send Jewish manpower to you so that it might be used against me. I shall have to find some other solution, one with greater finality.' He delivered each word with a crushing force.

"Hitler swept his hand toward the map table. 'In addition I shall invade your country and the fate of Palestine's Jews shall be the same as the Jews of Poland.'

"In all the years of negotiating with union leaders and kibbutz representatives back in Israel, Dan had never seen Ben-Gurion simply accept or reject an ultimatum. Even now, he played for time. 'International justice demands that the peoples of occupied countries be treated with humanity...

"'But don't overlook this – throughout history, those who killed us were in their turn killed.' The Old Man's voice rose. This was what he wanted Hitler to remember. 'Those who sought to destroy us were in their turn destroyed. That's not an ultimatum. It's a fact. When the thousand years of your Reich have passed, there will still be Jews. We shall not be destroyed.'"

The pages of *The Ambassador* are replete with such fictional encounters between historical individuals.

In its obituary of Avner, the *Times of Israel* reported that he had propagated "Ten Commandments" for a Jew in relation to his or her responsibility toward the Jewish People:

1. When an enemy of our people says he seeks to destroy us, believe him.

2. Stand tall in the knowledge that every tyrant in history who has ever sought our destruction has himself been destroyed.

3. Protect Jewish dignity and honour at all cost. Life is holy, but there are times when one must risk life for the sake of life itself.

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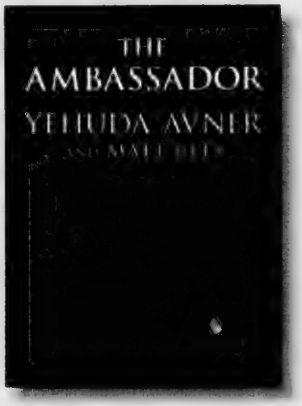

The Ambassador
By Yehuda Avner and Matt Rees

The Toby Press, 2015

Annual Yiddish concert pays tribute to Theodore Bikel

RUTH SCHWEITZER
SPECIAL TO THE CJN

Shura Lipovsky with Theodore Bikel at the Annual Summer Yiddish Concert in 2011, which was the last time Bikel played in Toronto. MORRIS MILLER PHOTO

Theodore Bikel's widow said her late husband had every intention of performing at the Annual Summer Yiddish Concert at Toronto's Temple Sinai next week.

"Theo never missed a gig and he was planning to be there," Aimee Ginsburg Bikel said on the telephone from Los Angeles. "I am full of sorrow that we couldn't make it. He was really looking forward to it."

An actor, singer and Broadway star, Bikel played the milkman Teyve in the stage version of the beloved *Fiddler on the Roof* more than 2,000 times and he introduced many people to Yiddish music. He died July 20 at the age of 91.

The Annual Summer Yiddish Concert, presented by Ashkenaz and the Committee for Yiddish, is now headlined by the Dutch Yiddish singer Shura Lipovsky. During her performance, Lipovsky will embody the role of the Magid, a moral preacher who first appeared in chassidism in 18th-century eastern Europe, telling stories to help unravel the design and meaning of life. As well, the concert features a tribute to Bikel by Lipovsky and local artists who collaborated with him.

In an email from London, England, where she's performing and teaching, Lipovsky wrote that she and Bikel "loved to work together and we played Yiddish, Sephardi and Bosnian material."

Reflecting on her husband's legacy, Ginsburg Bikel said that "Theo wanted to be remembered as a singer of his people. Those are his very specific words."

Bikel was born in Vienna in 1924, and fled with his family to Mandatory Palestine after the *Anschluss*, Germany's union with Austria in 1938. "He lived through those times" and he showed us that "Jewish life in Europe was more than the Holocaust. He kept that alive for us," Ginsburg Bikel said. Whole families experienced joy in their heritage when they listened to his recordings of Yiddish songs, she added.

Bikel never saw the contradiction between Zionism and keeping the Yiddish language alive and was heartbroken at the prospect of Yiddish falling into obscurity, Ginsburg Bikel said. The revival of Yiddish music and the new interest in the language "eased his mind and soothed his fears in a real way."

She said that Bikel, a political activist who believed that being a good Jew meant caring for all people, mentored many other artists, sharing stages with them, pulling strings and making phone calls. "He always supported young artists to move forward with their art and to use their art to express their ideals."

Eric Stein, the artistic director of Ashkenaz, said that for "so many people," including some contemporary Yiddish singers, their first exposure to Yiddish music came from listening to Bikel's records. As a singer, Bikel's values were about multiculturalism and peace, Stein said, adding that his body of work, comprising not just Jewish music but world music recorded in different languages, is an original resource for today's artists.

"As the years go by, we'll continue to hear his legacy resonate," Stein said. Recognizing Bikel's influence, the Ashkenaz Foundation established the Theodore Bikel Legacy Fund last May. This endowment fund will allow for the creation of the Theodore Bikel Artist-in-Residence position, open to contemporary and emerging artists, at future Ashkenaz Festivals. Contributions made in 2015 will be submitted to Canadian Heritage's endowment incentives program for matching.

Bikel "thought about how his legacy would be preserved" and Ashkenaz is grateful the legacy fund was created with his blessing, Stein said. ■

For information and tickets for the 7:30 p.m. concert at Temple Sinai on August 25, and for information about the Theodore Bikel Legacy Fund, visit www.ashkenaz.ca.

Avner's ten commandments for the Jewish People

CONTINUED FROM PREVIOUS PAGE

4. Never raise a hand against a fellow Jew no matter the provocation.

5. Give the enemy no quarter in demolishing his malicious propaganda.

6. Whenever a threat against a fellow Jew looms, do all in your power to come to his aid, whatever the sacrifice.

7. Never pause to wonder what others will think or say.

8. Be forever loyal to the historic truth that Israel is the nation state of the Jewish People and Jerusalem its eternal capital.

9. Love peace, but love freedom more.

10. Build Jewish homes not by the accident of birth, but by the conviction of our eternal Torah.

The Ambassador was Avner's last published work. It is a fiery attestation to the sanctity of those commandments. They were the credo that animated Avner's life as a knowledgeable, caring, proud exemplar of the Jewish People.

Given events unfolding today throughout the world, it is a credo we should all take to heart. ■

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Notice to Visitors to Pardes Shalom / Pardes Chaim Cemeteries
Arrangements have been made to provide complimentary transportation to the cemeteries before the High Holy Days, for those who require it.
Bus service will be provided on
Thursday, Sept. 3 and **Wednesday, Sept. 9**
A bus will depart from the **parking lot** of the Lipa Green Centre, 4600 Bathurst St., at 10 a.m.
The bus will make a stop at the parking lot of the Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemeteries.
Entry to the cemeteries will not be permitted 15 minutes prior to the closing times noted below.
CEMETERY HOURS
Sunday-Thursday, 8 a.m.-5 p.m.
Friday, 8 a.m.-4:30 p.m.
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Carrot Tzimmes
Cole Slaw
Mohn Cookies
Honey Cake, Challah
Chocolate Brownies
Honey & Apples
$319.00 for 10 people

MENU #2
Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Chicken
Roast Brisket of Beef
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Carrot Tzimmes
Cole Slaw
Mohn Cookies
Honey Cake, Challah
Chocolate Brownies
Honey & Apples
$359.00 for 10 people

MENU #3
Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Turkey Breast
Gravy & Cranberry Sauce
Candied Yams
Broccoli & Mushrooms
Cole Slaw
Fresh Fruit Salad
Challah
Mohn Cookies
Honey & Apples
Only 20g Fat per person
$210.00 for 5 people

MENU #4
Gefilte Fish & Horseradish
Roast Veal
Chicken Fingers
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Cole Slaw
Challah
Mohn Cookies
Chocolate Brownies
Honey & Apples
$215.00 for 5 people

MENU #5
Gefilte Fish & Horseradish
Chicken Matzo Ball Soup
Roast Chicken
Chicken Fingers
Roast Brisket of Beef
Lockshen Pudding
Green Beans Almondine
Challah
Mohn Cookies
Honey & Apples
$199.00 for 5 people

MENU #6
Chicken Soup & Matzo Balls
Sweet & Sour Meatballs
Poached Salmon
Pan Roasted Potatoes
Green Beans Almondine
Challah
Mohn Cookies
Chocolate Brownies
Honey & Apples
$189.00 for 5 people

ADDITIONAL MENU SELECTIONS

MEAT DISHES
Roast Turkeys
Turkey Breast
Cornish Hens
Chopped Liver
Cabbage Rolls
Veal Roast
Flanken in Borscht
Roast Duck
Lemon Chicken Breast
BBQ Chicken Wings
Honey Garlic Wings
Chicken Fingers
Knishes -Potato or Beef
Kishke
Meat Kreplach

VEGETABLE DISHES
Vegetable Noodle Soup
Vegetarian Loaf
Stir Fry Vegetables
Grilled Vegetables
Apple Farfel Pudding
Rice & Mushrooms
Potato Latkes
Green Beans Almondine
Broccoli & Mushrooms
Candied Yams
Handmade Egg Noodles

SALADS
Bean Salad
Coleslaw
Cous Cous
Cucumber Salad
Fresh Fruit Salad
Hummus
Pasta Salad
Pickled Beets
Tossed Salad

FISH & Dairy
Poached Salmon
Smoked Salmon (Lox) Trays
Cheese, Cherry or Blueberry Blintzes
Salmon, Tuna, Egg or Cream Cheese Molds

DESSERTS
Round Challa Plain or Raisin
Apple Flan
Assorted Fruit Pies
Carrot Cake Squares
Chocolate Bubka
Chocolate Brownies
Chunky Chocolate Cookies
Chocolate Cake
Chocolate Horns
Honey Cake
Mandlebrot
Mohn Cookies
Rugelach

G.13

CHAG SAME'ACH from YITZ'S

Luncheon tarts for Rosh Hashanah

DAPHNA RABINOVITCH
SPECIAL TO THE CJN

Planning meals for Rosh Hashanah can be love or labour, depending on your point of view. Entertaining tends to focus on the first two nights, when friends and family congregate to bless the New Year and ring it in with apples or challah dipped in honey. But an after-synagogue luncheon is also the perfect time to entertain and nourish loved ones with a light but gorgeous meal.

Less intimidating and more casual than a dinner, a luncheon can be a sit down affair or a more relaxed buffet. The main consideration is planning and elements that can be made ahead so that only a few last-minute chores have to be done once you arrive from shul. Salads and dressings can be made the day before, ready to be tossed together, and smoked salmon, spreads and tuna or egg can also be waiting on platters or in bowls, covered with plastic wrap.

I find that tarts are a wonderful way to entertain at lunch. They're simple, take advantage of the Indian summer harvest and are beautiful to look at! The pastry for the tarts can be made at least a day ahead as can the tarts themselves since most of them have to be blind baked before the final baking. The fillings too can be premade, ready to be spread into the tarts and baked for 30 minutes or so.

Even if you've hosted dinner the night before, take the extra time before you go to sleep to set the table for lunch – it's another step you don't have to worry about on the day of. Wishing you all a sweet and healthy New Year!

Puff pastry with caramelized onions, asparagus, tomatoes

All of the elements in this pizza can be prepared ahead. Once the puff pastry has been arranged on the baking sheet, you can cover it and refrigerate. Be sure to place some plastic wrap directly on top of the sauce to prevent a skin from forming. The caramelized onion and asparagus mixture can be cooked the day before also and refrigerated. Remove it from the refrigerator before you leave for shul .

- ❑ 1 pkg. (450g) frozen puff pastry sheets, thawed in the refrigerator
- ❑ 3 tbsp. unsalted butter
- ❑ 4 large onions, trimmed and sliced thinly
- ❑ 1/4 tsp. each salt and pepper
- ❑ 1/3 cup water
- ❑ 1-1/2 cups fresh asparagus spears
- ❑ 1 cup cherry tomatoes, halved (or 1 cup chopped tomatoes)
- ❑ 2 cups shredded Mozzarella cheese

Sauce:

- ❑ 2 tbsp. butter
- ❑ 1 clove garlic, minced
- ❑ 2 tbsp. all-purpose flour
- ❑ 1 tsp. dried oregano
- ❑ 1 cup milk

Preheat the oven to 425. Place a large piece of parchment paper on a 13x17-in. rimmed baking sheet.

Unroll both sheets of puff pastry and place them, slightly overlapping, side by side on the prepared baking sheet, so that the entire bottom surface is covered. Prick the puff pastry all over with a fork. Refrigerate while you prepare the vegetables and make the sauce.

Melt the butter in a large non-stick skillet set over medium heat. Add the onions, salt and pepper and cook, stirring often, until they are very soft and caramelized, about 30 minutes. Increase the heat to medium-high. Stir in the asparagus and the water. Cover the skillet and cook for another 2 minutes or until the asparagus are tender crisp. Remove the onions from the heat.

Sauce: in a saucepan set over medium heat, melt the butter. Add the garlic and cook, stirring for 1 minute. Add the flour and oregano and cook, stirring, for 1 minute. Pour in the milk. Bring the milk to a boil, stirring. Reduce the heat and cook, stirring, until thickened, about 3 minutes.

Remove the prepared crust from the refrigerator. Spread the sauce evenly over the puff pastry, leaving about 1-1/2 border. Distribute the onion/asparagus mixture evenly over sauce. Sprinkle with the tomatoes and then the cheese.

Bake in the centre of the preheated oven until the pastry is a deep golden colour and the cheese has melted and browned, about 15 minutes. Makes 8 servings.

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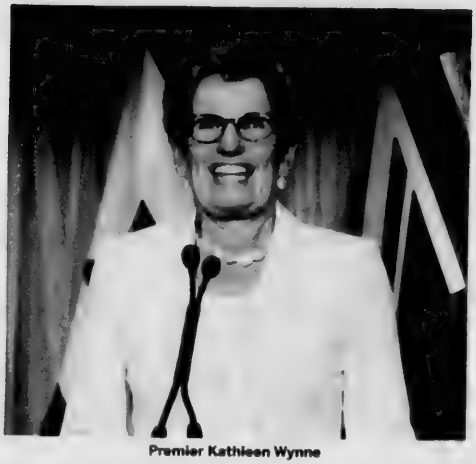
The Socialite

Jane Rounthwaite, Premier Kathleen Wynne, Jeff Rosenthal, Lori Rosenthal, Rachel Rosenthal and Matt Buckles



Premier Kathleen Wynne

CIJA Chair David Cape

Joel Reitman, Jeff Rosenthal and Jonathan Schneiderman

Roger and Miriam Steele

Words & Deeds

This summer, over 750 guests were welcomed by the Centre for Israel and Jewish Affairs (CIJA) and UJA Federation of Greater Toronto to the Words & Deeds Leadership Award Dinner honouring Ontario Premier Kathleen Wynne. Recipients of the award are those who demonstrate – by their words and deeds – that the efforts of one can lead to the benefit of many. Of note was the announcement of Wynne's plans to lead a trade mission to Israel next spring. ■

– *The Socialite*

Brent Belzberg, Janis Peleshok and Ken Fields

Cathy Johnassen and Jill Reitman

Morris Perlis, Hersh Perlis, Ontario cabinet minister Michael Chan and Larry Tanenbaum

Lori Nusbaum, Rachel Koffman, Justine Apple and Ronni Teitelbaum

Tiana Koffler Boyman, Leslie and Anna Dan

Rochelle Reichert, Premier Kathleen Wynne and Henry Wolfond

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.

What's New

AUG. 20 - AUG. 27

by Lila Sarick

Saturday, Aug. 22

ORILLIA COUNTRY SHUL

The Orillia Country Shul is open again this summer, 151 Creighton St. S., Atherly. 705-327-7069. Visiting leaders are: Aug. 22, **Cantor Tom Schwartz**; Aug. 29, **Rabbi Elyse Goldstein**.

Sunday, Aug. 23

ROSH HASHANAH FAIR

Beth Avraham Yoseph of Toronto Congregation holds a Rosh Hashanah fair, 10 a.m.-1 p.m. Enjoy shofar making, crafts, vendor marketplace and more. Free admission.

Monday, Aug. 24

THE IRAN DEAL

Mark Dubowitz discusses "The Iran deal: pathway to a nuke," 8 p.m., Beth Tikvah Synagogue. Tickets $10 in advance; $15 at the door, $36 for reserved seating. www.bethtikvahtoronto.org or call 416-221-3433.

Wednesday, Aug. 26

HIGH HOLIDAY INSTITUTE

Bracha Feder discusses "Exploration of repentance and change: biblical, talmudic and contemporary models and me," 8 p.m. **Rabbi Jarrod Grover** discusses "Studying the machzor *Lev Shalem*," Aug. 31, 8 p.m. All classes at Beth Tikvah Synagogue. Free for members, $10 for non-members.

SUMMER TALK SERIES

Gerald Ziedenberg discusses "Eli Cohen, the Jewish spy," 7:30 p.m. at Shaarei Shomayim Congregation. Free for members, $2.99 for non-members.

Thursday, Aug. 27

ONLINE HASBARAH

Robert Walker discusses, "How to defend Israel online and on social media," 7:30 p.m., Shaar Shalom Synagogue. Free.

Deadline reminders:
The deadline for the issue of Sept. 3 is Aug. 24. The deadline for the issue of Sept. 10 is Aug. 31. All deadlines are at noon. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

The newest members

Members and friends of Na'amat Canada packed 1,100 backpacks with school supplies for children living in Toronto-area shelters. They also packed and distributed 402 gift bags for the children's mothers.

Coming Events

KAVANAH GARDEN HOURS

The Kavanah Garden is open Wednesdays 3:30-6:30 p.m. for free community gatherings filled with hands-on garden activities, 18 Lebovic Campus Dr.

BOOK CLUB

Bruria Cooperman reviews *A Tale of Love and Darkness* by **Amos Oz** with The Lively After Fifty group of Act to End Violence Against Women, Sept. 9. For more information, contact **Lucy Alt**, 416-630-5318.

CHILDREN OF SURVIVORS

Baycrest and the Miles Nadal JCC offer support groups for adult children of Holocaust survivors. For more information, contact **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

FALL CLASSES

Register now for Maccabi Canada's volleyball program, for children age 9 to 16, Anne Frank Public School, Vaughan. Call 416-398-0515, ext. 204, or email michele@maccabicanada.com.

Temple Har Zion offers Hebrew classes for beginners and advanced beginners Thursday evenings. Visit www.templeharzion.com.

Register for Morasha classes, fall session starts Oct. 14. "How to be an ethical customer," and Tanach studies. All classes at Beth Emeth Synagogue. Call Loretta 416-789-7400.

VOLUNTEERS NEEDED

Reena needs administrative volunteers to help at its Thornhill office, 927 Clark Ave. W. Call **Mille Chadwick**, 905-889-2690, ext. 2112.

DANI is looking for volunteers in their 20s and 30s to spend time connecting by phone, email and visiting adults with disabilities. Call 905-889-3264, ext. 226, or email ssokol@dani-toronto.com.

Baycrest needs volunteer musical performers to share their love of the arts and to perform for elders. Contact **Joanne Ingell** at jingell@baycrest.org.

POP UP FOOD SERVICE

DANI (Developing And Nurturing Independence) is offering lunchtime catering on Wednesdays, starting Sept. 2. For more information, call **Susie Sokol**, 905-889-3264, ext. 226.

BOWLING LEAGUE

Maven Bowling is looking for new members. The social league is for men and women, age 30s to 50s. The group bowls at Newtonbrook Bowlerama, Thursday evenings, starting Sept. 10. Call **Ron Caine** 416-518-8333 (days) or 905-889-8333(evenings).

JF&CS

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com. All classes are at Lipa Green Centre, 4600 Bathurst St., unless noted.

- It's Never Too Late to Date: A workshop for men and women over 40 who have been single for more than 2 years, looking for information about dating. Sept. 17, 7 p.m.

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

CONTINUED ON NEXT PAGE

For Seniors

Adult 55+ Culture, Miles Nadal JCC. Social swing dance lessons start this fall. No experience or partners necessary. Free demo class Sept. 8 at 11 a.m.; Two-part Rosh Hashanah workshop led by artist **Ruth Donsky**. $5 per workshop. Challah baking workshop, Sept. 10 at 11 a.m.; Challah cover-making workshop, Sept. 17 at 1 p.m. To register for all programs, call 416-924-6211, ext. 0. For more information, call 416-924-6211, ext. 155, or email lisar@mnjcc.org.

Adult 55+ Fitness, Miles Nadal JCC. Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.

Bernard Betel Centre. 416-225-2112. Aug. 23, The Fanfarones, a 10-piece wind ensemble, perform 1:30 p.m.; Aug. 25, **Jacob Steinberg** discusses "Jewish life in Suriname," 10 a.m.; Aug. 27, lecture on "Healthy eating for diabetes," 1:30 p.m. Book club meets Tuesdays at 1 p.m.

Earl Bales Seniors Club. 416-395-7881. Walking group, Mondays, 10:30 a.m.; Live music from the '40s, Aug. 26 at 7 p.m.; Social bridge, Thursdays, noon; Balance and co-ordination class, Tuesdays 10 a.m.; Bingo, Aug. 31 at 11 a.m. Bring your crocheting, knitting and needlepoint and relax Wednesdays at 10:30 a.m.

WEL Group (Women Enjoying Life) meets monthly 12:30-3 p.m., Earl Bales Park Community Centre. Enjoy music, speakers and day trips. Next meeting, Sept. 16. Dues $30 per year. Call **Shirley**, 416-661-4471, or **Lorraine**, 416-638-6828.

Circle of Care offers free exercise and fall prevention classes. Call 416-635-2860.

New Horizons is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Judi** 416-785-0941.

Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.

Temple Har Zion. Wednesdays, play bridge at 9:30 a.m.; mah-jong at 1 p.m.; Scrabble first and third Wednesday of the month. Email bevmichaels1@gmail.com

Beth Tzedec Synagogue. Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen**, 416-781-3514.

Chabad of Markham offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org

Beth Sholom's seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

- JCC players, after-school musical theatre program starts Oct. 7, 6:30 p.m.
- Beginner mah-jong starts Oct. 7, 10:30 a.m.
- **Kevin Courrier** presents "Reverence and regard: the complicated women of the silver screen," starting Oct. 7 at 1 p.m.
- **Sue Miller** teaches "The harvest painting workshop," to celebrate Sukkot, Oct. 19, 1-6 p.m.
- **Osnat Lippa** presents "Celebrating women artists," starting Oct. 13, 1 p.m.
- Bridge level 1 starts Oct. 8 at 10 a.m.
- Daytime and evening ceramics classes start Sept. 10. Beginners welcome.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

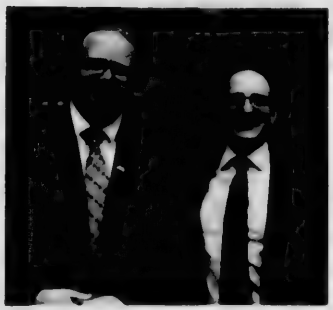
- Register now for fall programs: choirs, klezmer ensemble, Hebrew and Yiddish, pottery, American Sign Language, children's programs, fitness and health and more.
- *Love for Tu b'Av* is in the gallery until Aug. 30.
- Accessible yoga, for people of all abilities. Companions and support people welcome. Sundays until Aug. 30, 1 p.m. Call ext. 521.
- Mixed abilities dance event with DJ **Layah Jane** Sept. 20, 4 p.m. Call ext. 330.
- Strength and Self: A weekly group for women who have experienced abuse in their lives. Be part of a group focusing on support, wellness and meditation. Mondays, 11 a.m. Free. Email strengthandself@mnjcc.org or ext. 147.
- From tummies to mummies: Post-natal bootcamp/aquafit classes. Call ext. 567.
- Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

- PJ Plus is a parent/tot program for children ages 18 months to 3 years. Sundays, starts Oct. 18, 10 a.m.
- Social skills groups, swimming, sports for children with autism on Saturdays.
- Singles over 50 are invited to a screening of the film *Age of Love*, followed by a discussion with **Karen Brill**, facilitator with JF&CS, Sept. 10 at 7 p.m. Pre-registration required.
- Mini Masters Art, Mondays, starts Oct. 19, 5 p.m.
- Painting: colour theory, technique, compositional development, Thursdays, starts Oct. 8, 1 p.m.
- Glass fusion workshop to make menorahs, Oct. 13, 7 p.m.
- Daytime or evening beginner mah-jong classes start the week of Oct. 8.
- Bridge level 1 starts Oct. 7, 7 p.m.
- J Reads discusses *The Invention of Wings*, Oct. 27, 10:30 a.m.

Shul welcomes cantor



Beth Radom Congregation introduced Toronto native Cantor Jeremy Burko, left, as its full-time cantor last month. Burko, who last served Agudath Israel Congregation in Ottawa, was welcomed by the shul's part-time spiritual leader Rabbi Geoffrey Haber, right, a Montreal native who joined the synagogue last fall and also serves as director of spiritual care at Baycrest.

SENIOR SIDE OF LIFE

Feeding for comfort

Dr. Michael Gordon

Sometimes things just come together. This was the case when I was trying to find a way to capture an experience I recently had in Israel. While mulling it over, I was getting up to do my morning routine at the Y.

My wife called while on her way to start her 5 a.m. swim. "You must listen to this program on 99.1 – it's about end-of-life care."

I turned on the radio to hear the words of Atul Gawande – one of my great heroes of medical writing. He was talking about the many challenges he describes in his new book *Being Mortal*. As he responded to the interviewer's questions, I thought back to my recent visit to Israel and the request I had from Steve, my dear friend from Scottish medical school days, who now lives in Israel.

He asked me when I called to announce our arrival if he could come and speak to me about Mandy, his mother, just over 100 years old and living in a neighbourhood nursing home. I had visited her there a number of times previously and recalled how much I liked her and how caring she was to me as a medical student when I visited her and her husband, Jack, in London with Steve during a break from our studies in Dundee, Scotland. We usually drove overnight along the infamously dangerous two-lane A1 to England.

After Steve picked me up from the hotel, he explained that Mandy, who had been admitted a few years earlier following a major stroke, was managing in the nursing home, but the staff were concerned about the decline in her food intake. A new nursing director had mentioned to him that the physicians had raised the possibility of putting in a feeding tube to assure that she get the necessary calories to adequately maintain her nutritional needs.

It was a topic that often comes up in my geriatric practice and has become a core part of discussions I have with families and patients I see in the office. As part of the coming together coincidence, just prior to my leaving for Israel, my workplace feeding policy was undergoing revision in an attempt to further help patients, families and members of staff understand the issues related to end-of-life planning.

> *The goal would be to make eating and feeding as enjoyable as possible*

One often contentious, issue is so-called "artificial nutrition and hydration" (A&N) – i.e. tube feeding.

As I entered the nursing home patio, I could see Mandy. When she saw me, her face lit up with a smile and she held out her good arm for a hug, which I gave her, along with a kiss. She could not speak much, but clearly recognized me. While I held her hand, Steve broke off pieces of a Kit Kat and gave it to her – she ate slowly, facially expressing clear enjoyment.

We then met with the nursing director and discussed the concept of what is currently referred to as "comfort feeding," which focuses on the humane, emotional and physical components of feeding, rather than the provision of nutritional requirements through a feeding tube.

After much discussion and imagining what Mandy would want, as she was unable to express her wishes clearly, Steve decided to refuse A&N and focus on whatever there was for her to eat that she enjoyed: this included ice cream, one of her favourites. The goal would be to make eating and feeding as enjoyable as possible rather than focusing on optimal nutrition.

The concept of comfort feeding and connecting with loved ones is as old as time – it is rightfully making its way back into contemporary late-stage and end-of-life care. It is important to discuss this option, as noted by Gawande, with those whose care you may be responsible for and with those who may be caring for you during the later stages of your life. ■

Family Moments

Happy fourth anniversary Grandma Emese and Grandpa Martin. Love from your children and grandchildren. Mazel tov!

Happy third birthday Jeremy! Our funny, smart and athletic little boy is growing up so fast. We love you! Love, Daddy, Mommy and Lauryn

Happy first birthday to our little Lauryn. We love you to the moon and back!
Love, Daddy, Mommy and Jeremy

Mazel tov to Hayley, Jeremy and Ethan on the birth of Connor Jackson Rosner. Thrilled Bubbie & Zaidy are Honey & Larry Silverberg and Great-Bubbie Rose.

Happy 91st Birthday to our Mom, Syma Forberg. "Biz a hundet and tsvonsig" Mazel tov from your kids, grandkids and 20 great-grandkids "K9OHRA" !

Email your digital photos along with a description of 25 words or less to **cblackman@thecjn.ca** or go online to **www.CJNews.com** and click on **"Family Moments"**

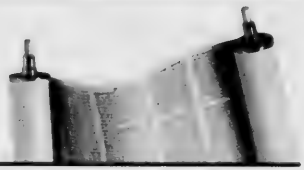
Mazel Tov!

מזל טוב!

Mazel Tov to Benjamin Raubvogel on his graduation from Westmount Collegiate. We are so so proud of you. Lots of Love, Mom and Dad, Bubby and Bobo.

Parshah

Shoftim | Deuteronomy 16:18-21:9



Yacov Fruchter offers four essential characteristics that every Jewish leader must strive to attain
Rabbi Shalom Spira considers the modern scientific implications of a talmudic dispute
Rachael Turkienicz reflects on the meaning of 'Justice, justice you will pursue'

Yacov Fruchter

Two weeks into the election campaign, this Parshah comes at a perfect time. Deuteronomy 17:18 teaches that upon assuming his kingship, a Jewish king must have a copy of the Torah written for him.

This verse is extremely difficult to translate, because the meaning of just about every word is disputed. The clause with the greatest variation in explanations is "v'katav lo et mishne haTorah hazot." The simplest translation is: "and he shall have written a copy of this Torah." First, it is unclear if the king should do the writing or if he should appoint someone else. Secondly, what does "this Torah" refer to? And finally, what does "mishne," copy, mean?

One approach is that the Torah being copied refers to the book of Deuteronomy, known as the "Mishne Torah," as the laws given earlier are repeated here by Moses immediately before his passing. Another explanation is that "this" Torah refers to the copy of the Torah that the kohanim carried with them, which they received from Moses, and that the word "mishne" means "a copy."

Rashi's commentary is interesting. He understands "mishne," not as a command to write one copy of the Torah, but rather to write two. Rashi explains that a king is required to keep one in his study at all times as part of his "book collection," while the second one escorts him wherever he goes so that he can "read from it every day of his life" (Deut. 17:19). The Torah explains that he will thus remain in awe of God and follow His commandments, his ego will not become inflated and he will remain committed to those he is meant to lead.

This passage reminds us that our leaders must "carry with them" our collective history, act with humility, reflect constantly on the needs and values of their constituents and follow through with their promises. If they can do this, then they too deserve to sit on the throne of power. ■

Yacov Fruchter is director of community building and spiritual engagement at Beth Tzedec Congregation.

Rabbi Shalom Spira

"And your elders and judges shall go forth; and they shall measure [the distance] to the cities closest to the corpse" (Deut. 21:2). The Gemara (*Sotah* 45b) records a dispute between Rabbi Akiva and Rabbi Eliezer over whether we measure from the nose or from the navel. The Gemara initially hypothesizes that the controversy is based on the embryological dispute regarding the site from which a fetus develops, but the Gemara rejects this hypothesis.

Rabbi Moshe Feinstein (*Iggerot Mosheh, Yoreh De'ah* 2:146) observes that this talmudic passage is a perfect mirror-image of the Gemara (*Yoma* 85a). The latter source records a dispute of how far we excavate an upside-down avalanche victim who is rescued on the Sabbath: all the way to the nose, or only to the heart/navel. There, as well, the embryological parallel is suggested as a hypothesis, but promptly torpedoed.

Nevertheless, continues Rabbi Feinstein, these two talmudic discussions are fundamentally different. In *Yoma* 85a, the debate is how stringent we should be regarding doubts pertaining to saving a life. Under normal circumstances, life can be detected at the heart/navel, but there is a remote chance that excavating further until the nose will yield a more accurate diagnosis. In contradistinction, *Sotah* 45b addresses what philosophically defines a corpse: the site where death is most readily manifest (viz. the nose), or the typical forensic reason for the competition that claimed the traveller's life (viz. the quest for food, represented by the navel).

Rabbi Chaim Kanievsky (*Nachal Eitan* 5:5, sec. 6), concurs with Rabbi Feinstein's enantiomeric analysis, except for one element. Instead of interpreting the navel as representing the quest for food, Rabbi Kanievsky understands the navel as representing the cellular origins of the traveller *in utero*. And although the Gemara concluded by rejecting the embryological parallel, Rabbi Kanievsky claims that this rejection was only stated from Rabbi Akiva's perspective. ■

Rabbi Spira is a research assistant at the McGill AIDS Centre in Montreal.

Rachael Turkienicz

This week's portion contains the famous phrase, "Justice, justice you will pursue." At first glance, it clearly reinforces Judaism's commitment to the rule of law that allows for justice to prevail. But, of course, the sages note every word of Torah and its significance, teasing out nuances of meaning.

The first thing to note is that the Torah mentions we will pursue justice, but it does not state that justice will be attained. On the contrary, the phrase states that this is an endless pursuit, and we will forever be chasing justice, as it remains ever out of our reach.

Rather than feel we are committed to justice, we might conclude that it is an unattainable ideal not of this world. In fact, would we recognize what justice looks like if we found it?

To understand what justice is, the commentaries note the repetition of the word. Why does the Torah not simply state, "justice you will pursue"? If every word in the Torah is significant, what is the purpose of the second "justice"? Some commentators note that like most things in Judaism, there is no absolute. There is no singular path to justice, and no singular justice waiting at the end of the path. Every court will have its path and its ruling, and the justice of one court is different than that of another.

But before the court, there is the dispute, and every dispute will have at least two views, each person believing their view to be just. The Torah states "justice, justice" because every dispute begins with two heartfelt views of a just outcome. There is no absolute justice, and if we search for it, we will forever chase.

The Torah teaches us to vigilantly pursue justice, and the sages teach us that to have justice function on earth, we must resolve disputes with compromise. ■

Rachael Turkienicz is executive director of Rachael's Centre in Toronto.

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Take advantage of tomato's flavour

CONTINUED FROM PAGE 34

Tomato mustard tart

Mustard tarts are very popular in France, and are made with a variety of different vegetables depending on the season. Since tomatoes are still plentiful this time of year, take advantage of their fresh flavour by featuring them in this heavenly tart. You can pre-bake the pastry shell and make the leek mixture the day ahead so that all you have to do is mix the eggs with the other ingredients, pour the mixture into the pre-baked shell, top with the tomatoes and bake for 30 minutes.

Pastry:

- ❑ 2 cups all-purpose flour
- ❑ 1 tsp. salt
- ❑ 3/4 cup cold unsalted butter
- ❑ 1/2 cup cold water

Filling:

- ❑ 2 tbsp. butter
- ❑ 1 leek, thoroughly rinsed and halved and finely sliced
- ❑ 1/2 sweet red pepper, diced
- ❑ 2 cloves garlic, minced
- ❑ 2 tsp. fresh thyme
- ❑ 1/4 tsp. each salt and pepper
- ❑ 3 large eggs
- ❑ 1/2 cup milk
- ❑ 2 tbsp. Dijon mustard
- ❑ 1 tbsp. grainy mustard
- ❑ 1 large tomato, sliced
- ❑ 1/2 cup shredded Asiago cheese

In the bowl of a food processor fitted with the metal "S" blade or in a large bowl, pulse or whisk together the flour and salt until well mixed and aerated. Cut the butter into cubes and add to the food processor or the bowl. Pulse in food processor or cut with a pastry cutter or two knives until the flour resembles coarse meal with the butter the size of peas with a few larger pieces.

Pour the water over the flour-butter mixture. Pulse or fluff the mixture until it is thoroughly moistened and is shaggy or clumpy but has not yet formed a ball. Dump the entire mixture onto a lightly floured work surface. Using the palm of your hand, smear together the dough along the work surface, until it comes together in a cohesive whole or ball.

Flatten the dough into a disc. Wrap the dough in plastic wrap and refrigerate for at least 45 minutes or for up to 3 days.

Preheat the oven to 400.

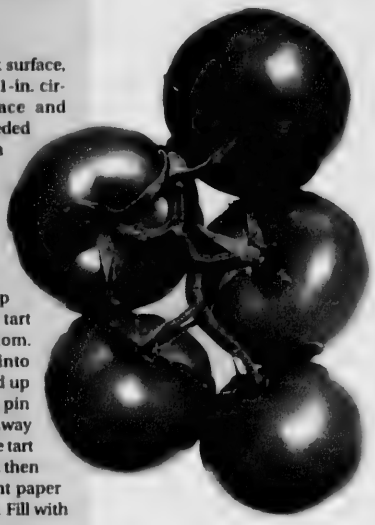
On a lightly floured work surface, roll out the dough to an 11-in. circle, sprinkling the surface and underside with flour as needed to prevent the dough from sticking to the work surface and to prevent the rolling pin from sticking to the surface of the dough. Roll the dough up around the rolling pin and gently unroll on top of a 9-in. (23-cm) French tart tin with a removable bottom. Gently press the dough into the pan, into the edges and up the sides. Roll the rolling pin over the pan rim to trim away any excess dough. Place the tart shell on a baking sheet and then place a piece of parchment paper directly onto the tart shell. Fill with pie weights. Bake for 20 minutes.

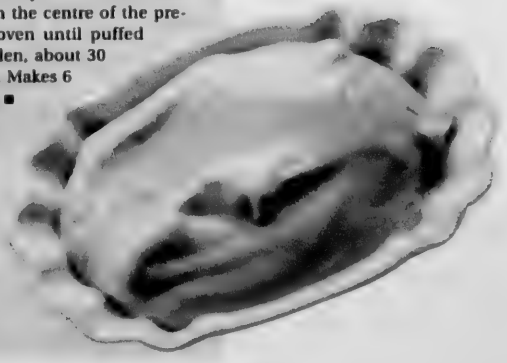
Remove the tart shell from the oven. Remove the parchment paper and the pie weights. Prick the surface of the tart shell with the tines of a fork. Return to the oven and bake until golden, about 10 minutes.

Meanwhile, make the filling. Melt the butter in a non-stick skillet set over medium heat. Add the leek, red pepper, garlic, thyme, salt and pepper. Cook, stirring occasionally, until softened, about 5 minutes. Scrape the leek mixture into the pre-baked pie shell.

In a separate bowl, whisk together the eggs, milk, Dijon and grainy mustard. Pour over the leek mixture. Arrange the tomato slices on top of the egg mixture. Sprinkle the cheese evenly over the tomatoes.

Bake in the centre of the preheated oven until puffed and golden, about 30 minutes. Makes 6 servings. ■





THE CANADIAN JEWISH NEWS
AUGUST 20, 2015

Rabbi Marvin Hier: Iran will create havoc in the Middle East

SHERI SHEFA
sshefa@thecjn.ca

Rabbi Marvin Hier, dean and founder of the Simon Wiesenthal Center in Los Angeles, was in Toronto earlier this month to meet with donors and supporters of the Toronto-based Friends of Simon Wiesenthal Center for Holocaust Studies.

During his visit, Rabbi Hier, named the "Most Influential Rabbi in America" in a 2008 *Newsweek* article, spoke to *The CJN* about his organization's stance on the recent deal between the United States and Iran regarding the latter's nuclear program.

What is your stance on the recent agreement between the United States and Iran, that the United States will lift sanctions in exchange for restrictions on Iran's ability to develop a nuclear weapon?

We can't trust Iran. Ten years [the length of the deal] is nothing in the history of the Middle East, and at the end of 10 years, they are going to have the bomb, and not only will they have the bomb, they'll be rich in cash. And what will they do with that cash? They'll fund Hezbollah and Hamas, as they've done in the past, and create havoc in the Middle East. They will destabilize the whole region. So it is very nice to kick the can down the road, but the can lands somewhere and it lands in Israel's face.

We had 10,000 petitions sent to Congress, to the United States senators, to the congressmen and that was just the kick off of the campaign. There are other campaigns that are being launched in the country and right now, let's put it this way, with many congressmen, the fact that President [Barack] Obama is operating full steam – he's concentrating on nothing else right now – he's worried. Imagine: the president of the United States made a deal and he can't sell it at home, and he's worried about the implications.

What do you think the impact this deal will have on the rest of the world?

There will be a few bad months, and then whatever happens in the United States, they'll wake up to the reality. Who do they have in the Middle East that they can trust besides Israel? That is when it will be fixed.

Were the concessions made in the deal a surprise?

When it was announced, absolutely. The deal wasn't a surprise, but it was a surprise how much the United States was willing to give away.

Rabbi Marvin Hier

> *If anyone thought that we had trouble in the Middle East in the past, with the state of wars and attacks, we've seen nothing compared to what Iran is going to do with all the cash they get*

Do you think there is anything that those who oppose the deal can do to reverse it or amend it?

They're not going to reverse course after they signed the deal, if you ask me. I think even if we can convince President Obama to change his mind to what he agreed with the P5 + 1 [a group of six world powers made up of China, France, Russia, the United Kingdom, the United States, plus Germany], he's going to stick with the deal. There is no chance that they are going to reverse course.

The only chance we have now is either we kill the deal – that would be the best, because if the deal is killed, that shows that the American Congress weighed in and they heard from their constituents, and their constituents thought that this is a terrible thing for the United States – or if that doesn't happen – let's say they win – even if they win, they need to know that if anyone thought that we had trouble in the Middle East in the past, with the state of wars and attacks, we've seen nothing compared to what Iran is going to do with all the cash they get.

People will look back at this deal and they'll ask where is the genesis of all this? It's the deal that the United States signed with Iran. This is not just another anti-Semitic outbreak. This is for all the marbles.

I've heard a lot of people say, "Iran has 70 million people." That is true. There are a lot of people in Iran, and not all of them are part of the Revolutionary Guard. You don't need to be a member of the Revolutionary Guard. During World War II, not everyone was a member of the SS, and look what Germany did to the world. What matters is what does the Revolutionary Guard want to do to the world? We know what they want to do to the world, and they want to destroy Israel. And it is naive to think that they are going to reverse themselves.

If you look, you'll see that the United States has said many times, and the president specifically, that he has Israel's back. But that's not good enough here. You need someone who has Israel's front, not their back. It sounds like, "If you get attacked, we'll help you." But we don't want Israel to ever be attacked. Israel needs help in the front and not in the back.

Former Israeli prime minister Golda Meir once said, and she was right, that she knows for sure that if God forbid anything ever happened to Israel, the world would deliver the most beautiful eulogies. She said, sarcastically, "Keep your eulogies and keep Israel strong."

Does the deal put more pressure on Israel to act aggressively?

I don't think Israel is going to attack unless the United States is involved. I don't think so. There are other ways. If you're asking if I think Israel will launch a bombing attack, I can't speak for Israel, but I think it would be tough for them to do that, but there are other ways.

The most important thing Canadians can do now is they can go to our website, www.wiesenthal.com/iran, and sign the petition. The White House will see that there are so many people weighing in against this deal.

Has there been too much damage done to Israel-U.S. relations that it will be hard to recover?

If you ask me, if I think this means their relationship will never be the same, I don't think so. But when this is over, when the United States reassesses and asks, "Who can we rely on in the Middle East?" no other name will come to the forefront other than the State of Israel.

In Canada, Prime Minister Stephen Harper has been a great example and staunch friend of Israel, and it has been quite remarkable to see what he's accomplished. When you compare some of the European leaders to Prime Minister Harper, he's always been there for Israel and we appreciate it very much. ■

This interview has been edited and condensed for style and clarity.

The 'Golden Age' narrative is bad history

Backstory

BY JIMMY BITTON
SPECIAL TO THE CJN

In the Palestinian-Israeli conflict, history is arguably the most powerful element. Historical narratives influence the way each side understands the environment in which the conflict occurs, and determine how each side fits day-to-day realities – like flotillas and checkpoints – into its own collective schema.

One could contend that nothing has contributed more to shaping the political discourse surrounding the conflict than the mythical "Golden Age" narrative. The "Golden Age" refers to the efflorescent period between the mid-seventh century and the mid-13th century when Jews imitated the cultural forms of the great Islamic achievements in philosophy, mathematics, science, medicine, music, astronomy and biblical exegesis. At the time, it is contended, a cultural symbiosis between Jews and Arab-Muslims grew to maturity.

This narrative was introduced in the 19th century, when German-Jewish historians gave rise to two historiographical constructs: the gloomy narrative of Ashkenazi history – coined the "lachrymose conception of Jewish history" by its opponents – and, the narrative that Jews under Islamic rule lived in a "Golden Age."

Various Palestinian national movements have appropriated this narrative. Perhaps nowhere is this so clearly referenced than in Article 31 of the Hamas Charter: "Safety and security between Islam, Christianity and Judaism can only prevail under the shadow of Islam and recent and ancient history is the best witness to that effect."

In a battle over history, the "Golden Age" narrative serves Hamas in several rhetorical ways. First, the narrative offers a paradigm of an interfaith utopia in which long-sought peace and stability in the Middle East can be achieved. Hamas, meanwhile, presents itself as custodian of the tolerant principles popularly associated to the period. By appropriating the narrative, Hamas presents itself as a seemingly viable solution to the conflict.

It follows that if the Hamas vision will return the once-lost coexistence, then too, under Hamas rule, will the holy sites of the three great monotheist religions be protected. Adopting the "Golden Age" construct ferments the notion of moral superiority in the conflict. The "Golden Age" moves seamlessly into a collective schema which views Islamic rule as a paradigm of inter-religious harmony between Jews and Muslims.

If this is a true account of the past, then the creation of Israel disrupted an otherwise harmonious reality. Also, if the Jewish experience outside of Israel was safe and secure under Islam, then there was no need for Jewish national independence in a Jewish state. Early Zionism, it can be surmised, revised historical truths in order to advance its criminal political agenda, which has resulted in the usurping of Muslim lands.

Palestinians are therefore the victims in the conflict, and Hamas their natural defenders. In this way, Hamas justifies the use of terrorism against Israel and its citizens as a "natural response" to perceived injustices.

But history reveals that the Jewish experience under Muslim rule was immensely complex and varied over time and place. The "golden age" narrative glosses over inconvenient realities that under Muslim rule, Jews often experienced legal inferiority and violence. The "safety and security" referenced by Hamas was often accompanied by discriminatory legislation and by social, as well as religious, prejudice. Safety and security was dependent on submission to the yoke of Islam. However, even when Jews did submit to Islamic rule, violence was often around the corner.

The most infamous example of this occurred in the 12th century with the military successes of the Almohad Muslim sect which spread from North Africa into Spain. The Almohads brought great devastation to entire Jewish communities, and many Jews and Christians were forced to convert to Islam or face the sword.

History records that the portrait of exaggerated harmony is nothing more than bad history. The more this truth is asserted, the less political arsenal groups like Hamas, their supporters and sympathizers, have against Israel. ■

Jimmy Bitton is head of the Jewish history department at the Anne & Max Tanenbaum Community Hebrew Academy of Toronto, Kimel Family Education Centre.

OBITUARIES AND RELATED NOTICES

BENJAMIN'S PARK MEMORIAL CHAPEL

Jeffrey Lyons	Jul 26/15	1 St. Thomas Street
Sarah Markens	Jul 26/15	32 Strathearn Road
Harold Grossman	Jul 27/15	45 Lower Village Gate
Alice Lieberman	Jul 28/15	18 Lower Village Gate
Ruth Hanff	Jul 29/15	3560 Bathurst Street
Nehemiah (Hema) Goldfiel	Jul 29/15	80 Antibes Drive
Jack Cahan	Jul 30/15	484 Steeles Ave. West
Don Levy	Jul 30/15	11 Hobart Drive
Trevor Fogel	Jul 31/15	7700 Bayview Avenue
Miriam Himes	Jul 31/15	4003 Bayview Avenue
Dr. Oded Fried	Aug 2/15	40 Wellesbourne Crescent

The unveiling of a monument to the memory of
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Pardes Shalom Cemetery
10953 Dufferin St, Maple, ON
HV19 Temple Sinai Section
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Steeles Memorial Chapel

Greenstein, Miriam	July 23, 2015	114 Leah Cres
Phillips, Arthur	July 24, 2015	569 Sheppard Ave W
Posternak, Rosalie	July 24, 2015	Private
Szalai, Ivan	July 28, 2015	55 Bay Hill Dr
Weig, Matvei	July 29, 2015	119 Clark Ave
Kirk, John	July 29, 2015	21 Marianfeld Ave
Elmaleh, Jacob	July 30, 2015	1131 Steeles Ave W
Pevzner, Iankel	July 30, 2015	Private
Fluxgold, Sidney Morris	July 31, 2015	3303 Don Mills Rd
Greenberg, Aiza	July 31, 2015	Private
Rozenblit, Zipora	August 1, 2015	2 Mary Gapper Cres
Black, Faye	August 1, 2015	28 Shalom Aleichem Crt
Shecter, Jack	August 1, 2015	484 Steeles Ave W
Fix, Lester	August 1, 2015	156 Kingsbridge Circle
Kraverskaya, Raisa	August 2, 2015	Private
Krupnik, Sima	August 3, 2015	Private
Mingail, Diana	August 3, 2015	5351 Yonge St
Ambrose, Michael	August 4, 2015	43 Forest Lane Dr
Novoselov, Zinaida	August 4, 2015	Private
Goldstein, Sonja	August 5, 2015	718 Sheppard Ave W

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Inside

Is it ever OK to invoke the Holocaust in politics?

Amid election controversy, experts weigh in. **PAGE 8**

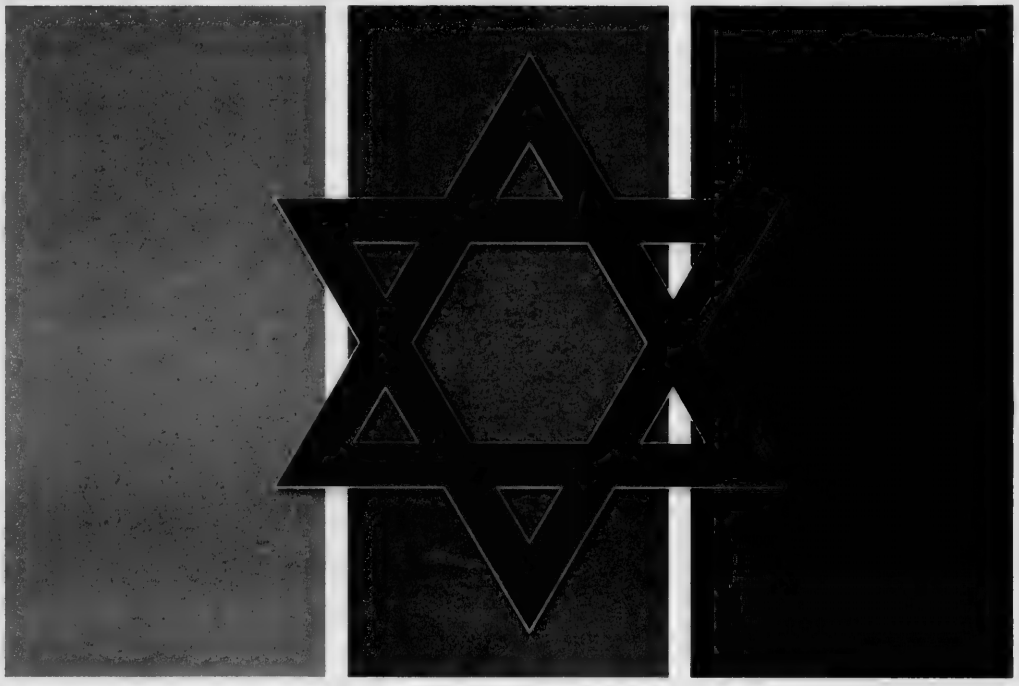
PLUS, more election coverage on pages 9, 11, 12 and 13

Montrealer Steve Maman rescues ISIS sex slaves

"This noble and just fight should concern all human beings who love freedom, peace and justice." **Q&A PAGE 42**

CANDLELIGHTING, HAVDALAH TIMES

Halifax	7:40 p.m.	8:43 p.m.
Montreal	7:21 p.m.	8:25 p.m.
Ottawa	7:30 p.m.	8:33 p.m.
Toronto	7:42p.m.	8:44 p.m.
Winnipeg	8:03 p.m.	9:10 p.m.
Calgary	8:12 p.m.	9:21 p.m.
Vancouver	7:45 p.m.	8:52 p.m.



Israel and the federal election

As the campaign heats up, the Conservatives, Liberals and New Democrats have all expressed strong support for the Jewish state. Is there any difference between them? The *CJN* investigates. **PAGE 5**

Focus on learning and the community

Find out what you need to know about Jewish services in the Toronto area. **SECTION B**

Will hate bill stifle speech in Quebec?

Proposed legislation is so flawed it should be completely reworked, CIJA says. **PAGE 20**

Singer finds her voice on the bimah

Shaina Silver-Baird thought she was tone deaf until her bat mitzvah. **PAGE 26**

Kinky Boots BROADWAY'S HUGE-HEARTED TONY-WINNING BEST MUSICAL
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Hamas' fishy story, and a first for El Al

Israel's dolphin spy captured?

Hamas said last week it had captured a dolphin off the coast of Gaza that it claimed was spying for Israel. "Israel did not just stop at the bloody attacks against the Gaza Strip," the Palestinian *Al-Quds* daily reported. "Now it has recruited a watery pet, the dolphin, known for his friendship with humans, to use for operations to kill Qassam Brigade naval commandos." Neither Israel nor Hamas' military wing, the Qassam Brigades, would comment on the report. The paper said Qassam naval commandos found a camera and spy equipment on the dolphin.

Say cheese, Qassam Brigades.

J Street elects Muslim campus head

The campus arm of the U.S. left-wing pro-Israel group J Street elected a Muslim-American student, Amna Farooqi, as president of its national student board last week. A senior at the University of Maryland of Pakistani descent, Farooqi grew up in a suburban Washington, D.C., in a "fairly religious Muslim home" that was sympathetic to the Palestinian cause, but with "a lot of Jewish friends," *Ha'aretz* reported. While taking a course about Israel in college, Farooqi said she "fell in love with Zionism, because Zionism became about taking ownership over the story of one's people. If Zionism is about owning your future, how can I not respect that?" She also spent a semester at Hebrew University's Rothberg International School in order to "meet people on the ground and understand the Israeli narrative from their perspective."

Haredi woman becomes pilot trainee

El Al has accepted a haredi Orthodox woman into its pilot training program, a first for Israel's national airline. Identified in Israeli media only by her first name, Nechama, the new recruit is a mother of three children from a town near Jerusalem. She went to flight school in the United States and applied to El Al several years after receiving her pilot's license and returning regularly to the United States to amass enough flight hours for El Al's training program. No word from the airline, which has faced criticism for deferring to ultra-Orthodox men who refuse to be seated beside women, about whether she'll sit next to male co-workers. ■

Inside today's edition

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Perspectives	7	International	22	Social Scene	38	Backstory	43

Gematria

114

Goldie Steinberg, thought to be the world's oldest Jew, died Aug. 17 in Long Beach, N.Y., two months shy of her 115th birthday.

10%

The finder's fee demanded by two men to reveal the location of a Nazi train full of stolen treasures that disappeared in 1945. They claim to have found it somewhere in Poland.

Quotable

We are the only official organization that has made its mission to save these helpless, bruised human beings.

— Steven Maman on his effort to free women and children held as sex slaves by ISIS. P. 42.

Exclusive to CJNEWS.com

Mark Mietkiewicz looks at inspiring High Holiday melodies in Jewish & Digital.

Steeles Memorial Chapel

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- Current Listing of Funerals
- Listing of Cemeteries and Maps of Sections
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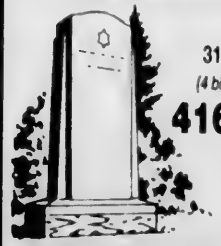

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Letters to the Editor

How the JNF should respond

Jerry Werger's column ("JNF has never dispossessed or evacuated anyone," Aug. 20) exposes a sore point in the generational gap in the Jewish community.

Some serious, though false and pernicious, accusations have been levelled against Israel. Left unchallenged, these accusations lead to charges of genocidal activity by Israel. These charges cannot be dealt with by ignoring them and by publishing cutouts from the latest Jewish National Fund brochures. No one under 40 is interested in reminiscing about Bubbie's blue box. They never saw that blue box. And all the platitudes about the desert blooming are no justification.

The charges levelled are very straightforward. Palestinians were driven from their homes and their lands were given to Keren Kayemet L'Israel (KKL), represented by JNF in Canada, to administer. If true, this violates the Geneva convention.

If the JNF is not capable of dealing with this charge, and it certainly seems incapable or unwilling, then perhaps we can have a response from one of a multitude of legal experts who have dealt with this charge before.

But please, let's respect our younger generations and respond honestly before we lose them with boiler plate PR.

Joe Kislowicz
Toronto

New forms of Judaism

We were thrilled to read Yair Lootsteen's column on Jewish pluralism in Israel ("Israel needs its unique brand of Reform Judaism," Aug. 6). With half a million Israeli Jews defining themselves as Reform or Conservative, Israel has come a long way.

It is no secret that a large number of Israelis have been detached from Judaism, and many even detest anything to do with it, due to the fierce control and monopoly of the rabbinate over Jewish life.

It is no wonder that much of the recent rebellion in Israeli society, such as the alternative conversion beit din, is led by the national religious stream and not by secular and non-observant Israelis. Many secular Israelis lost interest a long time ago.

As Israeli Canadians, we have spent the second half of our lives in Toronto trying to undo the damage to our Jewish identity that was inflicted upon us during the first half of our lives in Israel.

Only when Judaism is freed from the jaws of the rabbinate there will a pluralistic and vibrant Judaism flourish in Israel and secular Israelis will reconnect with their Jewish roots and with Jews around the world.

This issue is key to the future of Judaism, and we wish to see it become front and centre in our community's discourse, as well as part of our dialogue with Israel.

Sara and Michael Dobner
Thornhill, Ont.

Election claims

I recently saw a campaign sign by Mark Adler, the Conservative MP who is running for re-election in York Centre, that states he is the "son of a Holocaust survivor."

As a child of Holocaust survivors, I am offended by Adler's use of this designation for political gain. What his parents experienced, no matter how significant to his personal history, does not confer upon him any particular qualification for political office.

In fact, this stunt and the spectacle he made of himself in Jerusalem, begging for a picture with Prime Minister Stephen Harper at the Western Wall (what he called his "million-dollar shot"), suggest that he is more interested in promoting himself than serving his constituents.

Eda Zimler
Toronto

Yiddish campers

I think it is worthy of mention that the Yiddish camp photo in *The Canadian Jewish News* (Aug. 20) includes the late great Dora Wasserman, on the right, who founded Canada's first and only international Yiddish theatre. Next to her is her daughter Ella Gaffen, who now lives in Israel.

Judy Miller
Montreal

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*

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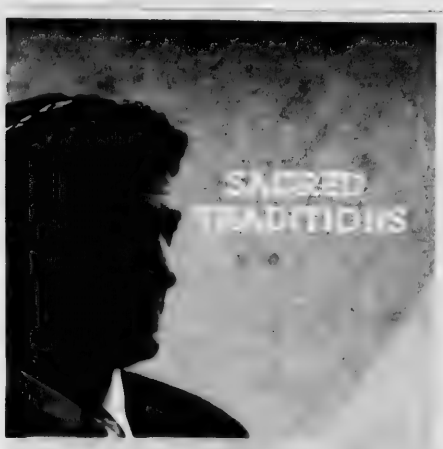

When someone in your family passes away, you want everything to be done right, according to Jewish tradition. When my mother died, I didn't know half of what these things were. Benjamin's spent time with our family, explaining the significance of every sacred ritual. More than that, they made it ours. It was a beautiful way to honour my dear mother's life.

"They thought of everything."

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Preparing for the Days of Awe

The daily shofar blasts in Elul awaken us to deeper contemplation as we get ready to walk into synagogue on the first night of Rosh Hashanah

RABBI ADAM CUTLER
BETH TZEDEC CONGREGATION, TORONTO

RABBI NOAH CHESES
SHAAREI SHOMAYIM CONGREGATION, TORONTO

Rabbi Cheses: It still feels like the middle of the summer, but as spiritual leaders, we are thinking ahead to the Days of Awe. How do you prepare yourself for getting into high gear? How are you getting your community into the mood?

I find that I need to work on myself in order to get others excited about the potential for personal change. Every summer, I read a number of books that have been collecting dust on my "books to read" shelf and try to use them as the intellectual and emotional engine for my own personal preparations.

Two summers ago I read *Without Guilt and Justice: From Decidophobia to Autonomy*, by Walter Kaufman, which unpacks the dread of making decisions that will force us to give up on imagined selves. This summer, I read David Brooks' *The Road to Character*, about the need to shift from building resumé virtues to eulogy virtues. After reading Brooks' book, I made a list of three virtues that I am lacking in and have started to work on wrestling with them in order to get better.

Rabbi Cutler: With the sound of the shofar blowing on the first of Elul, the transition from summer to High Holiday season formally begins. I find the daily shofar blasts fulfil their mandate of awakening me to deeper contemplation.

You correctly differentiate between practices pertaining to self and those aimed at community. Sometimes those practices have overlapping goals, other times they do not. I try to focus my summer reading on books, including fiction (which I read less frequently during the year), that do not pertain directly to my work. I find the broadening of perspective provides invaluable insights about my own experiences and the lives of others.

I also make a point of doing some Jewish learning *lishmah* – for its own sake. Such learning helps remind me what I treasure about our religion and why I chose to enter the rabbinate. For my community, I often spend as much time thinking about what types of messages they want or need to hear as I do on researching and writing.

Rabbi Cheses: During the month of Elul, I try to look at myself from the balcony. I do this by setting aside specific times to read through my journal entries from the previous year. This process is often unsettling and frustrating. It is frightening to see where I have drifted without even noticing. It is disheartening to see the same sorts of undesirable emotional patterns repeat themselves again and again. I find that this self-confrontation softens my shell and enables me to be more receptive to the energy of the season.

I also try to listen to different music during Elul. This time of year, my playlists shift to melodies and tunes that transport me to contemplative spaces. The lyrics of the songs – often from Slichot or sections of the machzor – awaken my spiritual capital and help me prepare for walking into synagogue on the first night of Rosh Hashanah.

Rabbi Cutler: Often, the person most needing the message carried in a rabbi's sermon is the rabbi him or herself. Therefore, one practice I intend to inaugurate this year is reading through previous High Holidays sermons and much of what I have taught over the past year. As rabbis, we so quickly jump from one dvar Torah to the next. We often lack the time to properly reflect on the themes we choose.

Each year, I reread Reuven Hammer's *Entering the High Holy Days: A Complete Guide to the History, Prayers, and Themes*, as well as Hayyim Kieval's *The High Holy Days: A Commentary on the Prayerbook of Rosh Hashanah and Yom Kippur*. Reciting the High Holiday liturgy is like encountering an old friend. It's been a year since we last embraced.

But unlike connecting with an old friend, I don't want to spend all of our time together catching up. I want my time with the astounding High Holiday liturgy to propel me to something greater. For that, I need to be prepared. I need to re-familiarize myself with the prayers before they leave my mouth, in order for them to perform their task of inspiration and dialogue of God. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

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Where Canada's three main parties stand on Israel

The Conservatives, Liberals and NDP have all expressed strong support for the Jewish state. Is there any difference between them?

LILA SARICK
lsarick@thecjn.ca

Chad Rogers, a partner in Crestview Strategy, has worked on several Conservative campaigns.

Line up the platforms of the three main political parties, and despite the rhetoric, they are all solid allies of Israel.

The federal Conservatives, Liberals and NDP all profess support for Israel's right to exist, for the nation's right to defend itself and for a two-state solution. All three leaders have visited Israel, with Prime Minister Stephen Harper being the most recent to visit in January 2014.

Indeed, Canadian political support for Israel has been consistent since the establishment of the Jewish state in 1948, says McGill sociology professor Morton Weinfeld.

It is rooted in a strong and shared Judeo-Christian tradition but has gotten a boost recently, as Canada and the West confront groups such as the Islamic State and other forms of militant Islam, he said.

The perception, especially among Jewish voters, however, is different.

"I think the perception is that Stephen Harper and the Conservatives are the most committed to Israel's security, Weinfeld said. "They [voters] would probably say the NDP would be less committed to Israel, not because of [NDP Leader Thomas] Mulcair, but because of elements in the party. I would think the perception that the Liberals under [Leader Justin] Trudeau would be in the middle."

That perception is based in reality, since the Harper government has made clear and forceful statements about support for Israel, Weinfeld said.

However, Liberal MP and foreign affairs critic Marc Garneau pointed out that it is simply because Harper occupies the highest office in the country that his decisions have greater visibility than statements by other parties.

"There are no differences [between the Conservatives and the Liberals] in terms of a lot of the positions [on Israel], and I try to get the message across. I don't get to do it in the public way that you do when you're the prime minister and the government of Canada."

Meanwhile, in what is shaping up to be a close three-way race, foreign policy, once only of interest to wonks and Ottawa insiders, is coming under closer scrutiny by voters.

The amplified attention being paid to foreign policy is being driven by a more sophisticated and diverse electorate that is more globally connected, said Chad Rogers, a partner in public affairs agency Crestview Strategy.

But it would be wrong to assume that the Tories' especially vocal support of Israel is a ploy to woo Jewish voters.

CONTINUED ON PAGE 19

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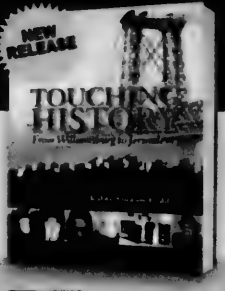

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From the Archives | Rosh Hashanah Greetings

Rosh Hashanah card from Hyman and Simcha Kaplan of Kirkland Lake, Ont., in the 1940s.

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

SeeJN | Summer's End?

MIRIAM ALSTER/FLASH 90 PHOTO

While the end of August marks the end of summer in Canada, Israelis take to the beach at this time, knowing that autumn's still several weeks away.

From Yoni's Desk

Saying farewell to Eye on Arts

This week marks the end of an era at *The Canadian Jewish News*, with the final edition of our Eye on Arts column. A mainstay of our national edition's arts and culture coverage for more than 30 years, the column was originally penned by Frank Rasky. In the early '90s, former *CJN* editor Patricia Rucker tapped Bill Gladstone to take over, and in all his years compiling the column, Bill missed just a single deadline.

During a phone interview last week, and subsequently via email, Bill reminisced about the legacy of Eye on Arts – what it has meant to him, to the Jewish community and Jewish artists.

Bill could easily fill several volumes with his memories, but he kept coming back to a few themes, like the vibrancy of Jewish theatre. He was also drawn to the richness of Jewish literature, from giants like I.B. Singer, Abraham Cahan and Israel Zangwill, all of whom he profiled, to lesser-known talents like Montague Glass, creator of the Potash and Perlmutter stories.

"One of the questions I've always grappled with," Bill told me, "is what makes Jewish art?" It's a pivotal debate. Does Jewish art require Jewish artists? Jewish subjects? Jewish themes? Does it need to be presented in Hebrew? Or Yiddish? For Bill, the definition of Jewish art was wide open: "I've always contended that any link to the Jewish community is enough," he said. "We should be as open as we can."

In the course of 20-plus years, Eye on Arts underwent significant changes. Early on, Bill's pieces would often focus on a single subject. Over time, though, the column became the place where organizers could announce and publicize their latest works. (Look for expanded arts listings on our website beginning in September.)

No matter the format of Eye on Arts, there were never enough column inches for Bill to tell all the stories he wanted to. "The big criticism [of Eye on Arts] is that we never have enough space," Bill said. This inevitably meant some items worthy of mention didn't make the final cut. "It's not because we're ignorant or we didn't know," he added. Ultimately, securing space in Eye on Arts became "a healthy competition."

Eye on Arts was an evolutionary process in other ways, too. In the early days of the column, Bill told me, he would send his copy to *The CJN* by mail. After editors had marked it up, they would send it back to him. Then, he would return the column, with final touches, via courier.

Later, when *The CJN* installed its first modem – which, according to Bill, everyone called "the Machine" – the editing process was significantly streamlined. That is, when the technology was in a co-operative mood – "Sometimes," Bill said, "we'd have to send the column two or three times before the modem would work properly."

Whether by snail mail, or increasingly over the years, by email, Bill always loved interacting with his readers. "We have a very vibrant arts community," he said. "It's very healthy and good to see, and it's been wonderful to cover it all."

Thanks, Bill. ■ — YONI

REFLECTIONS

Where have all my mentors gone?

Jerry Gray

Over the years, I have learned how to sing, educate and protest against injustices, by following the careers and large footprints of three of my mentors, all of whom have passed away in the last two years: Pete Seeger, Guy Carawan and Theodore Bikel.

I first met Pete Seeger in 1949 at a Labour Day picnic in Toronto. I was 15 years old and had grown up listening to recordings of Seeger with Woody Guthrie and with The Almanac Singers. I was taken by him and his banjo, and, although I had no formal musical training, I knew that someday I would be emulating Seeger's way of entertaining and educating audiences. I saw The Weavers in Toronto in 1951 at the Casino Theatre as they toured North America singing *Tzena, Tzena,* and *Goodnight Irene*.

Several years later, Seeger was singing at Camp Naivelt, a left-wing Jewish summer camp one hour outside of Toronto. He heard of our choir of 14 people, and suggested that we whittle it down to five. Seeger returned several months later and gave me a copy of his hand-cranked mimeograph called *How to play the five-string banjo*, and thus The Travellers were born.

Seeger taught us Woody Guthrie's song *This Land Is Your Land*, which McCarthyism had banned from airplay in the United States, as were both Seeger and Guthrie, and many others. Seeger suggested that we adapt the song to Canada, and keep it alive until McCarthyism had run its course. With his records and his book as my template, I taught myself how to play the banjo, and over the next 10 years, The Travellers appeared with Seeger, in concerts at Massey Hall, and on many Canadian TV shows. Seeger, his songs, stories and ideals were on display and served as an early and continuing inspiration for me, and for The Travellers, and guided our song selection and philosophy for the next 60 years.

Guy Carawan was a guitar and banjo-playing protégé of Seeger who also followed him to Camp Naivelt on several occasions. He heard our new version of *This Land* and highly approved of it. Seeger got Carawan to become the head of music at a pro-labour music camp in Tennessee that became the fountain-head for all the songs of the civil rights movement, as Seeger and Carawan had rewritten a song that began in churches and was sung on picket lines in the south, later transformed by them into *We Shall Overcome*.

Both Seeger and Carawan were awarded the Joe Hill Lifetime Achievement Award by AFL/CIO's Labor Heritage Group in the 1990s. Five years ago, they both nominated me, and I became the only Canadian winner of the Joe Hill Award in 2009. At the investiture concert, director Darryl Moch of the AFL, told me, "Jerry, you are amazing! Thank you for your life and artistry of giving to labour and justice. You are a living legend." My mentors had taught me well.

Just last month we have seen the death of Theodore Bikel, in whose shadow I had grown up, and with whom I had performed many times. Theo, as many called him, was the supreme character actor on the stage and on large and small screens. He took his activism to the streets of Mississippi and Alabama with Martin Luther King in the '60s.

I first met Theo in Toronto following his concert in 1957 at the Eaton Auditorium. We spoke briefly, and I collected many of his recordings of Yiddish music. In the summer of 1963, he came to Toronto's CNE and took part in the Bandshell

Jerry Gray, right, with Pete Seeger in 1997

Hootenannies (free sing-alongs) sponsored by the *Toronto Star*. I was the MC of those events and took great pleasure in having both Theo and Carly Simon appear as warm-up acts for The Travellers. He headed a committee in the 1980s seeking the release of Russian Jewish Refuseniks and wrote a song called *Zol Zay Gayn In Drerd Aryn*, dedicated to the Soviet leadership. I do that song often. His stance helped tear down the Soviet Union several years later.

One course I taught in Canadian and American universities was called, "From Shtetl, Tsu Statehood, Tsu America, a History of Yiddish Folk Song." Bikel would appear in South Florida doing plays and concerts. He had heard about my Yiddish course and he came to the last class of the series and closed the course singing *Zog Nit Keynmol*, with me. At the time, he was touring with Tamara Brooks, his accompanist, arranger, muse and best friend. Over coffee afterward he told me he was still married to his second wife but had not seen her in at least 25 years. That summer in Toronto, I got an email that said, "*Shoyn tsayt*, (it's about time)." He was finally divorcing his wife, giving her the house on the east coast, would live in Los Angeles, and best of all, would marry Tamara.

That year he led a class on Yiddish music at KlezKanada in the Laurentians. The next year in Florida, he invited me to help in his master class at KlezKanada, which I did about four years ago. Working with the "master of Yiddish music" was the highest honour for me. A year later, I came to Montreal to see him in the musical version of *Lies My Father Told Me* and he returned to Toronto the following year to play *Me and Sholem Aleichem*. Shortly after, Tamara took ill and died, and part of his *Shoyn Tsayt* was to create an autobiography of himself and his relationship with his alter ego Sholom Aleichem. It played at the Toronto Jewish Film Festival last spring, with Theo doing the Q&A from L.A. I am so glad that he had the *tsayt* to do this film of himself and his life, leaving a huge legacy for me and others.

So there you have the story of my musical mentors, all of whom found the *tsayt* to fulfil their lives and to teach me all the stories and the history by example. For myself, I see it as an opportunity for me to create the time to pass on the stories of these mentors.

The last musical bio of Pete Seeger in 2006, was called *The Power of Song*. My musical lectures this season in Florida will be about the power of song, as I will lecture and sing the songs of the Civil Rights movement. The other classes will be on the Yiddish songs of Bikel, as it is *shoyn tsayt* to clear up past wrongs by re-singing the songs and retelling the history, using the teachings of my mentors to pass the baton to others in *This Land Of Ours*.

Mentors gone but "*nit fargesn*" (not forgotten). ■

Jerry Gray is a founding member of The Travellers.

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News

Is it appropriate for politicians to invoke the Holocaust?

JODIE SHUPAC
jshupac@thecjn.ca

The Canadian Society for Yad Vashem Holocaust Memorial Site at Earl Bales Park.

The recent backlash against York Centre Conservative MP Mark Adler for noting in campaign literature and on his website that he's the son of a Holocaust survivor raises larger questions about the appropriateness of referencing the Shoah in political and campaign rhetoric.

Former Montreal-area Liberal MP Raymonde Folco, herself a child Holocaust survivor, was among those who criticized Adler for, as she put it, "us[ing] the Holocaust in this way, for personal ends."

It wasn't the first incident of late in which a Canadian politician invoked the Holocaust and was swiftly condemned for it.

In March, federal Public Safety Minister Steven Blaney testified before a parliamentary committee in support of his government's anti-terror bill, C-51.

Defending a part of the bill that would ban the spread of terrorist propaganda online, he said, "The Holocaust did not begin in the gas chambers. It began with words."

NDP public safety critic Randall Garrison said the comment trivialized the Holocaust and accused Blaney of using "inflated rhetoric."

The night before, in a speech to alumni at McGill University, federal Liberal Leader Justin Trudeau had attacked the Conservative government's immigration policies, saying it had stirred up anti-Muslim sentiment.

After adding that "we should all shudder to hear the same rhetoric that led to a 'none is too many' immigration policy towards Jews in the '30s and '40s being used to raise fears against Muslims today," Trudeau faced harsh criticism from Jewish groups and political opponents alike. Most said the reference was offensive and the historical parallel inaccurate.

The question of whether citing the Holocaust is ever acceptable in politics divides even those who are close to the issue.

Nelson Wiseman, a professor of political science at the University of Toronto and the child of Holocaust survivors himself, said he doesn't consider either Adler's or Blaney's Holocaust references to be in poor taste.

"Is it in poor taste for an Aboriginal to say, 'I'm a survivor of the residential school system'? Is it in poor taste to say 'My relative starved to death during the Holodomor [a man-made famine in Soviet Ukraine that killed millions of Ukrainians]?'" he asked.

"To me, Adler made a pitch for the Jewish vote… That's perfectly OK. Chinese politicians will pitch for the Chinese vote. Sikhs will pitch for the Sikh vote. A lot of people identify with those running for political office with the same heritage as them… Every politician, by definition, has a political agenda… They say something they think will resonate with people."

Wiseman added that Blaney's claim about the Holocaust beginning with words was hardly irrelevant.

"Should we discount *Mein Kampf*?" he asked. "Many people did."

Myer Siemiatycki, a professor of politics at Ryerson University whose parents also survived the Shoah, argued that political parties and candidates can best honour the Holocaust by combating racism and protecting human rights, not by exploiting it for "personal electoral advantage," as he believes Adler did.

"This debases the catastrophic Holocaust experience of the Jewish People into crass partisan marketing," he added.

Jonathan Kay, editor-in-chief of *The Walrus* magazine, drew national attention to Adler's Holocaust reference by tweeting a picture of it on Adler's campaign office poster Aug. 16.

Kay told *The CJN* it was the way Adler presented his heritage that he objects to.

"It's completely legitimate to say, 'This tragedy is part of my family history and it's given me a special appreciation for the universal lessons that came from it,'" Kay said. "But the context people see here is that the Conservative party has made a very special, and sometimes slightly obsessive, push to convince voters Harper is committed to the survival of the Jewish State… So it's reasonable to interpret [Adler] as saying, 'I'm more sensitive to the needs of Israel and world Jewry because of this one thing'… To my mind, he was exploiting his family history to reinforce Conservative talking points about foreign policy."

CONTINUED ON PAGE 41

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MP corrects Holocaust survivor claim

PAUL LUNGEN
plungen@thecjn.ca

Conservative MP Mark Adler has removed a reference in his online biography in which he described himself as the first child of a Holocaust survivor to be elected to Parliament.

The move came after an Aug. 17 *CJN* story revealed that Raymonde Folco, a Liberal who served as a Montreal-area MP from 1997 to 2011, preceded Adler in that distinction, and that Folco was herself a child survivor of the Holocaust.

The Adler campaign also changed a large building sign outside his campaign office that contained a reference to the candidate being the son of a Holocaust survivor, which was removed and replaced with a message about "keeping our taxes low."

The York Centre MP found himself at the centre of controversy after *Walrus* editor Jonathan Kay tweeted a picture Aug. 16 of Adler's original campaign office sign containing his claim about being the son of a survivor. "And who needs Yad Vashem when Holocaust awareness is now being promoted on partisan Conservative signage?" Kay tweeted with the photo.

Adler's current online biography continues to describe him as "a child of a Holocaust survivor… [who] has passionately dedicated his time to raise awareness about discrimination and antisemitism throughout the world."

In a prepared statement, Adler said, "Throughout my life, I have advocated for Holocaust remembrance – so that all Canadians will remember the great evil of the Second World War and never forget. My father came to Canada after surviving the horrors of a Nazi death camp, and chose Canada based on the values that continue to unite us: democracy, freedom, human rights and the rule of law.

"I am proud to serve our country and deliver on the priorities of residents in York Centre – including advocacy for the security of the state of Israel, and the promotion of democratic values abroad. I share the concern of many residents who are alarmed by the global campaign to isolate and denounce Israel, and the moral relativism that was embraced by past governments who equivocated on the defence of the Jewish state."

Adler's NDP opponent, Hal Berman, a palliative care physician, criticized the MP on his own Twitter feed, saying, "Shame on you using #Holocaust for political gain. #yorkcentre deserves better - I am in this for voters." Ironically, Berman is also the child of Holocaust survivors. In his own web bio, the Montreal-born Berman points out "his grandparents and mother arrived to start a new life after the Holocaust."

Folco told *The CJN* she found it "disgusting" for Adler "to use the Holocaust in this way, for personal ends." As an MP, she never publicized her status as a child of survivors, while Adler is "profiting" from it. "Whether he is the first or 15th, I should think it is your record that matters: what you've done and what you intend to do for Canadians, when elected," she said.

Adler isn't the first politician to draw attention to his personal background.

In Vancouver, Liberal candidate Harjit Sajjan, who served in the Canadian Armed Forces and received the Order of Military Merit, noted in his web biography that he "is the first Sikh to receive this award and continues to be a role model for youth across the country as he prepares to serve his country in new ways."

Retired senator Vivienne Poy, a Liberal, is described on the parliamentary website as the "First Canadian of Chinese origin appointed to the Senate." She notes on her own website that she "was the first Canadian of Asian descent to be appointed to the Senate of Canada."

Mark Adler

High-profile NDP candidate Olivia Chow mentions her unique circumstances in her online biography as well: "Olivia was born in Hong Kong and moved to Toronto with her parents when she was 13. In 1991, Olivia became the first Asian-born woman elected as a Metro Toronto councillor."

South of the border, Hillary Clinton, the front-running Democratic Party presidential candidate, in a statement designed to appeal to new Americans, said her grandparents immigrated to the United States. However, that comment was inaccurate. Three of her grandparents were born in the United States and the fourth immigrated to the country as a young child. ■

Toronto City Councillor James Pasternak

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European anti-Zionism is actually anti-Jewish

Gil Troy

We recently completed a family trip to Norway. It is a beautiful Canadian-like country, with many lakes, snow-capped mountains, and summertime temperatures in many areas requiring winter coats. Most Norwegians are hearty and friendly, more Vancouver than Montreal or Toronto, more North Face than Brooks Brothers. Yet for all this warmth, there was an undercurrent of anti-Semitism, not just anti-Israelism, which shadowed our vacation.

In fairness, part of the reason why we went to Norway was the opposite – a warm expression of love for the Norwegian Jewish community amid sub-zero temperatures. After the *Charlie Hebdo* and kosher supermarket terrorism in Paris last February, 1,000 Muslims held hands and encircled Oslo's synagogue in a "ring of peace." When he heard that, my older brother decided to visit Norway for his family vacation. When we heard that our vacation dates coincided, my family joined his family.

Both my sons and my nephew wear kippot wherever they go. As someone who is, shall we say, not hairful anymore, I always wear a hat outside. Despite warnings for them not to wear kippot in England, Ireland, Spain, France and Italy – and of course North America – in previous years, my sons have carried on normally. We have had wonderful experiences as a result, such as repeatedly being "bagelled" – when someone identifies you as Jewish and starts talking to you about it – or "cremboed" – when someone identifies you as Israeli and starts talking to you in Hebrew (a "crembo" being an Israeli version of a Whippet, with a cookie base and a dollop of marshmallow encased in chocolate or mocha).

In Norway, unfortunately, it was different. My sons reported many strange looks, sneers and even some spitting. At one point, two Palestinians approached us, initially seeming friendly and displaying necklaces with keys representing their lost homes. They said, edgily, "We're from Israel, too – but your grandfathers killed our grandfathers." I shot back: "Hopefully, your grandsons will make peace with our grandsons." The talk of peace embarrassed them, and they retreated.

Also in Europe this summer, in Oslo, an Israeli filmmaker who made a lovely film about special needs kids was rejected from a film festival because his film did not denounce "the occupation."

In Stockholm, four older Israeli couples entered a café speaking Hebrew. They noticed a waiter calling the manager, who then kicked them out. "Once, when Europeans heard us speaking Hebrew, they hailed us as heroes," one of the Israelis reported. "Now they treat us like criminals."

In Spain, singer Matisyahu was barred from a music festival because he wouldn't denounce Israel – Matisyahu being a Jew, but not an Israeli. (He was subsequently re-invited and the festival apologized, but not before facing a chorus of condemnations.)

Of course, Europe today lacks the murderous anti-Semitism it perfected over the centuries, culminating in the Holocaust. And there are many official European voices denouncing modern Jew hatred. My son, Yoni, visited a synagogue in Paris this summer. As appalled as he was to see flak-jacketed soldiers armed with machine guns forced to patrol around a house of worship, he was moved when he asked the soldiers if they resented or were bored by this army service. One replied: "Absolutely not. We are defending the values of the Republic by protecting this place and these people."

Still, all these little slights add up to one big conclusion: those who claim that the BDS boycotters are "only" anti-Israel and not anti-Semitic are lying. Anti-Zionists are responsible for proving that their anti-Zionism is not bigoted. In fact, it is anti-Jewish. They have obsessively targeted Israel, of all the nations, because it is the one Jewish state, and they use their anti-Israelism to mask and revive Europe's oldest social disease: old-fashioned Jew hatred.

We still enjoyed Norway and would return. But the world today is not the welcoming place for Jews – or proud westerners – it should be. ■

Enlarging our tent as we face the future

Sara Horowitz

Our era swirls with rapid change. The pace of technological advances is, perhaps, the most visible aspect of change, affecting everything from intimacy to politics, match-making to manufacturing, business to warfare. What affects us most immediately and most profoundly is speed of social change, the opening up of myriad life options that reshape our lives, families and communities.

The dizzying array of choices and freedoms have the potential to alter future culture in ways we cannot predict. Science fiction writers imagine the human landscape in utopian and dystopian visions that take account of where we are now and where we might go. Jewish American novelist and poet Marge Piercy, for example, depicts – in one novel – a 22nd-century world in which people freely select their ethnicity and gender, and form triads rather than couples to raise children. In another novel, she updates the folk tale of the Golem, reimagining it as a cyborg brought to life to protect a futuristic Jewish stronghold against powerful and amoral corporations.

As in all good science fiction, these imagined futures are a means of probing present promise and anxieties triggered by changing circumstance and value. In picturing life in a later era, we express hope and concern about contemporary trends. We prod ourselves to help build a world we'd like our great-grandchildren to inherit, all the while acknowledging we can never predict where things will lead and wondering whether we ourselves would fit into the very future we are engaged in creating.

In a Jewish context, imagining a future entails imagining a Jewish future. And while many of us can easily entertain an open-ended vision of an evolving society in broad terms, when it comes to the Jewish future, we're caught between the pulls of tradition and change. Think about *Fiddler on the Roof* – that classic mid-20th-century American musical based on the Yiddish writer Sholom Aleichem's dairyman, Tevye. Fearful of the diffusion of Jewish tradition, Tevye bemoans the marriage choices of his daughters: one who chooses her own partner, one who marries a revolutionary socialist and one who marries out. But while Sholom Aleichem's turn-of-the-century Russian Tevye worried about the brutality of Russian society toward Jews, his Americanized counterpart half a century later is depicted as stubborn, entrenched in biases as misguided as those of the anti-Semites who chase him from Anatevka. By then, America had opened itself to Jews, and Jews had opened themselves to America and its boundless possibilities.

In Canada today, as well, social values create an openness to change that challenges traditional ways of being Jewish. These days, Tevye's 20-something children might embrace Jewish life and institutions, or they may be unaffiliated – because Jewish education and synagogue memberships are too expensive, because Judaism does not speak to them or because their passions are drawn elsewhere. They introduce him to partners with comparable Jewish values or partners raised in a different stream of Judaism. Or they might bring home same-sex partners, or partners from other religious, ethnic and racial backgrounds.

We are in the midst of a sea change in how Jewish families and Jewish communities are configured. What will the Jewish world look like in a hundred years? Some people fear Jewish Diaspora life will vanish, assimilating its way out of existence, no more than a vague ethnic memory, except for a "hard-core" group of haredim. Others suggest that Judaism and Jewish life has the capacity to draw in outliers, and that the challenge we face is learning – in the imagery of this week's Haftorah – to "enlarge" our tent.

And, indeed, except for haredi communities, most parents don't shun children who step outside the boundaries of Jewish tradition. They continue to love them, and because they love them, they open their homes and hearts to their partners. They love their grandchildren, who may or may not be Jewish. They make Judaism inviting, and let its values and warmth beckon. ■

Many Jews eat bacon, but some are hypocritical about it

Michael Taube

As you may have noticed, my *CJN* columns have often dealt with politics and economics. Let's do something different this month and discuss the positive virtues of… the pig!

No, this isn't an amusing segue to the subject of pork-barrel politics. Rather, I'm referring to bacon, ham, back ribs, pork chops and other culinary creations made from the four-legged pinkish creature.

Why am I getting into this? Let me explain. Back in early January, my fellow *Sun Media* colleague Anthony Furey wrote an amusing series of throwaway lines in a good column about Islam and religious tolerance. Here's what he said: "Look, I couldn't care less what rules you choose to follow. I think it's absurd that Muslims and Jews deprive themselves of the joys of bacon. But whatevs. Just means more bacon for me."

Some of you may be thinking, "Wow, that's offensive! Doesn't he know that Jews and Muslims don't eat bacon for religious reasons? Maybe this self-professed libertarian atheist should learn more about other people's faiths."

Well, here's the thing: Furey is completely right. It is absurd that some members of these two faiths don't eat bacon.

Fortunately, this means more bacon for him – and me.

Yes, I've been eating bacon and many other pork products since I was young. I still consume bacon at least once a week, or more. Oh, and I eat shellfish, too.

What I do isn't terribly relevant to the Jewish community, of course. I've been agnostic for more than 30 years. While I strongly support freedom of religion for all groups and individuals, I don't wish to participate.

Unlike Furey, I don't have a huge issue with religious Jews (or Muslims) refraining from eating bacon. I may fundamentally disagree with their position, but at least they're being honest and forthright about it. That's something I can respect.

The issue I have is with a significant number of moderate, mild and relatively lax Jews. These are the individuals who occasionally go to the synagogue, pay their fees, pray for a few hours, and then go rushing out to the nearest rib joint or dim sum restaurant at their earliest convenience.

And trust me, they're not eating vegetables or kosher food.

I've seen it happen on various occasions. Over the years, I've met others who have witnessed the very same thing in other cities and towns. Perhaps you have, too.

To be fair, some Jews openly admit to doing this. The bulk won't say anything – either out of fear, shame or potentially being treated with scorn by family and friends. Worst of all, some openly defend the practice of Jews not eating bacon or lobster – and then do it in private.

Pretty hypocritical, if you ask me.

Yes, I know what Leviticus, 11:7, says: "And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you."

Since I don't read or study the Torah, you'll forgive me if I don't care all that much about this passage.

I own plenty of books of non-fiction that contain both accurate and inaccurate facts. Ultimately, you have the freedom to choose and the freedom to interpret, aspects of the Jewish Torah, Christian Bible and Muslim Qur'an as you see fit.

For what it's worth, I've always supported the notion that being a good Jew, Christian or Muslim (if that's important to you) has far more to do with observing religious tenets than eating habits. It's the belief in your faith and following parts (read: not all) of religious scripture that will lead you to a blessed life and existence.

If you're going to simply judge the value of a Jew based on his/her consumption of pork, shellfish and other foods, that's rather absurd. Think about it. ■

Michael Taube is a Sun Media *columnist,* Washington Times *contributor and former speechwriter for Prime Minister Stephen Harper.*

Whatever your politics, personal attacks are out of line

Michael Diamond

Last week, I received an email from Barry and Honey Sherman. I know the Shermans quite well, mostly because of our common interest in charitable causes, especially in the Jewish community. They're among the major benefactors of UJA Federation of Greater Toronto's annual campaign, which provides material support to the poor, seniors, Holocaust survivors, day schools, camps and much more.

The email was an invitation to meet Liberal Leader Justin Trudeau at the Shermans' house. The price tag for the event was $1,500. I chose not to go because I'm a longtime supporter of Prime Minister Stephen Harper and the Conservative party. While I respect the Shermans' right to support Trudeau and the Liberals, I know where my loyalties lie and believe I have plenty of good reasons for my support, even setting aside Harper's precedent-setting pro-Israel stance.

The Shermans' email, which was widely distributed in the Jewish community, was followed by a response from another well-known community member, Gabe Erem. Erem's email contained many reasons why he did not believe it was a good idea for the Shermans – or anyone in the Jewish community, for that matter – to support Trudeau and his party. While addressed specifically to Barry, the email was copied to others and is continuing to make its way around the community rather broadly, usually with the headline "Have you seen this?" as if to suggest that the Shermans' support for the Liberals is akin to Israeli Apartheid Week or boycotting the Jewish state.

Sherman responded to Erem with his own view of the situation. He requested that his response be communicated by Erem to the same group who may have received the original email. He also asked that Erem retract his allegations and apologize for the contents of his email. While I don't think Erem was required to apologize for expressing a point of view, the request to distribute Barry's response was reasonable.

But then things got really ugly.

More emails started circulating conspiracy theory-type stuff about the Shermans, including allegations they were trading donations for Senate seats. And then I learned that the Jewish Defence League planned to organize a picket line outside the Sherman event supporting Trudeau.

Really?

Do people in this community have nothing better to do than attack fellow Jews just because they hold a different political view? Is it really necessary to concoct conspiracy theories to explain why someone would support a party that is filled with fellow Jews and fellow Zionists?

No, the Liberals do not compare to the Conservatives when it comes to support for the Israel and the Jewish community. And yes, I agree that the Liberals are far more likely to adopt political positions reminiscent of the Obama administration. But to picket someone's home over a political disagreement? To attack people personally?

(Meanwhile, the party with the highest number of nefarious characters, the NDP, gets a free ride, because no one in our community has decided to support them, and get attacked for it. Tom Mulcair must be smiling!)

What's next? Orthodox pro-lifers protesting pro-choice secular and Reform Jews? Or perhaps those who are opposed to day schools in principle might picket day school fundraisers? Reform and Conservative Jews demonstrating outside Orthodox synagogues because Orthodox rabbis don't recognize the conversions of Reform and Conservative rabbis? Orthodox rabbis protesting their perception of the abandonment of certain religious traditions by Reform and Conservative Jews? Maybe we should arrange to have rotating pickets, to avoid confusion.

Protest the public events of political parties all you want. That's your right. It's also your right to disagree in writing or on social media. But before you attack people, before you decide to protest outside their homes, remember the damage it does to the fabric of the community. And understand that this type of behaviour is the thin edge of a very problematic wedge. ■

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United Jewish Appeal

JDL to protest at private fundraiser for Trudeau

PAUL LUNGEN
plungen@thecjn.ca

The Jewish Defence League (JDL) says it's planning to picket a private fundraising event featuring Liberal party Leader Justin Trudeau and York Centre candidate Michael Levitt at the home of businessman and philanthropist Barry Sherman.

The Aug. 26 protest "is absolutely going to be peaceful" and participants hope to engage contributors to the Liberal party as they enter Sherman's home, said JDL leader Meir Weinstein.

The JDL is protesting the Liberal party's position on the Iran nuclear deal negotiated by the United States and other western countries, he said.

The deal has been described as "catastrophic" for Israel and will see Iran receive $150 billion in previously withheld funds, some of which the country will use to fund terrorist organizations worldwide. "That will heighten difficulties for Jews," Weinstein said, adding no one in the Jewish community should back the Liberals, given the party's support for the deal and its position that Canada should reopen diplomatic relations with Iran.

Weinstein said the JDL picketing Sherman's residence is unprecedented. "We don't go out and picket Jewish leaders. It's a very difficult decision." He said the JDL took the step in the wake of an email exchange between Sherman and Gabriel Erem, former CEO of *Lifestyles Magazine*.

Erem initially responded to an Aug. 6 email invitation from Barry and Honey Sherman, which solicited support for the Trudeau and Levitt campaigns and invited recipients to the Aug. 26 event. The cost to participate was set at $1,500 per person.

Erem's reply to the Shermans was copied to a number of others and was subsequently circulated widely. It suggested the Shermans were "tragically misinformed and perhaps misguided regarding the political agenda of the handsome young man whom you will be toasting and raising campaign money for in your home."

Erem cited news reports regarding Justin's brother, Alexandre, who defended Iran's atomic ambitions, as well the Liberal leader's senior policy adviser, Omar Alghabra, a former president of the Canadian Arab Federation, who is also a former MP and the current Liberal candidate in Mississauga Centre.

"Justin Trudeau's instincts are wrong – on terrorism, on honour killings, on extremist groups, on Jews and Israel," Erem wrote. "But even more troubling than his own instincts are those of his key senior advisers."

Sherman responded with an email of his own, saying, "Honey and I were appalled by your email regarding the stance of Justin Trudeau and the Liberal Party of Canada."

Barry Sherman

> *We don't go out and picket Jewish leaders. It's a very difficult decision*
>
> **JDL leader Meir Weinstein**

Erem's email, he wrote, was inaccurate and designed to "undermine our efforts to provide support from the community, which Justin and the Liberal party surely deserve."

Sherman told *The CJN* he felt he had to respond to Erem's email after it "went viral," saying "it's the unfairness that made my blood boil," and that the email presented "false information that Justin Trudeau was not a supporter of Israel." He said he had to correct the record and note that "Justin Trudeau is every bit a supporter of Israel as [Conservative Prime Minister Stephen] Harper."

Sherman said he spent an hour with Trudeau last week, discussing various issues, including Israel. He felt Trudeau fully appreciates the threats facing Israel, including "the existential war facing the west from extremists."

As for support for Israel, "It's not an issue in the domestic campaign. There's no difference in the parties... Justin Trudeau needs to know that the Jewish community is not against him and the country appreciates what he's done, as we appreciate what Harper has done," Sherman said.

Erem wouldn't comment on the content of the his email to the Shermans, which he described as "a private letter between friends." He added: "A very small handful close friends read it. I encouraged or authorized no one to forward it. It was done without my knowledge or approval." ■

CAMPAIGN NOTEBOOK

Jewish issues take centre stage amid partisan sniping

Daniel Wolgelerenter

Jewish issues and candidates made headlines last week and became the subject of some distasteful political rhetoric on the campaign trail.

In Alberta, a 21-year-old hijab-wearing university student resigned Aug. 18 as the Liberal candidate in the Tory stronghold of Calgary Nose Hill a day after conservative activists publicized noxious tweets from her past.

Ala Buzreba apologized for the posts, including one from 2011 in which she told a supporter of Israel his mother should have aborted him with a coat hanger. She said she made the comments "a long time ago, as a teenager, but that is no excuse."

One wonders how her party managed to miss Buzreba's outbursts when it vetted her candidacy, but more troubling was Liberal Leader Justin Trudeau's initial response to them. Instead of simply condemning her remarks, he initially defended Buzreba. "Ala has unreservedly apologized for her comments, and I think it's important to point out that she was a teenager and that we all make mistakes," he said.

Meanwhile, York Centre Conservative MP Mark Adler became mired in a controversy that began when *Walrus* editor Jonathan Kay tweeted a picture of a 20-foot-high campaign poster outside Adler's re-election office that noted Adler is the son of a Holocaust survivor.

The Twittersphere quickly erupted in righteous indignation, and by the next day, Adler was being widely accused of exploiting the Shoah for political gain.

It must be said there's nothing inherently wrong with candidates citing their backgrounds to give voters a sense of what makes them tick. It may have been in poor taste to splash the factoid on a 20-foot sign, but Adler's personal history likely helps him connect with a key voting bloc in his riding, which is about 20 per cent Jewish and home to many Holocaust survivors.

A more glaring faux pas was his claim to be the first child of a survivor to be elected to Parliament, which, *The CJN* reported, turned out to be false.

There's nothing wrong with making this statement, either, though it would have been wise to verify it beforehand. In this case, former Quebec Liberal MP Raymonde Folco's biography – she's both a child survivor and the daughter of survivors – is a matter of public record. A quick Google search would have revealed the distinction is hers.

Yet Adler left the statement on his website for two weeks while ignoring *The CJN's* requests for comment. His campaign manager disingenuously told the *National Post* that since Folco "never spoke publicly about her background," the claim "was an honest mistake."

But the prize for hypocrisy here may belong to York Centre NDP hopeful Hal Berman, however. He tweeted, "@Mark-Adler Shame on you using #Holocaust for political gain. #yorkcentre deserves better," while his own bio says he "was born in Montreal, where his grandparents and mother arrived to start a new life after the Holocaust." He can't have it both ways.

Finally, in the nastiest news of the week, the Jewish Defence League (JDL) said it plans to picket a private fundraiser for Trudeau and York Centre Liberal candidate Michael Levitt Aug. 26 at the home of Jewish pharmaceutical magnate Barry Sherman.

Such behaviour is beyond the pale, even for the JDL, but as of this writing, saner heads have not prevailed, and the group intends to go ahead with this divisive bit of political theatre.

The JDL announcement followed what became a public email exchange between Sherman and Gabe Erem, former CEO of *Lifestyles* magazine, in which Erem declined Sherman's fundraiser invitation because of the anti-Israel views of both Trudeau's brother and Mississauga Centre Liberal candidate Omar Alghabra.

"I would be betraying the memory of the Six Million... if I supported your favoured candidate in his quest for power in this wonderful country," Erem wrote, in a clearly inappropriate use of the Holocaust in political discourse.

In the midst of all this came word the Centre for Israel and Jewish Affairs, the Canadian Jewish Public Affairs Committee and local Jewish federations in Toronto and Vancouver will be co-hosting evenings "of discussion, awareness and education" about the Jewish community and the federal election.

Perhaps the first topic covered should be civility. We could use a strong dose of that right about now. ■

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100 Years of Tradition - Building for the Future

Music highlights boy's ability, not disability

Sam Landsberg leads the Beth Torah choir at an outdoor rehearsal.

CYNTHIA GASNER
SPECIAL TO THE CJN

Sam Landsberg steadily pursues his love of music.

The nine-year-old, who was born with Down syndrome, discovered his love of Hebrew music and davening when he accompanied his parents, Barry and Alexandra Landsberg, and his brother Harrison, 5, to synagogue for Shabbat services.

His mother sang in Toronto's Adath Israel Congregation choir. Three years ago, the family joined Beth Torah Congregation and his mother joined their choir.

With the encouragement of Cantor David Young at Beth Torah, Sam came up to stand beside the chazzan to sing with him, and he pretended that he was leading the choir.

On Shabbat July 25, Sam was invited to participate in the services and to lead the choir.

In an interview, Alexandra said Sam loves to sing, swim, play soccer and go horseback riding. He also does developmental and speech therapy.

"Sam sings in Hebrew when he walks around the house and sings even when he is playing. He looks forward to attending the choir rehearsals, and when he can't attend, he will Skype the rehearsal, and he sings along with the cantor and choir."

She said she is grateful to Young, who saw the love of music in Sam. "He nourished Sam with the love of music, and the two of them have never looked back."

Alexandra spoke of the movie *Praying with Lior*, about a boy with Down syndrome preparing for his bar mitzvah. She said it should be seen by everyone. "You don't have to have a child with Down syndrome to appreciate this film," she said.

"*Praying with Lior* confirmed for us Sam's love of Judaism and the potential for learning, enhancing and developing his innate natural abilities."

Sam is very excited to go to shul every Shabbat and sing his heart out, she said. "It brings everyone joy and pleasure to watch him sing. And he is teaching Harrison to make the blessings."

Alexandra believes that it takes only one person to recognize the potential in anyone with ability, "not disability," and to help grow that potential into something beautiful and extraordinary.

"We are extremely grateful to David Young for having the foresight to see the ability in Sam and to nourish it via Jewish music."

Sam has already begun preparing for his bar mitzvah in three years. He meets with the cantor once a week and says it is one of the great highlights of his week.

"We are extremely proud of Sam, but more importantly, Sam is proud of himself and that's what matters the most."

The cantor says that in his opinion, "Sam is a true miracle and a gift from HaShem. His articulation of words and his love of Judaism and music emanate from him constantly. His soul shines forth every Shabbat in shul.

"There are no limits as to the human potential and the beauty of inclusiveness." ■

Young speakers headline federation campaign kickoff

DIANE KOVEN
OTTAWA CORRESPONDENT

The Jewish Federation of Ottawa's 2016 annual campaign kickoff is set for Sept. 9 at Centrepointe Theatre, and this year will see changes in both the event's format and its organizational structure.

In keeping with the theme "L'Dor v'dor: From Generation to Generation – Inspiring and Empowering Future Generations," the federation reached out to the Ben-Gurion Society, a networking forum for young members of the Ottawa Jewish community who have committed to donate a minimum of $1,000 to the annual campaign and to engage in leadership roles as well.

Ben-Gurion Society members enthusiastically embraced the challenge of taking on the planning and organizing of the campaign kickoff event. Two members – Tamara Fathi and Stacy Goldstein – stepped forward to oversee the committee, but all members have been taking part, the co-chairs said.

Rather than the traditional guest speaker format, the Ben-Gurion Society chose to present a variation on the well-known TED Talks format, calling it "FED Talks" and featuring three young speakers. Marc Kielburger, the social entrepreneur, best-selling author and co-founder of We to Me and Free the Children; Allison Josephs, founder and director of the Orthodox website Jew in the City; and Canadian comedian Jon Steinberg will educate, inspire and entertain with their various messages.

"The speakers are all young, but the content applies to everyone. The message is universal," said federation president and CEO Andrea Freedman.

"We are so excited that our emerging leaders are taking the initiative and are in charge. We are also very hopeful that the rest of the community will come out and that our veteran leaders will show their support," Freedman added.

Fathi was the recipient of the 2014 Freiman Family Young Leadership Award, which recognizes a person under the age of 40 who has been an exemplary volunteer in the Ottawa Jewish community.

"We are really striving to continue in our parents' and grandparents' footsteps to shape the future of this community," she said of her fellow Ben-Gurion Society members.

"The FED Talks idea seemed to be a novel idea that would appeal to a broad audience. It will be somewhat traditional, but with enough of a difference to appeal to the next generation, too."

Fathi's sentiments were echoed by Goldstein who, along with her husband Michael, recently joined the Ben-Gurion Society.

Allison Josephs

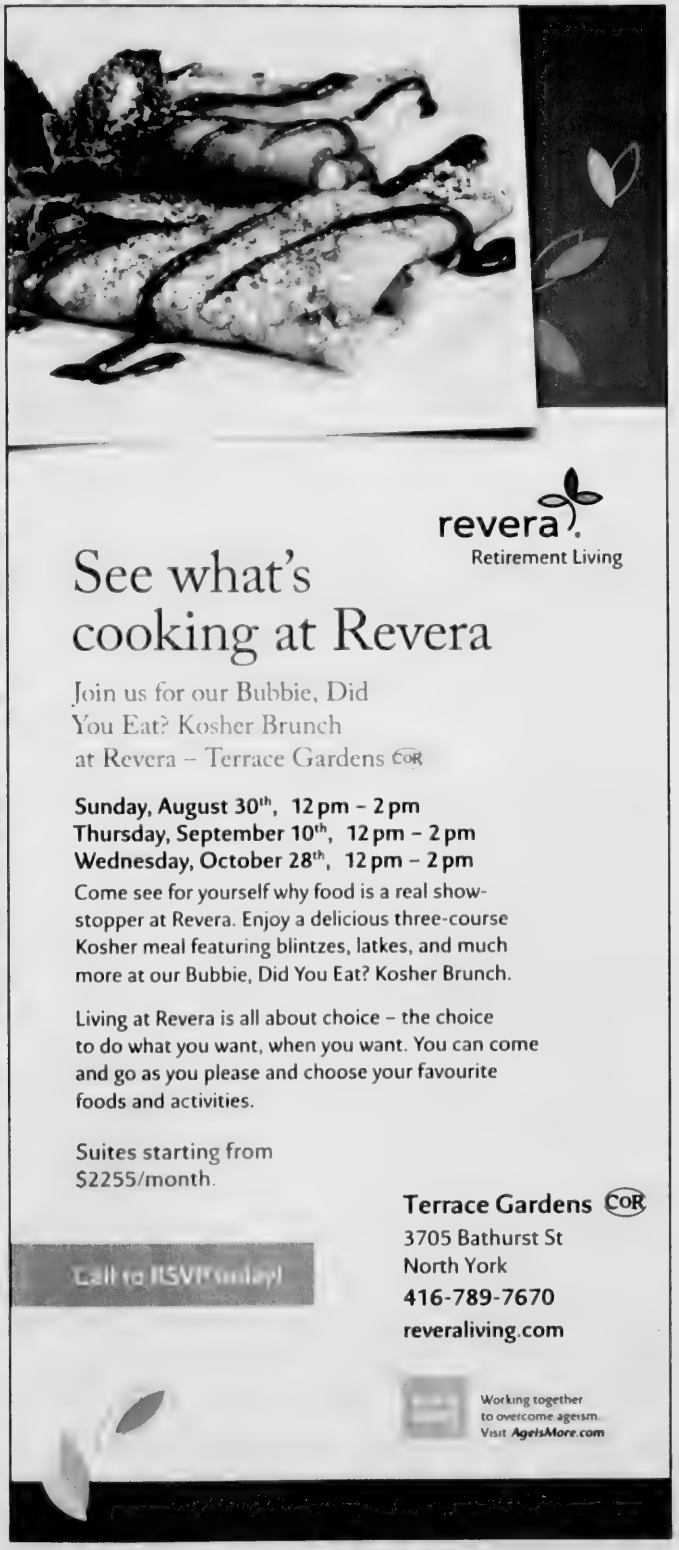
Jon Steinberg

Marc Kielburger

"Giving at that level to the federation is a newer step for me and Michael, but we strongly support its work, and we want to lead by example for our Emerging Gen peers that giving generously to tzedakah is something that we can and should be doing now rather than relying on an older generation to support our tzedakah organizations," Goldstein said.

"Hopefully this format will attract the attention of our friends and peers at that same age and stage as we are and this will impress upon them that communal leadership is something that we can and should be doing right now – not in 10 or 20 years from now, but right now," she added.

"We're just really looking forward to seeing everyone at campaign kickoff on Sept. 9. It's going to be a great night where we're all going to learn a lot and laugh a lot and hopefully get the campaign off to a great start!" ■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SUSAN MINUK
SPECIAL TO THE CJN

At 55 years old, Israeli-born Orna Shazar Gang was just one year younger than her own mother was, when diagnosed with the disease that ultimately took her life at age 58.

Upon hearing the 2013 diagnosis, "You have cancer," Shazar Gang felt fear and concern, despite having undergone a genetic test a decade ago that determined she did not have the breast cancer gene.

"I gathered my family. The hardest thing for me was telling my two daughters, Noa, age 29 and Mika, age 27. They are at an age where they can't help but think of their own future and what it may mean," said Orna.

Watching her own mother spiral into depression and despair, Shazar Gang was determined to work on her attitude and put on a smile.

"Before having a double mastectomy, I felt the need to celebrate the fact that I have had until now these wonderful breasts.

"My girls and I baked cupcakes. We shaped them to look like breasts and we made them in different skin-colour tones to represent everyone because breast cancer can happen to anyone. It was a lot of fun for us. The next morning when I had surgery, we brought the cupcakes and gave it to the operating team. There was laughter. It felt good," said Shazar Gang.

Orna Shazar Gang, left, and her daughter, Mika Gang

Continuing in the vein of a positive attitude, she underwent chemotherapy from January to April 2014 and celebrated her newly shorn hair with a henna tattoo on her head.

The tattoo read in Hebrew, "The most important thing is not to be afraid." It is taken from a Hebrew song called, *The Whole World Is A Very Narrow Bridge*, written by Rabbi Nachman of Breslov.

"The meaning for me was a reminder not to let fear [of death] take over me, and remember to enjoy life and everything I have [family and friends] to the fullest," she said.

Left weak but determined, Shazar Gang had a plan to regain her strength through biking with a long-term goal of participating in the annual Enbridge Ride to Conquer Cancer benefiting Princess Margaret Cancer Centre.

She and her husband went on a six-day cycling trip throughout Prince Edward Island in August 2014.

"We covered 300 kilometres, averaging 50 kilometres a day. After this experience I decided I was going to train for the ride," she said.

Shazar Gang and her daughter, Mika, committed to the two-day ride, raising $5,200 between them.

The eighth annual two-day 200-kilometre cycling event from Toronto to Niagara Falls raised more than $19 million this year and has raised more than $138 million for Princess Margaret, and remains Canada's largest cycling fundraiser. The ride brings together communities of riders, survivors and their supporters for one common goal: to conquer cancer in their lifetimes.

According to the Canadian Cancer Society, an estimated 196,900 new cases of cancer and 78,000 deaths from cancer will occur in Canada in 2015. Two out of five Canadians will be diagnosed with cancer in their lifetime.

Shazar Gang found the challenge daunting. "I was worried. I had ridden 80 kilometres at most, but for the ride, I needed to ride over 200 kilometres over two days. I thought it might be impossible," she said.

Survivors had the option of attaching a yellow flag to their bicycle so people could see and recognize them as survivors.

Ramona Oss, director of the Enbridge Ride to Conquer Cancer, said, "Every year we see more and more survivors who are a source of inspiration to keep going – if they can do it, we can do it."

Shazar Gang said, "My goal for this ride was to be able to make it and not be the last one to arrive at the finish line. I can proudly declare I achieved my goals."

Funds raised for the ride support personalized cancer medicine, including research, treatment advances, education and new standards of care at Princess Margaret.

Oss said, "Each and every rider, when they register, has an opportunity to select which area of research is nearest and dearest to them."

With her trademark smile and determination in place, Shazar Gang is committed to next year's ride, set for June 11 and 12, 2016. ■

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CJA campaign shortfall bad news for Jewish agencies

Winnipeg's 2014-2015 drive ended up $300,000 below its target, requiring the local federation to make hard choices

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Elaine Goldstine

For the past 16 years, the Jewish community institutions that receive funding from the annual Combined Jewish Appeal campaign have been able to look forward to higher allocations from year to year.

As reported earlier this year, however, the 2014-2015 campaign came up about $300,000 short of its goal. The amount of money raised was even less than the year before. As a result, beneficiary agencies will have to make do with about $85,000 less in total than the year before.

The allocations committee recommended cuts across the board for almost every beneficiary agency. The only exception was the Shalom Residences, the group homes in Winnipeg for Jewish adults with developmental disabilities, which will receive $28,250 for this year, a bump of $750 from last year, but far less than the $12,500 more than the organization requested

The Jewish Child and Family Service (JCFS) received the largest reduction in its allocation for this year. Last year, the allocation for the JCFS was $786,000. This year, the agency is receiving $754,000, a $32,000 decrease.

"While the depth of needs seen by JCFS continues to increase in our community, their ability to acquire outside funding and their strength as an organization reflect years of fine leadership," said the allocations committee in its report. "Emily Shane's retirement as executive director left them in good condition, and the smooth transition seen with Al Benarroch's promotion were both reflected in their presentation and material."

The Gray Academy of Jewish Education, the federation's largest recipient of community funding, will be receiving $20,000 less than last year – $986,000 as compared to $1,006,000 last year. The Jewish day school, which teaches students from junior kindergarten to Grade 12, saw a roughly 15 per cent decrease in enrolment last year, but the administration is reporting that registration for this fall is on the rise again.

The Rose and Max Rady Jewish Community Centre (Rady JCC), the third-largest recipient of CJA dollars, will be receiving $11,500 less than last year –$486,000, compared to $497,500.

"We are looking to see what adjustments we can make," said Gayle Waxman, the Rady JCC's executive director.

"We are confident that the shortfall this past year was just a blip and that this year's campaign will be back on track."

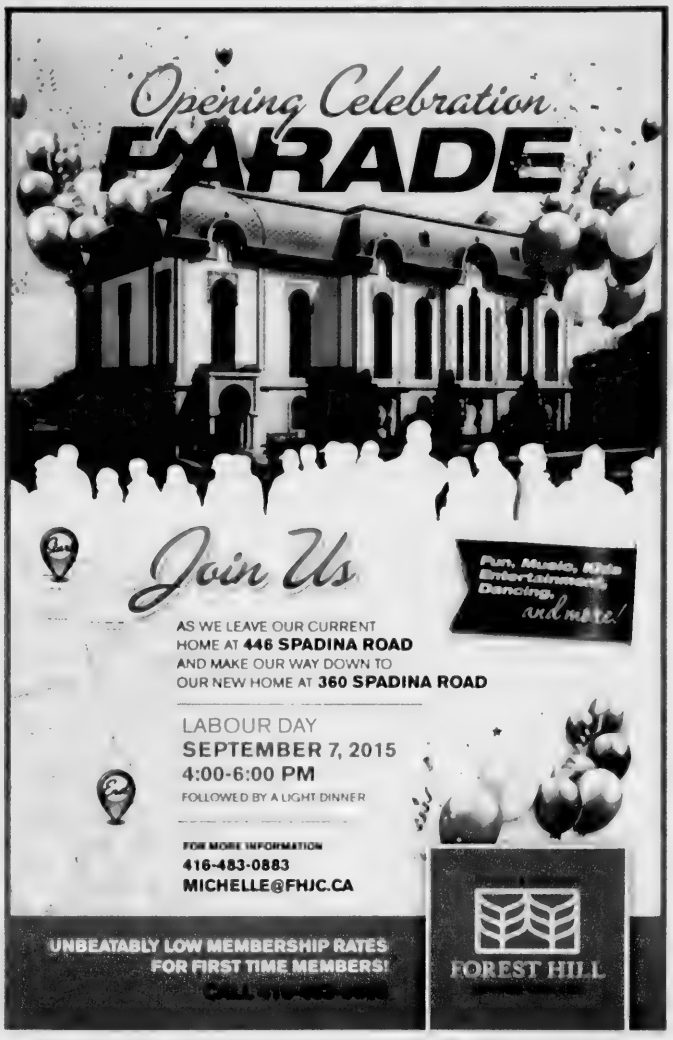
The other eight beneficiary agencies were cut back a total of $15,000 while the federation held back $20,200 from the United Israel Appeal grant request for Israel and other Jewish needs for 2015-2016.

The allocation committee recommendation for 2015-2016 for UIA is $525,000.

"In several key ways – new volunteer canvassers, new young leaders and donors, new Lion of Judah donors in Women's Philanthropy, and breadth of participation that increases year after year – the 2014-2015 campaign was the strongest ever," said Elaine Goldstine, the longtime CJA campaign director, who was appointed interim CEO of the Jewish Federation of Winnipeg following the resignation of CEO Adam Bronstone earlier this year.

"Unfortunately, the final total available for allocations is less than last year, a situation that has not arisen for 15 years. The focus of the committee's deliberations this year was how best to minimize the impact of necessary cuts," Goldstine said.

"We are working hard on next year's campaign and hope to make up for last year's shortfall," she added. "We are trying to be conservative. We have set a target of $5.75 million, slightly more than we raised last year." ■



Winnipeg community, CIJA to honour Asper family

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Over the last 30 years, the Asper family, through their generosity in giving of their time as well as their financial support, has become the dominant philanthropic family both within Winnipeg's Jewish community as well as the community at large.

Their impact is reflected in the Asper Jewish Community Campus, the Asper Foundation Human Rights and Holocaust Studies Program, the Asper School of Business at the University of Manitoba, the I. H. Asper Clinical Research Institute at the St. Boniface General Hospital and the Lyric Theatre at Assiniboine Park, named after late family patriarch Izzy Asper's family-owned movie theatre in rural Manitoba in the 1930s and '40s, and – the pièce de résistance – the Canadian Museum for Human Rights, which opened last September.

On Sept. 9, the Centre for Israel and Jewish Affairs (CIJA) is partnering with the Jewish Federation of Winnipeg to recognize the many contributions of the Asper family and the Asper Foundation to the economic and social well-being of Canada.

Elaine Goldstine, interim CEO of the Jewish Federation of Winnipeg, said some 800 tickets have already been sold.

"We would like to have 800 to 900 people in attendance. This is an event not to be missed," she said, adding, "The Asper family is committed to community. It is wonderful how generous they have been with their money and time."

The Words & Deeds Awards Dinner is different from annual events and awards, Goldstine said. "It is a special honour for very special people," she said.

Speaking for the family, Gail Asper said she and her brothers, David and Leonard, are delighted to receive the recognition.

Gail and Izzy Asper

> *Dad always reminded us not to take up space in this life, but to try to leave the world a better place than the way in which we found it.*

"It's very meaningful coming from our Federation and CIJA, because we all respect and value the contributions those organizations make and really hope the dinner raises significant funds for them," she said.

"I have enormous respect for past recipients like the Richardson family [the last Words & Deeds honorees in Winnipeg eight years ago] and recent honoree [Ontario] Premier Kathleen Wynne. To be included with them is indeed an honour," Asper said.

"We have all been influenced by our wonderful parents, for whom philanthropy and tikkun olam were an integral part of their daily life. Dad always reminded us not to take up space in this life, but to try to leave the world a better place than the way in which we found it.

"And of course he was passionate about ensuring we understood the concept of being fair-share donors to our community. If we benefited from a healthy society, we had to ensure we were helping that society to flourish."

The late Izzy Asper was a leading Canadian tax lawyer who became leader of the Liberal Party of Manitoba and later a Canadian media mogul.

After leaving politics in the mid-1970s, he and a couple of partners bought a small TV station in North Dakota and moved it to Winnipeg. Asper built that single station into CanWest Global Communications Corp., a multi-billion dollar media empire.

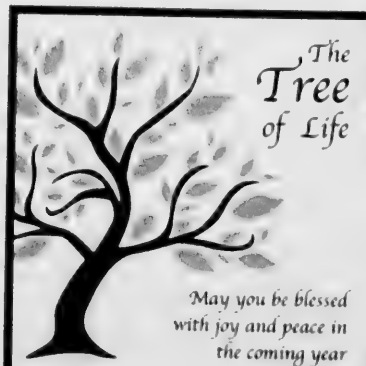
One of Asper's guiding philosophies in life was giving back to his community. He founded the Asper Foundation in 1983 for that purpose and stepped down as CEO of CanWest in 1997 so that he and Babs, his wife and partner in philanthropy, could concentrate more of their time on giving.

The Canadian Museum for Human Rights was his last great vision. Asper died in October 2003 and Babs Asper passed away four years ago.

Following her father's death, Gail took up the campaign for the museum and through her tireless fundraising and lobbying efforts over the course of a decade, managed to bring her father's vision to fruition.

In recent years, Gail has been the most visible member of the family in the Jewish and general community in Winnipeg. She co-chaired the CJA campaign for two years and is a prominent supporter of the arts here.

Goldstine said the funds raised from the dinner will be divided evenly between the Jewish Federation of Winnipeg's endowment fund and a CIJA project of the Asper family's choosing. ■



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Mideast conflict 'is very important for Jewish voters'

CONTINUED FROM PAGE 5

The electoral math, with Jews concentrated in a handful of ridings, doesn't add up, says Rogers, who has worked on several Conservative campaigns.

Rather, the Tories' support is part of a consistent worldview that is reflected in its defence of Ukraine and on issues such as opposing the persecution of gays in Iran or protecting Syrian refugees, he said.

"The mistake is to look at this and say it's a political issue and it's about Jews and Israel," he said. "It's a worldview that says we will side with democracies over countries that are not democracies."

While Harper is portrayed as being in lock step with Israeli Prime Minister Benjamin Netanyahu, that's not accurate, Rogers said. Harper "has been very frank" with the Israeli government on its policy on settlements.

For the Liberals, the greatest challenge is a political platform that's identical to the Tories' on support for Israel, but is perceived by some voters as weaker.

Trudeau "won't make the issue of Israel a wedge issue. He believes Canada should support Israel because it is the right thing to do," said Irwin Cotler, Liberal MP for Mount Royal and a former attorney general, who is not running for re-election.

"I welcome Harper's support for Israel, but when Harper says if you care about Israel, you must vote Conservative, then he politicizes it," Cotler said. "When you do that, it undercuts support for Israel."

In previous elections, brochures were distributed to Jewish voters in his riding and others alleging that Cotler and the Liberals had not been forceful enough in countering anti-Semitism and terrorism and in supporting Israel. Cotler believes this type of negative campaign cost the Liberals seats in heavily Jewish ridings, partly because the allegations seemed so absurd that the candidates did not mount a strong offence, but he believes it won't be successful this time around.

Earlier this month, guests invited to a Toronto fundraiser for the Liberals, hosted by pharmaceutical magnate Barry Sherman, received an email from a Jewish Conservative supporter charging that Trudeau was less than the staunch ally of Israel he professed to be.

Sherman countered with another email, which like the original exchange has been distributed beyond the initial circle of invited guests. Cotler said this is the tack that Liberals need to take.

Irwin Cotler

Judy Wasylycia-Leis

"What Sherman did was to fight back with the facts and the truth, rather than letting those allegations take hold."

While elections are usually fought on domestic issues, Cotler believes foreign affairs concerns "have come to the fore" in this election, spurred by the instability in the Middle East.

Many Jews are not single-issue voters, but the threat posed by Iran and the deteriorating situation in Syria "create a heightened concern in general, and among Canadian Jews in particular," he added.

The NDP's support for Israel puts it at odds with other leftist parties in Europe, which have taken a much harsher tone with Israel, but places it alongside other Canadian political parties, said Judy Wasylycia-Leis, a former NDP MP for Winnipeg North.

"The position is unique in social democratic parties because of Canada's role as a peacekeeper and mediator generally in the world," she said.

The NDP, especially under Mulcair, has shown unwavering support for Israel, she said.

Voters got a good look at how Mulcair would handle a crisis in the Middle East during the war in Gaza last summer. The NDP leader acknowledged that Hamas was a terrorist group and that Israel had a right to defend itself, while simultaneously lamenting the deaths of innocent civilians and calling for a ceasefire.

The intensified attention to foreign policy has left the parties competing for the title of who is Israel's best ally.

While the Conservatives have painted themselves as "a strong friend" of Israel, Wasylycia-Leis disagrees. "I don't think a good friend of Israel would use this as a wedge issue," she said. The Tories' uncritical support for Israel has made it a polarizing issue for Canadians instead.

"I think the NDP has been criticized for offering a more nuanced, balanced approach."

Meanwhile, Mulcair's pro-Israel direction has also generated tension within the party itself. Last summer, a Montreal-area MP quit the party citing Mulcair's policy on Israel. A Nova Scotia NDP candidate resigned earlier this month after making critical comments about Israel, while two other NDP candidates are facing close scrutiny for previous remarks.

As foreign policy concerns play a greater role in the election, the question is to what degree this drives voters. In the Jewish community, it certainly plays a pivotal role for many voters, strategists say.

While "bread-and-butter issues," the economy, jobs and health care have traditionally been the chief concerns for voters, Wasylycia-Leis, who's been through 14 elections, said foreign affairs have taken on a new significance for Canadians because of the Tories' handling of such issues as Bill C-51, which addressed terrorism and domestic controversies, such as the legality of wearing the niqab at citizenship ceremonies.

But for Jewish voters, the issue takes on even greater importance, she said.

"Positioning on the Middle East conflict is very important for Jewish voters. I'm not so sure they appreciate the Conservative approach... I think they also understand that approach doesn't bring help in terms of a long-term solution that everyone wants."

Weinfeld agrees that Jewish voters tend to show special interest in Israel affairs, but especially in this election, when the Conservatives have positioned themselves as Israel's strongest ally.

"The community is probably split at this point. Those for whom Israel's security is the number 1 concern, and think things like the Iran deal are disastrous, would tend to lean toward Harper."

But "many would think that Harper's position's is too one-sided or that there are other domestic issues which might lead them away from support from Harper." ■

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Quebec hate bill could stifle free speech, CIJA says

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Quebec's proposed legislation to combat hate speech is so flawed that it should be completely reworked and resubmitted for public consultation, according to the Centre for Israel and Jewish Affairs (CIJA).

The Jewish community advocacy group told the public hearings that began last week that it is "perilous to use civil law to accomplish what is treated adequately by criminal law."

CIJA's chief criticism is that Bill 59 does not strike a fair balance between guaranteeing freedom of expression and protection against hate. It deplores the lack of a clear definition of what constitutes hate speech and of judicial safeguards for those accused of it.

"In its present form, the bill risks creating an undesirable climate of self-censorship that is incompatible with fundamental rights and freedoms," the CIJA written brief states.

Representatives of CIJA also appeared on Aug. 20 before the hearings being held at the National Assembly.

CIJA emphasized that the Jewish community, as one of the groups most frequently targeted by hate crimes in Canada, is deeply concerned with their prevention and the prosecution of those charged with them.

However, CIJA believes the answer is a more rigorous application of the existing hate speech provisions in the Criminal Code of Canada, under sections 318 to 320. It regrets that police seem reluctant to investigate and prosecutors to invoke those provisions. Criminal law also affords greater protection of free speech because of the burden of proof required, CIJA points out.

Bill 59, which was introduced in June by Justice Minister Stéphanie Vallée, is aimed at preventing and combating public hate speech and speech inciting violence against identifiable groups described in Section 10 of the Quebec Charter of Human Rights and Freedoms.

> *In its present form, the bill risks creating an undesirable climate of self-censorship*

Individuals will also be covered by an amendment to the charter.

The bill gives the province's Human Rights and Youth Rights Commission new powers, including the jurisdiction to investigate complaints about hate speech. It introduces the procedure by which citizens can make such complaints.

The commission can also seek a court order forcing hate speech to cease.

The Human Rights Tribunal also will have new responsibilities, including determining if a person has engaged in hate speech and imposing a monetary penalty.

Justice Minister Stéphanie Vallée

Particularly troubling to CIJA is the tribunal's power to enter the names of those found to have contravened the anti-hate prohibitions on a list to be kept at the commission and made available to the public on its website.

The justice minister is also given new powers. He or she may withhold all or part of public funding to educational institutions, public or private, from the preschool to college level, or even revoke their permit, in cases where the behaviour of any person who is on the hate-speech offenders list is presumed to pose a threat to students.

CIJA believes this is too vague and that the presumption of guilt violates basic rights.

Among other weaknesses, CIJA also notes that the bill does not stipulate whether public dissemination of hate speech includes that made via social media or the Internet. It also objects to the inclusion of "political convictions" as a category among identifiable groups that may be targeted.

It asks, for example, if denunciation of the Ku Klux Klan, could constitute hate speech. More generally, CIJA fears the stifling of genuine political debate.

It is concerned as well that those making complaints to the commission may remain anonymous, unless they consent to their identity being disclosed, which could encourage frivolous or malicious actions.

Overall, CIJA thinks the bill makes things too easy for plaintiffs. They do not have to appear before the tribunal or pay any legal fees and the standards for evidence are not spelled out. The defendant, on the other hand, must spend the time and money.

CIJA questions the severity of the sanctions: fines from $1,000 to $10,000 for a first offence, and the stigma and risk of reprisals posed by being publicly listed for a length of time at the tribunal's discretion.

The normal rules of civil procedure should apply in the application of Bill 59 in order to assure a fair trial, CIJA says.

CIJA Quebec vice-president Luciano Del Negro said, during its presentation to the public hearings, government representatives on the committee "attempted to say that their legislation factors in our concerns. Their questions were not so much tough, as an attempt to reassure us."

But CIJA is not convinced. "The intent of [Bill 59] is OK, but if the definition of hate speech is left so broad, action against it becomes arbitrary and discriminatory…

"The best antidote to hate speech is freedom of speech and education and a global strategy to deal with it." ■

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Don't honour 'genocidal' queen, activist tells city

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Shloime Perel acknowledges his quest to have Queen Isabella's presence removed from public spaces in Montreal may be quixotic, but that has not deterred him in the campaign he launched three years ago.

Perel has lately stepped up his activity to rid Macdonald Park in Côte des Neiges-Notre Dame de Grâce (CDN-NDG) borough and Sir Wilfrid Laurier Park in Plateau Mont-Royal borough of their monuments to the Spanish monarch who reigned over the Inquisition, which began in 1478.

For Perel the issue is simple: we should not honour "a historical figure who committed massive crimes against humanity."

Perel and a half-dozen similar-minded people stood in the rain Aug. 14 beside the monument to Isabella, at the corner of Earnscliffe and Isabella avenues, reading excerpts from a history of the expulsion of some 150,000 Jews who refused to convert to Christianity as Isabella ordered.

If the weather had not been so inclement, they would also have read the apology King Juan Carlos I made in Madrid's Beth Yaakov Synagogue in 1992 on the 500th anniversary of the expulsion.

This was the first public event of the Montreal Committee Against Symbols of the Inquisition, which Perel created. He is also circulating a petition that he plans to submit to the House of Commons.

Perel argues that the naming of public places after someone like Isabella violates the spirit of Section 318 of the Criminal Code of Canada, which makes the promotion of genocide an indictable offence. The expulsion, he believes, falls under the section's definition of "genocide" as including "deliberately inflicting on [any identifiable] group conditions of life calculated to bring about its physical destruction..."

Perel is urging that the section be expanded to make it illegal to erect a public monument or name a public place after a person who has committed or advocated genocide. He notes that the expulsion edict Isabella co-signed warned Jews who did not leave that they faced the penalty of death, without trial.

Shloime Perel stands beside a monument to Spain's Queen Isabella in Montreal's Macdonald Park. JANICE ARNOLD PHOTO

Perel first became aware of the Macdonald Park monument when he and his wife moved around the corner several years ago. As the inscription on the headstone-like granite slab describes, it was a gift to the City of Montreal on Columbus Day, Oct. 12, 1958 by the Spanish government and the consuls of 18 Latin American countries to commemorate "l'anniversaire de la découverte de l'Amérique." Every year, the borough plants an attractive flowerbed around the monument, something Perel regards as an inappropriate commemoration as well.

The large bust of Isabella in Laurier Park was also offered to the city by the Spanish government, and dedicated on Columbus Day in 1959. Newspapers reported the unveiling ceremony was marred by a protest against Spanish dictator Francisco Franco.

The location is not coincidental. Laurier Park is bisected by Christophe-Colomb Avenue (Isabella sponsored his first voyage to the New World), and Macdonald Park borders on Isabella Avenue. Perel would like to see that name changed, too, but since the street has been around since 1912, he realizes this may be hard to achieve.

Perel is encouraged by the fact that in June the city of Gatineau agreed to rename two streets that immortalized Nobel Prize winners who had Nazi sympathies. Largely due to pressure from one resident, streets honouring the memory of the French Alexis Carrel and the German Phillip Lenard have become, respectively, Albert Einstein and Marie Curie streets, two other Nobel winners with untainted pasts.

He also points to the more recent effort to eradicate the word "nègre" from the map of Quebec. Hundreds of signatures have been collected through an online petition to the province's toponymy commission protesting the 11 geographic sites that include that word, which is the equivalent of the similar offensive English word.

Initially, Perel brought the issue up with CDN-NDG councillors and then Montreal bureaucrats, but the response amounted to a runaround over whether the matter fell under borough or city jurisdiction, he said.

He got into a letter exchange with then-federal justice minister Peter Mackay whose office responded, Perel said, that "Canadian law is sufficient as it is to deal with" his concerns. Mount Royal MP Irwin Cotler did summarize and present Perel's petition in the House, but took no stand either way on the matter, he said.

Ridding Montreal of its vestiges of Isabella would also be in keeping with Spain's current efforts to reconcile with Jews by offering citizenship to those who can trace their roots to pre-Inquisition Spain, he said.

The committee would like to reach out to the Muslim community in this cause. After the conquest of the Moorish kingdom in Granada, Muslims similarly faced expulsion if they didn't become Catholic. The two religious minorities also suffered similar earlier discrimination. A decree issued by Isabella and her husband Ferdinand in 1475 forced Jews under their rule to wear a blue patch and Muslims a green patch, which Perel says exposed them to violence. Thousands of Jews were killed in pogrom-like attacks as a consequence, he said.

Perel suggests the two Isabella monuments be placed in museums, and replaced with some public art that celebrates human rights and social justice. ■

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INTERNATIONAL

Barak comments on planned Iran strikes draws ire

Israeli military censor will be asked to explain Channel 2 broadcast revealing plans to bomb reactors

JTA AND TIME OF ISRAEL STAFF
JERUSALEM

A series of recordings that came to light last weekend indicated that Israel planned to strike Iran's nuclear facilities in 2010, 2011 and 2012.

In a recording broadcast Aug. 21 on Israel's Channel 2, the country's former defence minister Ehud Barak said he and Prime Minister Benjamin Netanyahu wanted to order an Israel Air Force attack on Iran's nuclear facilities, but Chief of Staff Gabi Ashkenazi stopped them in 2010, saying the Israeli military was not prepared.

He also said they were thwarted in 2011 by the opposition of fellow ministers Moshe Ya'alon and Yuval Steinitz; and that a planned 2012 strike was aborted because it happened to coincide with a joint Israel-U.S. military exercise and Israel did not want to drag the United States into the fray.

On Aug. 23, Channel 2 also broadcast a recording in which Barak called Netanyahu "weak."

"Bibi is weak....he doesn't want to take tough steps unless he is forced to do so," Barak said in the recordings.

"Bibi himself is immersed in a kind of deep pessimism and has a tendency... in the balance between fear and hope, he prefers, generally, to err on the side of fear. He once referred to it as 'worried,'" Barak said.

Earlier that day, Knesset foreign affairs and defence committee chairman Tzachi Hanegbi of the Likud Party said he planned to call on the military censor to explain why Channel 2 was permitted to broadcast the recordings involving plans to strike Iran's nuclear facilities.

"I asked myself how this could happen, and in all of my inquiries I've made since, I have yet to receive a real answer," the Likud MK told Army Radio.

"I am going to summon IDF censor officials to speak to us and to the foreign affairs and defence committee," he added. "For years, we've been following the censor's activities."

Channel 2 said that "anger" at Barak was widespread in the Israeli leadership, and that numerous senior political and security officials were also privately intimating that Barak's version of events was not entirely accurate.

Prime Minister Benjamin Netanyahu, right, and Ehud Barak attend a screening of the documentary on Operation Isotope" the 1972 operation on the hijacked Sabena plane, at the Jerusalem Cinema City on Aug. 11, 2015. HADAS PARUSH/FLASH90

In a statement, the Prime Minister's Office said: "It is time to stop this irresponsible talk on matters relating to national security. Prime Minister Benjamin Netanyahu continues to act responsibly and aggressively on behalf of Israel's security and its citizens, not burying his head in the sand, pointing out the dangers and threats and acting firmly and decisively."

In the aftermath of the broadcast, Channel 2 said various key Israeli figures indicated that Ashkenazi did not rule out an operation as decisively as Barak suggested, and that a great deal of preparatory work had been done. Furthermore, the TV report said, Ashkenazi was by no means the only senior Israeli figure who was not decisively supportive of a strike at that time. Others included then-Mossad chief Meir Dagan, who later made public his opposition, and top ministers including Dan Meridor and Eli Yishai.

Even if approval had been forthcoming for a strike, the TV report said, it was by no means certain that Israel would have actually gone ahead with it. The discussions described by Barak may have been "more a case of 'hold us back'" than a genuine determination by Netanyahu and Barak to carry out an attack.

> *I am going to summon IDF censor officials to speak to us and to the Foreign Affairs and Defence Committee*
>
> **Tzachi Hanegbi**

Channel 2 also suggested that Barak may be playing party politics through his comments. Ashkenazi is said to be considering entering politics, and Barak, who has now retired from politics, may be out to thwart him. The two became bitter rivals over the years, and Barak's relationship with current Defence Minister Ya'alon has also been tempestuous.

The material in the tapes comes from conversations related to a new biography of Barak being written by Danny Dor and Ilan Kfir. Barak, who was also previously prime minister and chief of staff, attempted to prevent the broadcasting of the recordings, but Israel's military censors allowed Channel 2 to play them.

The airstrikes on Iran's nuclear facilities were ostensibly planned to take place because Netanyahu and Barak anticipated that Iran would enter a "zone of immunity," in which its facilities were so well-protected or developed as to render an attack on them either a short-term solution or even futile. Netanyahu maintains to this day, however, that Israel will act alone if necessary to prevent Iran attaining nuclear weapons, and has been a leading critic of the P5+1 deal with Iran that curbs but does not dismantle its nuclear program.

Former foreign minister Avigdor Liberman told Army Radio that he was "more than surprised" at Barak, and said statements such as those given by the former minister would ultimately strengthen Iran.

"I think that when moves and discussions that should have been closely guarded state secrets are discussed by the press, it relays that you are a talker, that you aren't serious, that you're unreliable," he said.

"That is why, among other reasons, Iran is being coddled by the international community, and we have been backed into a corner... These things should only have been discussed in closed forums."

Asked whether he believed Barak was guilty of revealing state secrets, Liberman responded that he had "no doubt" that was the case.

Barak was said to have expressed outrage that the recordings had been released.

Steinitz said it was grave that such material was broadcast and had no comment on the specifics, while Ya'alon said he had no comment on what he called biased and skewed material.■

Times of Israel
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OPINION

Calling out BDS anti-Semitism

Gerald Steinberg

The boycott, divestment and sanctions (BDS) crowd that targets Israel often declares that, in contrast to the charges made by critics, they are not anti-Semitic or viscerally anti-Israel. But the evidence does not support claims of innocence – these campaigns are clearly a form of discrimination based on double standards and singling out Israel, as the Jewish state, for attack.

Based on the 2001 NGO declaration at the UN anti-racism conference in Durban, South Africa, which called for "the complete international isolation of Israel as an apartheid state," BDS campaigns on university campuses and by churches (such as the United Church of Canada) promote hate speech that would not be tolerated against any other group.

In many examples, this anti-Semitism leaks out, beyond the façade of "opposing the occupation" and supporting "Palestinian human rights." In addition to ignoring the human rights of Israelis (including 4,563 rockets and missiles from Gaza against Israeli civilians in last year's war – each one a war crime), a number of BDS campaigners make their hatred of the Jewish state very clear.

For example, while Amnesty International claims to promote the universal principles of human rights, its core involvement in BDS reflects the stain of anti-Semitism. Among other employees, Kristyan Benedict, campaigns manager of Amnesty's U.K. branch, is clearly obsessed with irrational hostility toward Israel, as reflected in his numerous social media posts. In a tweet during a Gaza flare-up in 2012, Benedict posted a "joke" about three Jewish British MPs, portrayed as warmongers: "Louise Ellman, Robert Halfon & Luciana Berger walk into a bar… each orders a round of B52s … #Gaza." (In July 2015, Benedict re-tweeted a Hamas post referring to "Israel's war crimes.") Amnesty reportedly "disciplined" Benedict, but he remains in his post and continues with impunity.

Rock musician Roger Waters is another illustration of the close links between BDS and anti-Semitism. Abe Foxman, former head of the Anti-Defamation League, called Waters a "narrow-minded bigot." Waters is the most visible entertainer to promote BDS, and in his concerts, he's used a balloon in the shape of a pig painted with Jewish symbols, including a large Magen David (Star of David). In reference to Israel, Waters said that "parallels with what went on in the '30s in Germany are so crushingly obvious… So this is not a new scenario. Except that this time it's the Palestinian people being murdered." On another occasion, Waters proclaimed, "The Jewish lobby is extraordinary powerful here and particularly in the industry that I work in, the music industry and in rock 'n' roll."

A new level of anti-Semitism was reached recently when BDS campaigners forced the cancellation of a scheduled appearance by the Jewish American (and clearly not Israeli) entertainer Matisyahu at a music festival in Spain earlier this month. His invitation was withdrawn after he refused to sign a statement denouncing Israel and supporting the creation of a Palestinian state – an absurd condition demonstrating that among BDS leaders, there is no distinction between Jews and Israelis, and both are targets. None of the other singers, from various ethnic groups and nationalities, were given a political litmus test.

Furthermore, the use of fringe Jewish groups and a scattering of radical Israelis doesn't provide protection or "prove" that BDS is free of anti-Semitism, but rather the opposite. During centuries of church persecution, including during the Inquisition, anti-Semites used a handful of Jews and converts to give "evidence" of Jewish perfidy. In today's version, groups calling themselves Independent Jewish Voices and Jewish Voices for Peace provide the same service to churches that promote divestment (the D in BDS) from Israel under the façade of "human rights". But a fig leaf with a few Jews or even Israelis does not in any way demonstrate the absence of anti-Semitism.

For many years, BDS and its operating arms, including Students for Justice in Palestine, have been allowed to promote anti-Semitism. The time to end this impunity is long overdue. ■

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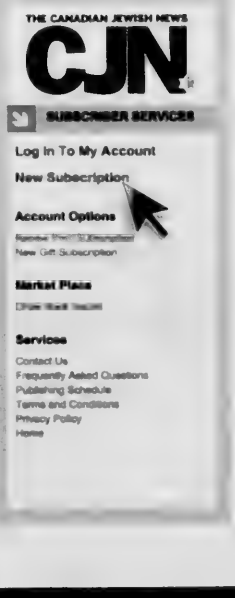

Jerusalem mayor aiming for PM?

TIMES OF ISRAEL STAFF
JERUSALEM

Jerusalem Mayor Nir Barkat is preparing a run for the Knesset and is signing up potential voters as Likud members. He ultimately aims to become prime minister, but won't directly challenge Benjamin Netanyahu, Israel's Channel 10 reported.

Barkat has worked hard in recent weeks to sign up thousands of supporters to the Likud party, in the hopes that they will form the nucleus of support to land him a viable spot on the party's Knesset list in the next legislative elections, the TV station said on Aug. 23.

His supporters reportedly come from beyond Jerusalem's municipal boundaries, including from major Likud-leaning cities like Ashdod and Ashkelon.

A statement from Barkat's office said he was concentrating solely on Jerusalem for now, but did not rule out a future run.

"The mayor is focused exclusively on the advancement and development of Jerusalem," according to the communique. "Barkat announced in advance that he would run for two to three terms as mayor, and in the next two years he will announce whether he will run for a third term."

Nir Barkat

If Netanyahu does not run again for prime minister, Barkat is reportedly planning to throw his hat into the ring for the party's – and possibly the country's – top spot. But if Netanyahu does run again next time, Barkat won't run against him, according to Channel 10.

Barkat endorsed Netanyahu for prime minister in the last national elections, held earlier this year.

Meanwhile, Barkat announced that former rival Moshe Lion, who lost a mayoral campaign against Barkat in 2013, would join his Yerushalayim Tatzliah party ("Jerusalem will succeed").

As part of the deal – which will expand Barkat's slate in the municipality to six seats – Lion will hold the community administrations department portfolio and head its committee. ■

Times of Israel
timesofisrael.com

Iran's leader calls the U.S. and Israel Islam's greatest enemies

TIMES OF ISRAEL STAFF
JERUSALEM

Iran's supreme leader claimed last Saturday that Islamic nations were being manipulated into internal strife by the world's "bullies" and urged Islamic unity in the face of what he identified as the *Ummah's* (Islamic people's) two greatest enemies: the United States and Israel.

Ayatollah Ali Khamenei said on Aug. 22 the United States had long sought to incite "third-party" states against Iran but "such third parties are only deceived puppets," the Islamic republic's Fars news agency reported.

"The root cause of the problems returns to their real enemies, the United States and Israel," he said.

The bullying powers, as he called them, are conspiring "against the Qur'an and not Shiism and Iran, because they know that the Qur'an and Islam are the centre of awakening nations."

Iranians, he said, "have realized that their real stubborn enemy is the world arrogance and Zionism and that's why they chant slogans against the United States and Zionism."

Khamenei was speaking to Iranian officials in charge of the Hajj – the annual pilgrimage to Mecca that Muslims from all over the world undertake.

"The world bullies are fully, seriously seeking to stir violence and discord under the name of Islam and are trying to disrepute the religion of Islam, foment internal fights among Islamic nations and even among the people of one nation to weaken the *Ummah*, and transferring the Iranian nation's experience about unity and recognition of the enemy to other nations in the Hajj season can defuse these plots," he said.

Since the signing of the nuclear deal between Iran and world powers in July, Khamenei has repeatedly spoken out against Tehran's main negotiating partners in Washington.

Last week he strongly impugned the motives of the United States in the talks, saying "their intention was to find a way to penetrate into the country.

Khamenei, who has final say on all state matters in Iran, has not publicly approved or disapproved the deal, though he repeatedly offered words of support for Iran's nuclear negotiators during the course of the talks. ■

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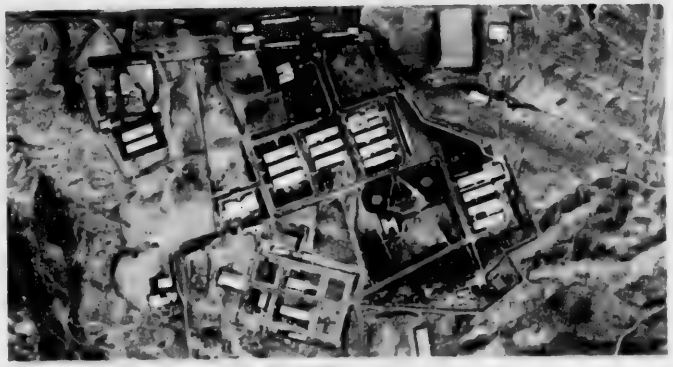
Everyday it becomes clearer: it is the best deal — for Iran

DAVID HOROVITZ
JERUSALEM



Satellite imagery of the Parchin military facility.

Every time you think it can't get any worse, another gaping hole appears in the world powers' dismal Swiss cheese of a deal on Iran's rogue nuclear program.

From the get-go, it seemed intolerable that the negotiations with Iran did not require, as early conditions, that the regime acknowledge its previous illegal efforts toward producing a nuclear weapon. But the sad fact is Iran was not required to come clean.

From the get-go, it seemed intolerable that the negotiations did not require the Iranian leadership to halt its relentless incitement for the destruction of the United States and Israel. Yes, one has to negotiate with one's enemies. But apart from being demeaning and lacking in all self-respect, it is also inefficient to negotiate with enemies who continue to seek your demise. And yet, even as the talks proceeded, and since they were concluded, the poisonous rhetoric – rhetoric with inevitable violent consequence has continued unabated.

From the get-go, it seemed intolerable that the negotiations did not also require that Iran cease its encouragement, training and arming of terrorist organizations such as Hamas and Hezbollah. But Iran makes plain every day that its ongoing support for the "resistance" – as in, those who resist the notion of Israel continuing to exist – is not limited by the accord and will not cease.

As the deal itself took shape, it seemed intolerable that the U.S.-led P5+1 powers had shifted from the imperative to neutralize and dismantle Iran's nuclear weapons facilities and instead opted to content themselves with freezing and inspecting the Iranian program. But shift they did.

As elements of the deal became public, it seemed intolerable and unthinkable that the regime would be allowed to continue its R&D on ever-faster centrifuges. Criticisms of this and other clauses were haughtily dismissed by senior Obama administration officials as being premature and/or inaccurate. But the complaints and concerns proved all too justified.

When the deal was finalized, it seemed unthinkable that the negotiators had abandoned the demand for "anytime, anywhere" inspections of suspect facilities. But abandon that vital demand they most certainly did. Trying to understand the deliberately convoluted clauses of the accord that relate to inspections, one can only conclude that they empower the regime to maintain whatever secrecy it deems necessary at the military sites where it has pursued and will pursue work towards a nuclear arsenal.

After the deal became public, it seemed unthinkable that the flawed inspection clauses would be rendered still more problematic by related side deals that further neutralize effective inspection. But so it is proving. First, Iran indicated – and the U.S. grudgingly acknowledged – that no American inspectors would be allowed into Iran. Then Iran asserted – and no denial has been forthcoming from the P5+1 – that it retains the right to veto any inspectors it doesn't like the look of. Such assertions underline what has now become a depressingly familiar feature of the negotiation process: Iran's descriptions of what has been agreed on have proven accurate; Western assurances, markedly less so.

Which brings us to the Aug. 19 Associated Press report that one of the side deals reached between Iran and the UN's International Atomic Energy Agency provides for Iran to carry out its own inspection work at the Parchin military facility where the IAEA has long alleged it experimented with high-explosive detonators for nuclear arms. The Iranians have been strenuously attempting to sanitize the site for years – which is bitterly amusing, since they evidently need not have bothered. Even the Iranians plainly didn't think they'd get away with a deal this ridiculous. It's akin to having Bernie Madoff scrutinize his own business practices, or Tour de France cyclists conduct their own doping tests… except it has global life-and-death implications.

And, again, the Obama administration would seem to have misrepresented what was agreed. It had indicated that the IAEA-Iran side deals were technical, unremarkable documents. While IAEA chief Yukiya Amano insisted last week that "the arrangements are technically sound and consistent with our long-established practices," Olli Heinonen, who was in charge of the Iran probe as deputy IAEA director general from 2005 to 2010, told the AP he could recall no previous instance where a country being probed for nuclear wrongdoing was allowed to conduct its own investigation.

On both sides of the aisle, the current conventional wisdom is that opponents of this abysmally negotiated, dangerous accord have the votes to reject it next month but not to overcome a presidential veto.

What has hamstrung key anguished Democrats thus far has been the "what if?" question – as in, what if we do defy our own president and vote with the Republicans to override the veto? Yes, it's a lousy, lousy deal – which cements a vicious regime in power, gives it vast funding to foster terrorism and regional chaos, and paves its path to the bomb with a mixture of inadequate oversight, absurdly legitimized ongoing nuclear work and sunset clauses. But what happens if we strike it down? Does the rest of the world just ignore us and proceed with it anyhow? Would it constitute a pointless act of protest that could doom our careers? Would Iran get its sanctions relief anyway? Is there any prospect of a more competent deal being negotiated?

Good questions, not all easy to answer.

But one question can be answered with increasing confidence: Is this, as U.S. President Barack Obama claims, the best possible deal?

Yes, indeed, it is. The best possible deal for the Iranians.

They continue enriching. They maintain their R&D to enable a speedier breakout to the bomb when they so choose. They can keep the inspectors at bay. They never have to come clean on past nuclear weapons work. They can continue missile development. They get their sanctions relief. Their coffers are swelled. The prospect of the regime being ousted by domestic reformers, already small, is reduced still further; they can now throw money at any domestic problems. They can merrily orchestrate terrorism and intimidate regional foes.

Truly, it is the best deal Iran could possibly have imagined – to an extent that becomes clearer to the rest of us with each passing day. You don't have to be a war-monger or a lobbyist to see that. You just have to read the small print, to listen to the leadership in Tehran, and to watch developments in our bloody region. And don't forget, there's a second IAEA-Iran side deal whose details have yet to come to light.

That "what if" question is a tough one, indeed. What if we vote against? What if we defy the president?

But there's another side to that question, which those anguished, responsible Democratic legislators must also ask themselves: What if we let this bad joke of a deal go through? ■

Times of Israel
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Senate Minority leader pledges support for nuclear deal

JTA
WASHINGTON

Senate Minority Leader Harry Reid announced his support for the Iran nuclear deal.

Reid called the deal the "best way" to curtail Iran's military ambitions, in an interview Aug. 23 with the *Washington Post*.

"This is the best way, the only way, to keep Iran from getting a nuclear weapon," Reid said.

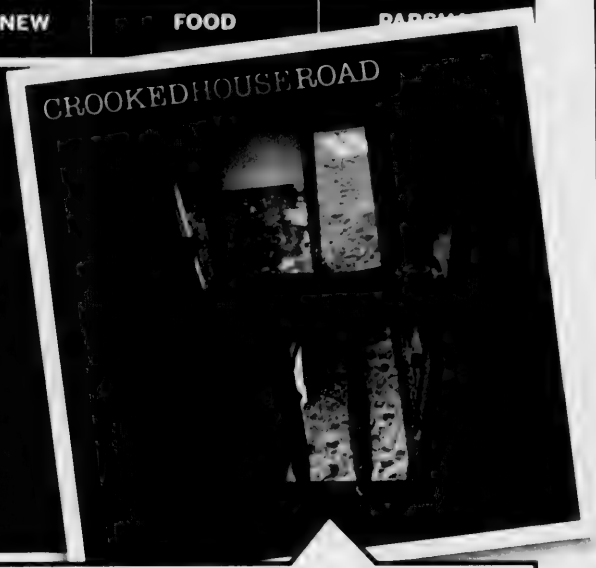
Reid reiterated his position in a tweet posted that afternoon, in which he said: "I strongly support the historic agreement with Iran and will do everything in my power to ensure that it stands."

Reid is the 27th Senate Democrat to publicly endorse the plan, in which the United States and five other world powers offered Iran sanctions relief in exchange for scaling back its nuclear program, according to the *Post*. His current term ends in January 2017 and he has said he will not seek re-election.

Meanwhile, Representative Collin Peterson, a Democrat who often votes with Republicans and is undecided on the Iran deal, told the daily *Star Tribune* that he received a call from Israeli Prime Minister Benjamin Netanyahu detailing his concerns about the deal. He told the newspaper he has not received a call from the White House.

Congress will vote on whether to approve the deal in September. Obama has vowed to veto any legislation aimed at blocking the deal. ■

Jewish Life



Singer found her voice at her bat mitzvah

RUTH SCHWEITZER
SPECIAL TO THE CJN

Listening to the soaring vocal harmonies of Mirian Kay and Shaina Silver-Baird on Crooked House Road's debut CD, it's hard to believe that one of the singers thought she was tone deaf when she was a child.

Silver-Baird said that she found the pitch in her voice and at the same time discovered herself as a singer while she was preparing for her bat mitzvah.

Violin lessons, "finding the tones with my fingers and having the tones so close to my ear," also helped her learn pitch, she said.

Her Torah coach, Kim Doron, the children's choir director and music leader at Toronto's Congregation Habonim, encouraged her to sing when she heard her student imitating her tones. "I guess my bat mitzvah was like my first concert," Silver-Baird said.

"I ended up singing the whole service when I was 12." Now, an actor in musical and straight theatre – the 25-year-old played Juliet in Citadel Theatre's production of Shakespeare's *Romeo and Juliet* last year – Silver-Baird is also a songwriter. She wrote the 10 songs on Crooked House Road's eponymous CD after "a big breakup," she said.

However, it's not just a breakup record, and focuses on loss in general. In the opening track, *Mountain*, Silver-Baird remembers her father, Bill Baird, who died when she was 14. But there's also much joy in this CD, released last May to critical acclaim, with its songs about family, her current partner and life in the city.

Four songs on the CD explore different aspects of breaking up, including trying to make a relationship work despite the obstacles, the difficulty of letting go and the feeling of being taken advantage of. The lyrics of the CD's final track, *Goodbye My Friend*, are "about losing love and losing the friendship that comes with it, but the music is uplifting, celebrating that goodbye," she said.

Three tunes based on Silver-Baird's current relationship balance the sadness of the breakup songs. *Back To Me* looks at a long-distance relationship, *Music Man* is about falling in love, and she wrote *Little Girl Heart* with her partner's young daughter in mind.

Silver-Baird workshopped the songs with different musicians, who collaborated on the instrumentation and arrangements. After some personnel changes, the band, named after a road in Haliburton, Ont., was solidified with co-vocalist/guitarist Kay, drummer Derek Gray, bassist Gram Whitty, and Joshua Skye Engel on electric guitar and mandolin. The band's exhilarating sound, a fusion of folk music, gospel and blues, can be compared to the music of indie folk groups like the Civil Wars and the Lumineers.

Earlier this year, Silver-Baird and her partner organized a benefit concert series at which Crooked House Road and other bands performed. CHR For Women supported organizations dedicated to helping women in poverty, including Redwood, a Toronto organization that helps women and children to live free from domestic violence.

"The support from other musicians was overwhelming," she said. Silver-Baird, who said she's always called herself a feminist, plans to continue to work with Redwood. Still active with Congregation Habonim, Silver-Baird connected with her bandmate, Skye Engel, the music director of the Jewish Heritage School at Habonim when she was helping to lead children's services at the synagogue during Rosh Hashanah.

He asked her to sing with his band, Oozakazoo, and she asked him to join Crooked House Road. "It's a fun group and the music is great," he said. Silver-Baird has also been training as a cantorial intern at Habonim with its spiritual leader, Eli Rubenstein.

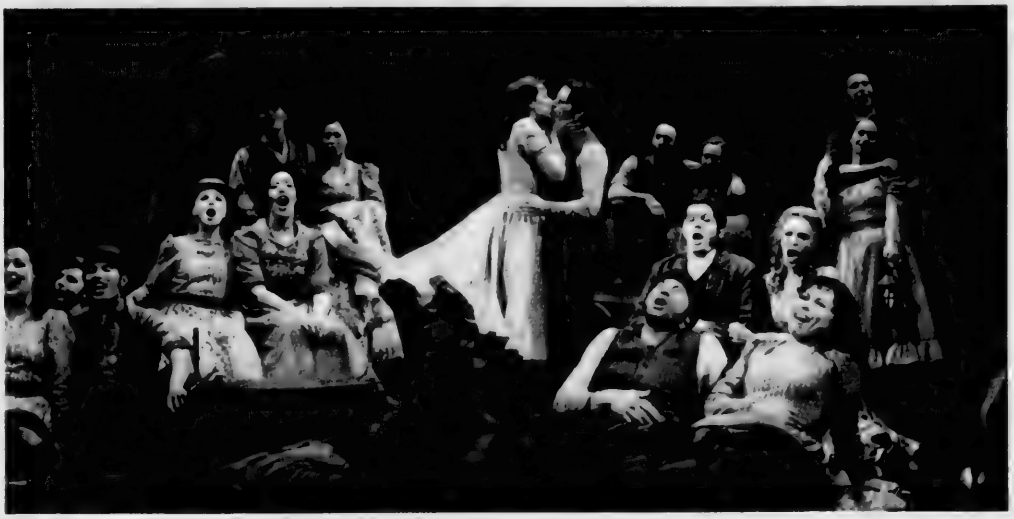
"I've done several weddings and been an assistant on a bat mitzvah," she said. "We are working periodically on me learning the songs and prayers for the services."

Crooked House Road plays at Uncorked on Main, 72 Main St. S., Georgetown, Sept. 11, 8 p.m.; Bloor Ossington Folk Fest, Christie Pitts Park, Toronto, Sept. 19, at 1:15; Humble Beginnings, 3109 Dundas St. W., Toronto, Oct. 2, 8 p.m. For more information about Crooked House Road and or to purchase their CD, visit www.crookedhouseroad.com. The CD is also available for download on iTunes. You can find the band on Facebook and follow them on Twitter. ■

Crooked House, pictured from left, Joshua Skye Engel, Gram Whitty, Mirian Kay, Derek Gray and Shaina Silver-Baird.
JOEL ANDREW JOHNSON PHOTO

Stratford Festival's Carousel, poignant and emotional

MORDECHAI BEN-DAT
SPECIAL TO THE CJN



The cast of *Carousel*

Carousel is a typical Rodgers and Hammerstein collaboration in the brawny style of the large Broadway musical. It is elaborately set and overtly didactic, with signature pieces of music aimed at piercing the heart. This year, it is one of the key non-Shakespeare productions at Stratford Festival.

But *Carousel* is a bit riskier in both format and content than most Rodgers and Hammerstein plays. It incorporates long sequences of ballet and pantomime in a manner not usually found in their other plays. And it tells its core story in darker tones than those usually associated with the vaunted musical duo.

Set in a sea-shanty town of turn-of-the-20th-century Maine, *Carousel* speculates upon the harm inflicted upon those close to him by a character lacking self-respect and restraint. Billy Bigelow, a carnival barker, and Julie Jordan, an unattached single woman in the town, fall in love. They marry. Sadly, neither can articulate his or her feelings to the other. Moreover, Billy's constant frustrations with the world around him – and more to the point, with himself – damages him. He cannot control his anger. Indeed, an incident of spousal abuse – that we never actually see on stage – is mentioned frequently in the play. That incident brands Billy with the same searing irrevocability, as would a scarlet letter sewn onto his clothes for all to see.

Accusations of domestic abuse lurk menacingly in the vindictive hearts of the town gossips. That recurring hint of violence and Billy's obviously troubled personality take the play into a murky, grey area that leaves the audience somewhat discomfited.

And yet, if the play's subject evokes an element of discomfort, its musical gems and choreographic production values provide significant emotional counterweight to that uneasiness.

Jonathan Winsby and Alexis Gordon as Billy and Julie, respectively, pack the poetry and music of *If I Loved You*, with every ounce of melancholy, pathos and heartache that the song's creators must have intended. In many respects the song is the sharply lit corridor that leads the audience through the rooms of heartbreak and sorrow to the play's ultimate message. Billy and Julie are never able to say "I love you", although their love is the single treasure that brings their lives sparkle and hope for a better future.

Alana Hibbert, as Nettie, emotionally powers her way through *You'll Never Walk Alone*, the other widely known signature song of the play. Hibbert sings the song with a unique duality of tenderness and force. It achieves its intended result: it inspires.

By the end of the play we see clearly, if unhappily, that Billy is trapped on his own personal carousel of self-doubt and insecurity. The carousel spins ceaselessly round and round for him in an insidious cycle of recurring failure, disdain and social exclusion. He is held back by the cruel demons in his soul that, piece by piece, tear away his sense of possibility. He cannot jump off the carousel. He cannot steady himself even in Julie's constancy and love for him.

But will that carousel of doubt and unhappiness continue in the life of his daughter? That is the question that brings the play some true poignancy, as it falls to the father to try, one last time, to help his daughter face life differently. ■

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THE CANADIAN JEWISH NEWS
AUGUST 27, 2015

Delaware tennis player continues her rise at Rogers Cup

MARVIN GLASSMAN
SPECIAL TO THE CJN

Jewish-American tennis player Madison Brengle has shown that you don't need to be 21 or younger to develop a career in pro tennis. At the Rogers Cup at Aviva Centre, Brengle, 25, of Delaware finished in the second round to continue her rise in the tennis rankings over the current season.

Brengle defeated Canadian Carol Zhao of Richmond Hill, Ont., 6-1, 6-1 before losing a close three-set match to 15th seed Sara Errani of Italy 6-3, 2-6, 6-3 in the second round to continue an impressive 2015 season, ranking 43rd on the women's pro tennis circuit.

"It was tough losing to a top player like Errani, but knowing that I was competing with her from the start to the finish of the match, I feel that in each tournament I play that I continue to improve," said Brengle following her loss.

In both of her Rogers Cup matches, Brengle showed a strong willingness to battle hard and she made few unforced errors in the two matches.

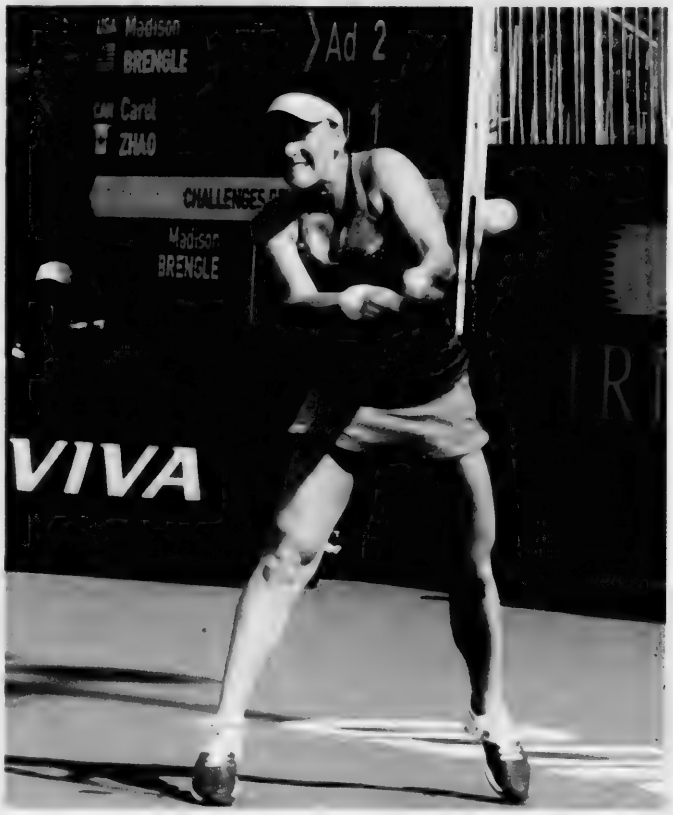
Brengle's consistent ability not to beat herself with costly errors bodes well for a long career in pro tennis.

"Madison is one of the exceptional American players today because of her ability to think through with a strategy to win and not hurt herself with unforced errors. I am not surprised that her rankings have risen over the past year," said former tennis great Tracy Austin, who worked as a television commentator at the Rogers Cup.

Had Errani not come up with winning shots on her forehand, perhaps Brengle's run at the Rogers Cup would have continued.

"The third set was especially close. I had to play my best to have a chance to beat Madison. She always battles and makes few errors," said Errani following her win.

Brengle was taught to play tennis by her mother when she was five, and won her first title at age 15 in Baltimore.



Tennis player Madison Brengle at the Rogers Cup tennis tournament VIDAL KESLASSY PHOTO

She continued her success in junior tennis by finishing as a finalist in the 2007 Australian Open junior girls division.

But her success in the pro circuit did not come easily.

Although Brengle won seven minor league titles in the International Tennis Federation circuit, her rankings never were above 140.

Her fortunes in tennis started to improve in 2014 when, at the U.S. Open, she defeated Julia Glushko of Israel in the first round to break into the top 100, and her rankings have been climbing steadily over the past year.

At the 2015 Australian Open, Brengle defeated 13th ranked Andrea Petkovic of Germany en route to a fourth round finish at the Grand Slam tournament.

She continued her rise by finishing as a finalist in Hobart, Australia, as well as upsetting No. 4 ranked Petra Kvitova of the Czech Republic to finish as a semi-finalist at the Stuttgart, Germany tournament.

Brengle had her highest ranking at No. 35 in April.

"I am more confident and steady and believe that I can compete at a high level with any of the top pros. I look forward to continue my rise in tennis," said Brengle.

Brengle is currently the second-highest ranking Jewish player on the women's pro circuit, below Camila Giorgi of Italy, who is ranked 31st. An injury to Giorgi forced her to withdraw from the Rogers Cup.

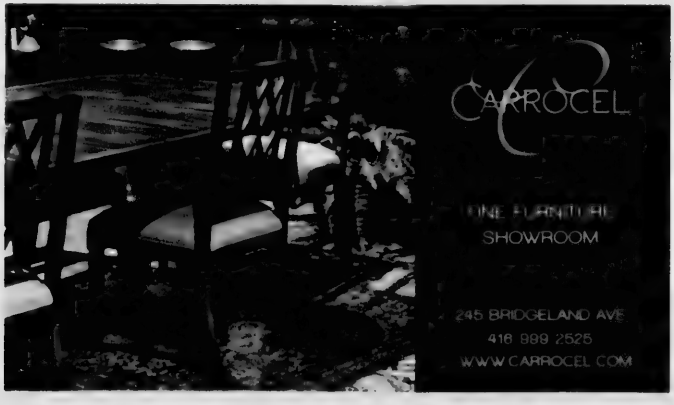
Three other Jewish players, Sharon Fichman of Toronto and Israelis Julia Glushko and Shahar Peer all lost in the qualifying rounds.

At age 28, Peer is now ranked No. 128 and has lost the competitive form she had in her peak years in tennis. Peer was a quarter-finalist at the Rogers Cup in 2006 and had her highest ranking of No. 11 in 2011.

"I want to give at least one more year of playing tennis to regain where I once was," said Peer following her opening round loss in qualifying.

Fichman has been out of action for close to two years because of a knee injury that required surgery. She felt buoyed just by playing again and finished as a quarter-finalist in the doubles tournament at the Rogers Cup.

"I am excited to be back playing again. It will take awhile to get back to my to form, but am glad to have many matches this week," said Fichman. ■



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Seeking spirituality in yoga

What draws so many Jewish people to this ancient meditative practice?

MARILYN LAZAR
SPECIAL TO THE CJN

Members filter in to a hushed atmosphere. They gravitate to their habitual spots and are seated. The leader enters, assumes a position in front of the congregation and begins. All rise. Although the ancient language is foreign, everybody follows respectfully, even earnestly. There's chanting. Are we in a synagogue sanctuary for High Holiday services? Nope – this is yoga class. And I find myself wondering: Why do Jews love yoga?

Well, why does anyone love yoga? From Vaughan to the Beach and from Ashtanga to Moksha, yoga classes are proliferating and populated not only by Jews, but by longtime yogis, stressed out executives, harried parents and spinning aficionados with tight hip flexors. In fact, many members of our tribe meet all of the above criteria.

I've heard some yoga practitioners make a logical argument about not getting anything out of an Orthodox religious service because they don't understand the words. However, it strikes me that these same people who make that argument seem to easily embrace *prana*, *asanas* and *oms*. If they didn't fully understand the Sanskrit to begin with, they took the trouble to learn.

I grew up attending Orthodox services. Today, I go to stand with my community but don't expect or find spiritual fulfilment. By contrast, my passion for yoga continues to grow. The first times I tried yoga, I found the experience slow and even left before the important closing pose known as *savasanah*. Over time, however, not only do I enjoy the physical benefits of the practice, I value even more the inner benefits which I derive and can take with me "off the mat."

Is my journey typical? What draws so many of us to yoga and is there a lesson therein? Is that lesson for those of us more drawn to yoga class than services, or for the religious leaders who would like to see synagogue attendance increase?

Barry Bernstein strikes me as someone who might offer an interesting perspective. He is shomer Shabbat and keeps kosher, his level of observance having increased over time. I wonder what draws him. He is a relative newcomer to yoga and humble about his practice.

Bernstein says he first "dipped his toes gently into the water" of yoga six years ago. He describes his teacher Geeta as "fantastic." Many students rave about Geeta much as followers might admire their rebbe. He "lucked into her" originally but eventually followed her to a new location and became part of a group of – dare I say - devotees? Bernstein describes his view of Orthodox services as "evolving."

"What I always enjoyed about modern Orthodox services is becoming more and more atypical. Often, services are led by a lay member, rather than an accomplished chazzan, and the atmosphere is chop chop with a rush to get out; the antithesis of spirituality, prayer and a meaningful experience. For me, the chazzanut, bears a similarity to classical music, stirs the soul and helps me to get into my private prayer."

Soul stirring was not a concept I gave much consideration to during most of my synagogue experiences – rushing to capacity services with hundreds of ticket holders on the High Holidays. Private prayer?

For clarification I turn to Rabbi Shalom Schachter of Beth Tzedec who talks to me about the two different sources of the obligation to pray; the rabbinic, with structured liturgies of text and times, versus biblical, which he says is "from your heart and can express emotions that you are feeling in the moment, like joyfulness, thankfulness or anxiety." That sounds "private", although more like what I think of as emotion than prayer.

Of the two, he explains that "the biblical requirement to pray can be achieved with or without words and, for many, is more easily felt" than the rabbinic. When Rabbi Schachter leads a minyan, he might start with a niggun or a chant, and try to insert the objective of the particular prayer. "Just as we don't jump right into heavy exercise, but rather begin by warming up our muscles, so it is with prayer," he says.

Anusara instructor Louise Hanley begins her yoga classes with talk instead of movement. She gives an example of a relevant experience – anything from a traffic ticket to dealing with aging parents. She then leads students through postures, using our bodies to strive for attitudes that will help us respond to life's curve balls with more strength, flexibility and with softness in our hearts. The first principle of Anusara Yoga is about "opening to grace", which sounds akin to private prayer.

Birchot Hashachar builds like a yoga class. Rabbi Schachter reminds me that morning prayers are about thanking God for our physicality. Next we warm our souls with the Psukei de Zimra and then focus our mind with the *Shema*. The positive framework of the focused mind from the *Shema* leads us to the *Amidah* or the Shemoneh Esrei, which is about our individual needs, be they health, parnassah or spiritual; private prayer.

CONTINUED ON NEXT PAGE

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THOMAS (MINUK) ALI

'There is yoga in every religion,' instructor says

CONTINUED FROM PREVIOUS PAGE

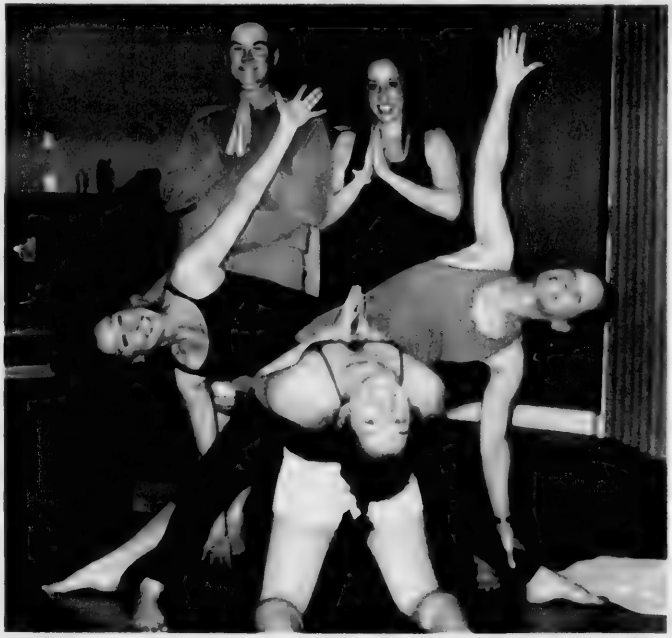
Rabbi Schachter's late father, the revered Rabbi Zalman Schachter-Shalomi, was the picture of a wise Orthodox rabbi, replete with white beard and benevolent countenance. But far from typical of anything, he also counted the Dalai Lama among his friends and taught in ashrams, frequently hosting many spiritual seekers who were Jewish.

Is that Judaic or yogic?

Rabbi Schachter-Shalomi tried to meld alternative practices such as movement or meditation into the current practice of Judaism to enhance the spiritual experience. He was reputed to recognize the divine in all with whom he came into contact. This reminds me of how we bow our heads in yoga, hands in prayer position and greet with the word "*namaste*", loosely translated as "the light inside me recognizes the light inside you."

Rabbi Shalom Schachter says his father "lived in constant consciousness of his relationship with the Creator. He got in touch with his physical needs, emotional state and his spiritual neshama and aligned them with the Divine purpose of his existence." Purpose or intention is expressed in Judaism as kavanah. Just as kavanah is important in Judaic practice, so yoga instructors often suggest setting an intention at the beginning of class.

Another common thread is the importance of staying present. Yoga instructors repeatedly remind students to come back to the present when the mind wanders. In *Davening: A Guide to Meaningful Jewish Prayer*, Rabbi Schachter-Shalomi writes: "The awareness that we stand in the presence of the Living God is one of the most important realizations we can install in our operative consciousness. God is always present. The question is, how present are we?"



Clockwise from top left: David Edelman, Dani Seligman, Philis Edelman, Sara Edelman and Marilyn Lazar at a regularly scheduled Friday afternoon yoga class before Shabbat dinner.

Iyengar instructor Kim Tanenbaum is passionate about yoga and about Judaism. As a convert raising a young family, she is particularly thoughtful in both regards.

"The word yoga itself means 'union' or 'absolute consciousness' with God, so while yoga is not a religion, I believe that there is yoga in every religion," she says. "While it's human nature to avoid roadblocks that litter the path to spiritual maturity, yoga gives us the opportunity to work on our nature. We then recognize that yoga is not just physical exercise, but an integrated science leading towards spiritual evolution. It's one thing to be told exactly how to get somewhere, and another to be given a road map, but encouraged to blaze the trail yourself. This is what I think people seek and find in yoga."

Rabbi Shalom Schachter adds: "It helps to have quiet and go inside yourself, to protect yourself from the white noise. Actions – like body movement or humming – assist in closing out interferences and help you go further with images and insights. King David talks about prayer as not being a one-sense experience but rather one in which "all my limbs shall cry out" in joy. So dance and body movement are not just an eastern or renewal phenomenon, but actually are contained in our own history."

Celtic spirituality identifies "thin places" where we feel a closer connection to the Divine. Jews I spoke to find spirituality inside and outside the sanctuary; sometimes related to religion, such as in blessing one's children at the Shabbat table, or sometimes unrelated, such as watching a sunrise or witnessing a birth. Some weekend warriors feel it on their road bikes. It can be solely associated with a place, such as the vortexes in Sedona, or it can be a combination of place and religion, such as the Kotel in Jerusalem.

Speaking of Jerusalem, a yoga studio is the last thing you'd expect to find in the haredi neighbourhood of Beit Shemesh. But Rachel and Avraham Kolberg are chassidic yoga teachers catering to the ultra-Orthodox community where the practice is controversial to say the least. Meanwhile, there are regular yoga meditation Shabbat services at Beth Tzedec, the largest Conservative shul in Toronto.

Both Judaism and yoga consistently recognize the importance of setting aside the mundane in order to focus on something higher. The jury is out on the most effective way to do that. What's certain is that the one does not rule out the other and that the yearning for the resultant peace and meaning is universal. And so, the conversation continues.

Care to weigh in? ■

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Eye on Arts

by Bill Gladstone

MATISYAHU DROPPED, THEN RE-INVITED TO PERFORM IN SPAIN

Jewish-American rapper **Matisyahu** was dropped from a concert lineup in Spain last week after he resisted pressure to "write a letter, or make a video, stating my positions on Zionism and the Israeli-Palestinian conflict to pacify the BDS people," he confirmed in a Facebook post. However, concert organizers apologized to him days later and re-invited him to perform in the Aug. 22 festival as originally scheduled.

Under intense pressure from the BDS movement, festival organizers had originally insisted that Matisyahu clarify his personal views to ensure they conformed to the BDS political agenda. Five of the 250 artists in the festival had reportedly threatened to pull out unless Matisyahu, who is not Israeli, made a political statement.

"Honestly, it was appalling and offensive, that as the one publicly Jewish-American artist scheduled for the festival they were trying to coerce me into political statements," the popular artist posted on Facebook. "Were any of the other artists scheduled to perform asked to make political statements in order to perform? No artist deserves to be put in such a situation simply to perform his or her art."

Both the Spanish Foreign Ministry and leading newspapers in Spain were critical of the cancellation of Matisyahu's concert. The *El Pais* newspaper described the cancellation as "unacceptable discrimination" and noted that the festival was being funded with public money.

The BDS movement "increasingly shows that it has deep roots not in political opinion, but in hatred of and unfairness towards Jews," American Rabbi **David Wolpe** wrote in *Time Magazine* online. "People who insist that artists sign political statements or who boycott them are people who have learned nothing from the 20th century."

• • •

Nirkoda Israeli Dancers

Israeli-Jewish Dance: Nirkoda Israeli Dancers is a Toronto-based dance troupe that celebrates Israeli and Jewish cultures through dance performance and has delighted audiences in and around Toronto since 2001. Directed by **Ronit Eizenman** who is also principal choreographer, Nirkoda performs a wide repertoire of Israeli folk and traditional Jewish dances. It is scheduled to perform at the Wagman Center (Baycrest Terraces) on Oct. 14, Baycrest Apotex on Oct. 18, and the DD DanceFest International Festival on October 24.

• • •

Arts in Brief

• Jazz pianist **Mark Eisenman** plays with drummer **John Sumner** and bassist **Steve Wallace** at the Old Mill, Home Smith Bar, 21 Old Mill Rd., Aug. 29, 7:30 to 10:30 p.m. $20 minimum. No reservations required 416-236-2641.

• Musicians **Arkadi Tulchinski** (piano) and **Michael Ziskind** (violin) perform at the Friends of Yiddish Annual Membership Breakfast. Admission is free for paid-up members, $15 for guests. Beth Tikvah Synagogue, 3080 Bayview Ave. (between Sheppard and Finch). Sunday Sept. 27, 10:30 a.m. Please RSVP by September 18 to 416-736-8073, yiddish18@yahoo.ca

• • •

At the Galleries

• **Rochelle Rubinstein's** two-part exhibit *Pochi Bukuro* features a large block-printed and carved wood on work called *Kanada*, named after a site where the artist's mother worked while imprisoned at Auschwitz. The second part is a series of block-printed, painted and embroidered fabric pouches modeled after decorative Japanese gratuity envelopes called *Pochi Bukuro*. Loop Gallery, 1273 Dundas St. W., until Sept. 6. Artist reception, September 6, 2 to 5 p.m. 416-516-2581.

• An interactive gallery exhibit focuses on the Jewish holiday of Tu B'Av, the Jewish day of love based on a tradition of dancing and matchmaking on that day in Biblical times. At the Miles Nadal JCC Gallery until Aug. 30.

• • •

Note to Readers

With this issue, I conclude my long and enjoyable stint as writer of this column. It has been a sincere pleasure for me to work with the many people in our community who are passionately engaged in the arts. I extend best wishes to you for the coming New Year. Please send details of all future arts events to info@thecjn.ca. ■

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	7:00 pm	Arbith
Tues. Sept. 15, 2015	8:30 am	Rosh Hashanah (second day)
Tues. Sept. 22, 2015	6:00 pm	Erev Yom Kippur
Wed. Sept. 23, 2015	7:00 am	Yom Kippur
	3:00 pm	Minha
	6:00 pm	Neila
Mon. Oct. 5, 2015	7:00 pm	Simchat Torah

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ROSH HASHANAH FOOD

Cookbook authors share their High Holiday favourites

NORENE GILLETZ
SPECIAL TO THE CJN

The High Holidays are quickly approaching and once again, the main topic of conversation seems to be: "So what's on your yom tov menu this year?" I asked several of my favourite cookbook authors what they are planning to serve to their guests. Here's a scrumptious sampling of what will be on their holiday tables. I hope you will include one or more of their dishes on your menu.

Amy Stopnicki's Apricot Chicken

This scrumptious recipe comes from Gathered Around the Table (a fundraising project of Netivot Hatorah Day School in Toronto), which was edited by Amy Stopnicki and Shana Dale Aronson. This recipe will multiply easily for a large crowd. It's great over steamed rice.

- ❑ 1/2 cup flour
- ❑ 1/2 tsp. pepper
- ❑ 1 tsp. dried vegetable blend seasoning
- ❑ 1 chicken, cut into eighths (or 4-6 boneless chicken breasts)
- ❑ 3/4 cup apricot jam
- ❑ 3/4 cup barbecue sauce
- ❑ 1 1/2 tsp. soy sauce
- ❑ 1 onion, thinly sliced

Preheat oven to 425. In a shallow dish, mix flour, pepper and dried vegetable seasoning. Coat the chicken pieces with the flour mixture.

Place chicken in a lightly oiled pan. Bake 10 minutes. Turn chicken over and bake an additional 10 minutes.

Combine jam, barbecue sauce and soy sauce in a small bowl.

Remove chicken from oven. Scatter with sliced onion and pour sauce over top.

Lower oven temperature to 350. Bake 30-45 minutes or until chicken is cooked through. Cover with foil if chicken starts to get too brown. Serves 6.

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Norene Gilletz's Cranberry Chicken Meatballs

Adapted from The New Food Processor Bible by Norene Gilletz

These tasty meatballs can also be made with lean ground beef, veal or turkey. This favourite can be used as either an appetizer or a main dish – perfect for the High Holidays or anytime!

Meatballs:

- ❑ 2 lb. lean minced chicken
- ❑ 1 medium onion, cut into chunks
- ❑ 1 carrot, cut into chunks
- ❑ 1 stalk celery, cut into chunks
- ❑ 1 egg (or 2 egg whites)
- ❑ 1 tsp. salt (or to taste)
- ❑ 1/2 tsp. garlic powder
- ❑ 1/4 tsp. freshly ground black pepper
- ❑ 1/3 cup dried bread crumbs or matzo meal (or use gluten-free crumbs)

Sauce:

- ❑ 2 cans (14 oz. each) jellied cranberry sauce
- ❑ 1/2 tsp. ground cinnamon
- ❑ 2 cups tomato sauce

Place minced chicken in a large mixing bowl.

In a food processor, process onion, carrot and celery until minced. Add egg, salt, garlic powder and pepper and process a few seconds longer. Add with crumbs to chicken and mix well.

Wet hands and form 1-in. meatballs. Place on a sprayed, foil-lined baking sheet. Bake, uncovered, in a preheated 350 oven for 25-30 minutes. Transfer meatballs to a large sprayed casserole.

For sauce: Place cranberry sauce and cinnamon in processor. Add tomato sauce through feed tube while machine is running. Process until blended. Pour over meatballs.

Bake, covered, at 350 for 1 hour, basting occasionally. Makes 6-8 servings as a main course, 10-12 servings as an appetizer. Reheats and/or freezes well.

Daniella Silver's Rainbow Roasted Roots With Oranges And Pomegranates

Adapted from The Silver Platter: Simple to Spectacular by Daniella Silver and Norene Gilletz.

This brightly coloured gluten-free side dish from Daniella Silver of Toronto combines a unique pairing of roasted roots with vibrant, juicy fruits. A few basil leaves and a splash of orange juice add a refreshing finish that goes perfectly with that savoury roasted flavour. Perfect for vegetarians – or anyone at your holiday table!

- ❑ 2 bunches red or rainbow beets, scrubbed and trimmed (about 6-8)
- ❑ 3 medium sweet potatoes, peeled, cut into 1-in. chunks
- ❑ 3 parsnips, peeled, trimmed, cut into 1-in. chunks
- ❑ 2 tbsp. olive oil
- ❑ kosher salt
- ❑ freshly ground black pepper
- ❑ 2 seedless oranges, peeled and cut into 1-in. chunks
- ❑ 1/3 cup pomegranate seeds
- ❑ 1/2 cup orange juice
- ❑ 2 tbsp. olive oil
- ❑ 2 tbsp. honey
- ❑ 1/4 cup chopped fresh basil

Preheat oven to 400. Cut a large piece of heavy-duty foil; place onto a rimmed baking sheet.

Coat foil with nonstick cooking spray. Place beets onto centre of foil. Wrap tightly, pinching edges together. Roast for about 1 hour, until tender.

Spread sweet potatoes and parsnips in a single layer on a parchment-lined baking sheet. Drizzle with oil; sprinkle with salt and pepper. Roast, uncovered, for 40-45 minutes, or until tender. (You can roast them at the same time as the beets.)

Carefully open foil packet and let beets stand until cool enough to handle. Use paper towels to rub off skins. Discard the skins. Cut beets into 1-inch chunks and place in a large serving bowl. Season with salt and pepper.

Add sweet potatoes, parsnips, oranges and pomegranate seeds.

Add orange juice, oil, honey and basil. Toss together gently. Serve at room temperature. Yields 8 servings; do not freeze.

Norene's Notes:

Variation: Instead of sweet potatoes, use squash, carrots or baby pumpkin, cut into chunks. Instead of parsnips, use 1 lb. baby potatoes, halved. Measurements don't need to be exact. You just want a variety of different-coloured vegetables.

Variations: No pomegranate seeds? Add 1/2 cup dried cranberries. Substitute 1 can (14 oz.) pineapple chunks, drained, for oranges. ■

rosh hashanah complete dinner

Includes: Gefilte fish, matzo ball soup, old fashioned dill pickles, traditional coleslaw, challah and fresh fruit salad.

Choose 2: Brisket au jus, BBQ chicken, baked salmon with orange miso glaze or grilled salmon teriyaki.

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Choose 1: Garlic mashed potatoes with caramelized onions, vegetable farfel, herb roasted mini potatoes.

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24.99 per dozen - 2 dozen minimum
Chicken Fingers
Served with a delicious plum sauce.
17.99 per dozen - 2 dozen minimum
BBQ Satays (4 dozen) 75.99
Grilled chicken, roasted sesame salmon and marinated beef teriyaki skewers served with teriyaki and Thai peanut sauces.
Each additional dozen added to the platter 18.99
Brisket au Jus 15.96 per pound
Chicken Supreme
(prepared 3 ways) 8.99 per piece
- Stuffed with goat cheese, spinach and sundried tomatoes.
- Topped with avocado salsa (diced avocado and plum tomato).
- With a sweet Thai chili orange sauce.

Fresh Atlantic Salmon
(prepared 3 ways) 8.99 per piece
- Maple glazed and topped with toasted mixed nuts.
- Honey citrus miso glazed.
- Teriyaki glazed and topped with toasted sesame seeds.

Crunchy Broccoli Salad
With red peppers, onions, toasted almonds and herb dressing. (serves 10-15) 17.99
Candied Roasted Root Vegetables
With toasted pecans. (serves 10) 24.99
Green Beans
With caramelized onions and toasted almonds.
(serves 10) 19.99
Garlic Mashed Potatoes 24.99 (serves 10)
Parisienne Potatoes 3.99 per pound

mini latke sliders

TIP Fresh fruit platters, cupcakes and dessert trays are also available. Ask your consultant for details.

Desserts for Rosh Hashanah

DAPHNA RABINOVITCH
SPECIAL TO THE CJN

I never tire of making desserts or creating new ones for special occasions.

About 15 months ago, Whitecap Publishing took a leap of faith in me and signed me up to write a cookbook all about baking. It's been a year of testing, buying more than double my weight in butter and flour, writing and rewriting, and rewriting again, to finally submit my manuscript of *The Baker in Me*, my first baking cookbook. It has over 200 recipes in it, some are perfect for Rosh Hashanah, including the following one, because, well, it has honey in it and is extraordinarily delicious.

Apple Honey Cardamom Cake

Topping:

- 1/2 cup sliced almonds
- 1/2 cup packed light brown sugar
- 1/4 cup all-purpose flour
- 3 tbsp. unsalted butter, softened

Cake:

- 2 cups all-purpose flour
- 1 tsp. baking powder
- 1 tsp. ground cardamom
- 1/2 tsp. baking soda
- 1/4 tsp. salt
- 1 cup honey
- 1/2 cup unsalted butter, softened
- 2 large eggs, at room temperature
- 1 tsp. vanilla
- 3/4 cup sour cream or yogurt, at room temperature
- 1 cup peeled chopped apples (about 1 apple)

Preheat the oven to 350. Lightly grease the bottom and sides of an 8-1/2-in. or 9-in. springform pan. Line the bottom of the pan with a round of parchment paper cut to fit; set aside.

Topping: In a bowl, combine the almonds, sugar and flour. Add the butter; with your fingertips, rub the butter into the mixture until crumbly.

Cake: Whisk together the flour, baking powder, cardamom, baking soda and salt in a bowl until the dry ingredients are thoroughly combined; set aside.

In the bowl of a stand mixer fitted with the paddle attachment, or using a hand-held mixer, beat together the honey and butter, scraping down the sides of the bowl occasionally, until smooth and no lumps of butter remain, about 3 minutes. One at a time, beat in the eggs, beating well after the first addition before adding the second. Beat in the vanilla.

Remove the bowl from the stand. Using a wooden spoon, alternately stir in the flour mixture with the sour cream, making three additions of the flour and two of the sour cream. Gently fold in the apples. Scrape the batter into the prepared pan, smoothing the top. Sprinkle the topping evenly over the batter. Place the cake pan on a rimmed baking sheet.

Bake in the centre of the preheated oven until a cake tester inserted in the centre comes out clean, 55-60 minutes. Cool the cake in the pan on a wire rack for 20 minutes. Unmould and cool, parchment paper side down, on a wire rack. Makes 12 servings.

Variations:

Pear Honey Cardamom Cake: Replace the apples with the same amount of chopped pears.

Apple Honey Ginger Cake: Replace the cardamom with 3 tbsp. grated fresh ginger and 1 tsp. dried ginger. Omit the apples, if desired.

Note: Cardamom pods, now widely available, have long been used in Indian dishes as well as Asian, Germanic and Scandinavian cuisines. Sweetly spicy, with lemony overtones, cardamom is available both in pods and already ground. I heartily recommend you buy the pods and grind them yourself since pre-ground cardamom quickly loses its flavour. ■

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Sweet & Sour Meat Balls, Chicken Matzo Ball Soup, Roast Chicken, Lockshen Pudding, Potato Pudding, Broccoli & Mushrooms, Carrot Tzimmes, Cole Slaw, Mohn Cookies, Honey Cake, Challah, Chocolate Brownies, Honey & Apples
$319.00 for 10 people

MENU #2
Gefilte Fish & Horseradish, Chicken Soup & Matzo Balls, Roast Chicken, Roast Brisket of Beef, Lockshen Pudding, Pan Roast Potatoes, Green Beans Almondine, Carrot Tzimmes, Cole Slaw, Mohn Cookies, Honey Cake, Challah, Chocolate Brownies, Honey & Apples
$359.00 for 10 people

MENU #3
Gefilte Fish & Horseradish, Chicken Soup & Matzo Balls, Roast Turkey Breast, Gravy & Cranberry Sauce, Candied Yams, Broccoli & Mushrooms, Cole Slaw, Fresh Fruit Salad, Challah, Mohn Cookies, Honey & Apples
Only 20g Fat per person
$210.00 for 5 people

MENU #4
Gefilte Fish & Horseradish, Roast Veal, Chicken Fingers, Lockshen Pudding, Pan Roast Potatoes, Green Beans Almondine, Cole Slaw, Challah, Mohn Cookies, Chocolate Brownies, Honey & Apples
$215.00 for 5 people

MENU #5
Gefilte Fish & Horseradish, Chicken Matzo Ball Soup, Roast Chicken, Chicken Fingers, Roast Brisket of Beef, Lockshen Pudding, Green Beans Almondine, Challah, Mohn Cookies, Honey & Apples
$199.00 for 5 people

MENU #6
Chicken Soup & Matzo Balls, Sweet & Sour Meatballs, Poached Salmon, Pan Roasted Potatoes, Green Beans Almondine, Challah, Mohn Cookies, Chocolate Brownies, Honey & Apples
$189.00 for 5 people

ADDITIONAL MENU SELECTIONS

MEAT DISHES
Roast Turkeys, Turkey Breast, Cornish Hens, Chopped Liver, Cabbage Rolls, Veal Roast, Flanken in Borscht, Roast Duck, Lemon Chicken Breast, BBQ Chicken Wings, Honey Garlic Wings, Chicken Fingers, Knishes: Potato or Beef, Kishke, Meat Kreplach

VEGETABLE DISHES
Vegetable Noodle Soup, Vegetarian Loaf, Stir Fry Vegetables, Grilled Vegetables, Apple Farfel Pudding, Rice & Mushrooms, Potato Latkes, Green Beans Almondine, Broccoli & Mushrooms, Candied Yams, Handmade Egg Noodles

SALADS
Bean Salad, Coleslaw, Cous Cous, Cucumber Salad, Fresh Fruit Salad, Humus, Pasta Salad, Pickled Beets, Tossed Salad

FISH & Dairy
Poached Salmon, Smoked Salmon (Lox) Trays, Cheese, Cherry or Blueberry Blintzes, Salmon, Tuna, Egg or Cream Cheese Molds

DESSERTS
Round Challa Fruit or Raisin, Apple Flan, Assorted Fruit Pies, Carrot Cake Squares, Chocolate Babka, Chocolate Brownies, Chunky Chocolate Cookies, Chocolate Cake, Chocolate Rums, Honey Cake, Mandlebrot, Mohn Coolues, Rogelach

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The Socialite

Yakov and Rina Levi, Rachel and Shira Wine and Dan Hagler

Chava Lopata, Nili Berman, Ereia Ben-Yosef, Hava Bercovici, Ziona Hagler, Sarah Mourad, Gila Rabin, Ruth Bar-On and Debra Danilewitz

Michelle Simons Maimon and Sue Valencia

Lori Topper Chadwick and Renee Topper

Shana Harris (Head of School) and Ziona Hagler

Forty-nine years!

Bialik Hebrew Day School's "The Heart and Soul of Bialik Gala" (Toronto), honoured Ziona Hagler, a respected and beloved staff member who retired after an incredible 49 years. Her legacy includes imparting a love of Israel to all Bialik students and her passion for ensuring that every Jewish child be given the opportunity to receive a Jewish education. Proceeds from the gala went towards the "Ziona and Dan Hagler Tuition Support Fund" at Bialik Hebrew Day School. ■

– *The Socialite*

Dani Frodis, Sam Levine, Heidi Brown, Nina Wine, Dan Shulman, Galia Hoffer, Gabriella Seidenwerg and Rob Weisberg

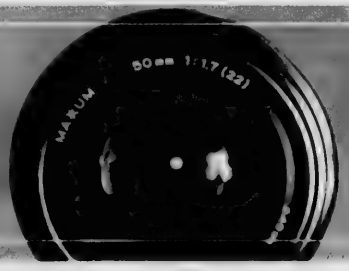
Susan Giddens, Dani Katz and Lindsi Hollend

Dr. Uri Cohen

Nicole English, Bonnie Wagman and Frances Altow

Maureen Tanz, Ziona Hagler and Perri Kirshenblatt

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.



What's New

AUG. 27 - SEPT. 3

by Lila Sarick

Thursday, Aug. 27

ONLINE HASBARAH
Robert Walker discusses "How to defend Israel online and on social media," 7:30 p.m., Shaar Shalom Synagogue. Free.

Friday, Aug. 28

ORAYNU ONEG
Oraynu Congregation for Humanistic Judaism shows the film *Yidlife Crisis*, followed by comedic songs by **Mickey Lewin**, 7:30 p.m., 272 Codsell Ave. RSVP 416-385-3910.

Saturday, Aug. 29

ORILLIA COUNTRY SHUL
The Orillia Country Shul holds its last service of the summer, 151 Creighton St. S., Atherly. 705-327-7069 with **Rabbi Elyse Goldstein**.

TORAH CLASS
Edward Wein teaches Torah this week at Beth Tikvah Synagogue.

Sunday, Aug. 30

HONEY AND WAX HARVEST
Join Shoresh at Bela Farm for a day-long honey harvesting festival. Email sabrina@shoresh.ca

Monday, Aug. 31

HIGH HOLIDAY INSTITUTE
Rabbi Jarrod Grover discusses "Studying the machzor *Lev Shalem*," 8 p.m., Beth Tikvah Synagogue. Free for members, $10 for non-members.

Tuesday, Sept. 1

ORAYNU INTRO
Oraynu Congregations holds a session on "Introduction to Humanistic Judaism," 7:30 p.m., 272 Codsell Ave.

Deadline reminders:
Deadlines will change for the holidays. The deadline for the issue of Sept. 10 is Aug. 31. The deadline for the issue of Sept. 17 is Sept. 7. All deadlines are at noon. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Go for a dip

The Soloway JCC in Ottawa recently received a $120,000 federal grant to repair its saltwater pool. From left are Andrea Freedman, president and CEO, Jewish Federation of Ottawa; Barry Sohn, president and COO, Soloway JCC; Pierre Poilievre, minister of employment and social development, and Mitchell Miller, chair, board of directors, Soloway JCC.

Wednesday, Sept. 2

POP UP FOOD SERVICE
DANI (Developing And Nurturing Independence) is offering lunchtime catering on Wednesdays, starting Sept. 2. For more information, call **Susie Sokol**, 905-889-3264, ext. 226.

ROSH HASHANAH MINI-MARKET
Shoresh will sell honey and beeswax candles and cards, today 3:30-6:30 p.m. at Kavanah Garden, 18 Lebovic Campus Dr.; Sept. 3, 4-7 p.m., at the Wolfond Centre, 36 Harbord St.

Thursday, Sept. 3

YIDDISH VINKL
Miriam Beckerman discusses, "Yiddish High Holiday prayer books for women," noon, Free Times Cafe, 320 College St. $20, includes buffet lunch. RSVP yiddishvinkl@yahoo.ca.

Coming Events

BOOK CLUB
Bruria Cooperman reviews *A Tale of Love and Darkness* by **Amos Oz** with The Lively After Fifty group of Act to End Violence Against Women, Sept. 9.

For more information, contact **Lucy Alt**, 416-630-5318.

CHILDREN OF SURVIVORS
Baycrest and the Miles Nadal JCC offer support groups for adult children of Holocaust survivors. For more information, call **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

FALL CLASSES
Register now for Maccabi Canada's volleyball program for children age 9 to 16, Anne Frank Public School, Vaughan. Call 416-398-0515, ext. 204, or email michele@maccabicanada.com.

Temple Har Zion offers Hebrew classes for beginners and advanced beginners Thursday evenings. Visit ww.templeharzion.com.

Register for Morasha classes. Fall session starts Oct. 14. "How to be an ethical customer," and Tanach studies. All classes at Beth Emeth Synagogue. Call Loretta 416-789-7400.

VOLUNTEERS NEEDED
Reena needs administrative volunteers to help at its Thornhill office, 927 Clark Ave. W. Call **Millie Chadwick**, 905-889-2690, ext. 2112.

DANI is looking for volunteers in their 20s and 30s to spend time connecting by phone, email and visiting adults with disabilities. Call 905-889-3264, ext. 226, or email ssokol@dani-toronto.com.

Baycrest needs volunteer musical performers to share their love of the arts and to perform for elders. Contact **Joanne Ingell** at jingell@baycrest.org.

Circle of Care needs volunteers to deliver kosher meals on wheels, visit seniors or help in the office. Call 416-635-2900, ext. 496, or email cmarks@circleofcare.com.

SELICHOT SERVICE
Rabbi Harvey Meirovich discusses "Shaping Jewish identity: history and memory," Sept. 5, 9:30 p.m., followed by *Slichot* services, 11 p.m., Adath Israel Synagogue.

PRE-ROSH HASHANAH LECTURE
Rabbi Mordechai Torczyner discusses "Shai Agnon's *Ha Tizmoret* (The Orchestra): a story about the eve of Rosh Hashanah," Sept. 8, 1:30 p.m., Shaarei Shomayim Congregation. To register, info@mekorot.ca.

LEGAL SUPPORT FOR WOMEN
The Legal Information Service of Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

SYNAGOGUE GRAND OPENING
Chabad Russian Centre of Thornhill Woods, 8808 Bathurst St., holds a synagogue grand opening and Torah scroll dedication, Sept. 6, starting at 11:30 a.m. 905-881-1919.

SPOUSAL BEREAVEMENT GROUP
Baycrest Terraces/Wagman Centre offers a spousal bereavement group for men and women over 55 starting in October. Call **Shawn Fremeth**, 416-785-2500, ext. 2986.

HOLOCAUST MEMORIAL SERVICE
The Lublin and Vicinity Society of Toronto invites members, families and friends to their annual *Haskara* at Dawes Road Cemetery, Section 2N, Sept. 20 at noon

CONTINUED ON NEXT PAGE

CHALLAH BAKING

Mothers and daughters are invited to a pre-Rosh Hashanah challah baking, Sept. 10, 7 p.m. at Chabad of Thornhill Woods. $10. RSVP 905-881-1919 or email admin@jewishTW.org.

JF&CS

GROUPS AND WORKSHOPS

Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com. All classes are at Lipa Green Centre, 4600 Bathurst St., unless noted.

- It's Never Too Late to Date: A workshop for men and women over 40 who have been single for more than 2 years, looking for information about dating. Sept. 17, 7 p.m.

JEWISH FOSTER PARENTS

Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES

Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

- **Adult 55+ Culture, Miles Nadal JCC.** Social swing dance lessons start this fall. No experience or partners necessary. Free demo class Sept. 8 at 11 a.m.; Two-part Rosh Hashanah workshop led by artist **Ruth Donsky**. $5 per workshop. Challah baking workshop, Sept. 10 at 11 a.m.; Challah cover-making workshop, Sept. 17 at 1 p.m. RSVP by Sept. 4. To register for all programs, call 416-924-6211, ext. 0. For more information, call 416-924-6211, ext. 155, or email lisar@mnjcc.org.
- **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
- **Bernard Betel Centre.** 416-225-2112. Sept. 1, **Rouhama Danto** discusses "Jewish symbols: their source and meaning," 10 a.m.; Sept. 3, **Riva Waldman** discusses "Natural beauty products in your kitchen,"1:30 p.m. Book club meets Tuesdays at 1 p.m.
- **Earl Bales Seniors Club.** 416-395-7881. Walking group, Mondays, 10:30 a.m.; Balance and co-ordination class, Tuesdays 10 a.m.; Social bridge, Thursdays, noon; Bingo, Aug. 31 at 11 a.m. Bring your crocheting, knitting and needlepoint and relax Wednesdays at 10:30 a.m.
- **WEL Group (Women Enjoying Life)** meets monthly 12:30-3 p.m., Earl Bales Park Community Centre. Enjoy music, speakers and day trips. Next meeting, Sept. 16. Dues $30 per year. Call **Shirley**, 416-661-4471, or **Lorraine**, 416-638-6828.
- **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
- **New Horizons** is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
- **Adath Israel Congregation.** Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Judi**, 416-785-0941.
- **Shaar Shalom.** Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
- **Beth Emeth.** Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
- **Temple Har Zion.** Wednesdays, play bridge at 9:30 a.m.; mah-jong at 1 p.m.; Scrabble first and third Wednesday of the month. Email bevmichaels1@gmail.com
- **Beth Tzedec Synagogue.** Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen,** 416-781-3514.
- **Chabad of Markham** offers lunch and learn classes for seniors with **Rabbi Meir Gitlin,** Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
- **Beth Sholom**'s seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

- JCC players, after-school musical theatre program starts Oct. 7, 6:30 p.m.
- Music for babies and toddlers starts Oct. 15, 10 a.m.
- Beginner mah-jong starts Oct. 7, 10:30 a.m.
- **Kevin Courrier** presents "Reverence and regard: the complicated women of the silver screen," starts Oct. 7 at 1 p.m.
- **Sue Miller** teaches "The harvest painting workshop," to celebrate Sukkot, Oct. 19, 1-6 p.m.
- **Osnat Lippa** presents "Celebrating women artists," starting Oct. 13, 1 p.m.
- Bridge level 1 starts Oct. 8 at 10 a.m.
- Daytime and evening ceramics classes start Sept. 10. Beginners welcome.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211. www.mnjcc.org

- Register now for fall programs: choirs, klezmer ensemble, Hebrew and Yiddish, pottery, American Sign Language, children's programs, fitness and health and more.
- *Love for Tu b'Av* is in the gallery until Aug. 30.
- Accessible yoga, for people of all abilities. Companions and support people welcome. Aug. 30, 1 p.m. Call ext. 521.
- Mixed abilities dance event with **DJ Layah Jane** Sept. 20, 4 p.m. Call ext. 330.
- Shabbat family party open house, Sept. 11, 10 a.m. Enjoy singing, dancing and storytelling, for children to age 4, with an adult. RSVP, ext. 388.
- From tummies to mummies: Post-natal bootcamp/aquafit classes. Call ext. 567.
- Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein,** 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

- PJ Plus is a parent/tot program for children ages 18 months to 3 years. Sundays, starts Oct. 18, 10 a.m.
- Social skills groups, swimming, sports for children with autism on Saturdays.
- Singles over 50 are invited to a screening of the film *Age of Love*, followed by a discussion with **Karen Brill**, facilitator with JF&CS, Sept. 10 at 7 p.m. Pre-registration required.
- Painting: colour theory, technique, compositional development, Thursdays, starts Oct. 8, 1 p.m.
- Royal Conservatory of Music presents "The enigma of Russian music," Oct. 20, 7 p.m.
- Daytime or evening beginner mah-jong classes start the week of Oct. 8.
- Bridge, level 1, starts Oct. 7, 7 p.m.
- J Reads discusses *The Invention of Wings*, Oct. 27, 10:30 a.m. ■

Connect with CJN

WRY BREAD

We're holding the line on shul dues

David Levine

Happy 5776! On behalf of our rabbis, the board of directors and the entire congregation, I'd like to thank both you and your family for choosing to renew your membership for the coming year. Please find your High Holiday tickets enclosed.

As we approach the new year, we on the board of directors would like you to know that we've been listening to your insistent, uninvited suggestions, which is why, for the first time since 1971, we have voted against increasing this year's annual membership rate!*

*Excluding the following rate increases:

- Inflationary rate increase (prime plus nine per cent)
- Building Fund fees ($495) for our new building (2020 opening)
- Building Fund fees ($199) for the building after that (2038 opening)

We're very proud of this achievement, but we couldn't have done it alone, and we'll need your help, and the help of all our members, to make up the resulting shortfall. That's why, on behalf of the board, I'm excited to tell you about some minimal fees, rules and opportunities that will be coming into effect on Rosh Hashanah.

Some new fees apply to smaller items, such as the use of a prayer book ($18) or bringing in an outside prayer book ($18), as well as larger ceremonial roles, such as opening the ark ($72) or being called to the Torah ($180). If offered, all honours may be politely declined ($360).

Searching for a perfect Rosh Hashanah gift for your friends or loved ones? Consider our "Get out of Sermon Free" cards ($1,800), or bundle it with valet parking and access to our new members-only Platinum Lounge to create a VIP Shabbat Experience™ ($2,499). Also included are priority seating and complete rabbinical absolution of your sins, courtesy of Rabbi Rosen.*

***Note:** metaphysical guarantees may not be legally binding.

Synagogue parking will now carry a small cost as well: $72/car, $180/SUV, valet $250 + gratuity.

Additionally, in order to supplement our revenue streams while preserving the ideal prayer environment, the board has voted to levy the following fees: arriving late to services ($180), leaving services early ($360), snoring audibly during the sermon ($180), lavatory use during prayer services ($75). Late payment of dues will also carry a small penalty ($199 per week).

Daycare will now carry a small hourly fee ($79). In other daycare news, any child who has ever consumed a peanut is no longer allowed. Vaccinations no longer required.

These opportunities for growth don't begin and end with fees: the board has also authorized the sale of naming rights to several vital components of our building. Donate today and enshrine your family in the physical legacy of our congregation! New opportunities include several lower floor hallways, decorative mezuzot, shoe mats (both entrances), replacement book tassles; individual low-watt LED bulbs for the Tree of Life, and the hand railing for the south side of the northwest staircase.

It is my pleasure to announce that the board has (narrowly) passed a motion that will allow us to add display advertising to our communal experiences.

Tired of advertising in our newsletter? It might be too late to reserve your space on our new rooftop billboards, which are booked through 2017 (the board was gratified to see our investment in neon lighting pay off), but you can still promote your company, event, product or simchah with a full-colour, floor-to-ceiling poster on any wall of the synagogue. Got video content? Add it to the loop playing on both of our brand new flat-screen TV arrays flanking the Ark. (Please note: no audio content will be allowed, out of respect for services.)

Wishing you and your family a Happy New Year, and, on behalf of myself, the board, and the congregation, you're welcome.

UPDATE: We have just learned that our computer accidentally randomized all the High Holiday ticket assignments. You have my deepest apologies that you will not be sitting with your loved ones, or in your desired seats. Our offices will reopen after the holidays. ■

Family Moments

Happy 32nd wedding anniversary to the best parents we could ask for! Love, Nicole, Jeremy, Lindsay and Neil

Randi & Richard Aisenthal and families announce the birth of their son Bowdy Sutton born on Aug. 1. Named in memory of his Great-Bubbie Sonia.

Mazel tov to the Rabie/Lipman families on the bat mitzvah of Samra Rabie and Zara Lipman at a women's Rosh Chodesh Elul service.

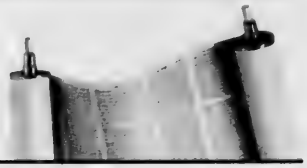
Mazel tov to Magda Koenig on her 99th birthday. You are a wonderful mother, mother-in-law and gramma and we love you very dearly!

The Sacks/Mincer/Bitton extended families are thrilled to announce the engagement of Joey Sacks & Jason Bitton. Mazel tov to all!

Email your digital photos along with a description of 25 words or less to **cblackman@thecjn.ca** or go online to **www.CJNews.com** and click on **"Family Moments"**

Parshah

Ki Tetzei | Deuteronomy 21:10-25:19



Rabbi Aaron Katchen says we need to develop communities of support for the tshuvah process
Rabbi Michal Shekel examines how mitzvot can elevate the mundane to a holy state
Rabbi Howard Morrison considers the significant lesson of remembrance

Aaron Katchen

I spend my summers working at camp, overseeing the ropes course. Everything we do is about challenge by choice. We help the staff and campers engage their fears of being in the air in order to accomplish more than they thought possible. We also teach about trusting yourself to support someone else, as well as trusting someone else to support you.

Our last day of camp activities was the start of the Hebrew month of Elul. Elul is traditionally used as a month of preparation before the High Holidays. It is meant to be a time focused on self-reflection and improvement. A process called *cheshbon nefesh* (a personal accounting) is meant to lead to tshuvah (personal improvement).

During our final reflection session as a staff at camp, I realized a connection between ropes, Elul and the tshuvah process. In ropes, you can climb, jump or "fly," but if you miss, you have the security of being attached to a rope connected to another human being. You might fall off, but you will not fall down.

In life, the programs that are more successful at helping people improve themselves are the ones that have strong communities of support attached to them. We see this in the field of addiction, and as professional coaches, mentors. I find it interesting that much of the literature (in my knowledge) on the tshuvah process is exclusively individual.

I am interested to see how we can develop communities of support for the tshuvah process. Not a program to point out the flaws in others. Rather, to highlight a personal area to focus on leading up to Rosh Hashanah, and to be able to hand the other end of the "rope" to someone to support you, and at the same time, be open to catching someone to accomplish what he or she wants to improve. May we all have a productive and meaningful Elul. ■

Rabbi Aaron Katchen, who is based in Toronto, directs Ask Big Questions Canada in partnership with Hillel.

Michal Shekel

In 1962, the Drifters sang "I've found a paradise that's trouble proof up on the roof." Those who grew up in a city before the age of air conditioning might agree. Hot summer nights were spent on fire escapes or sleeping on the roof.

In the poem *Jerusalem*, Yehuda Amichai describes laundry hanging on the roof. The rooftop served as workspace in ancient Israel, a place for grinding grain or baking bread. Perhaps that's why the Torah doesn't consider the roof to be anything close to paradise. Rather, it is a dangerous place. "When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it" (Deuteronomy 22:8).

Why state the obvious? Shouldn't the need for this safety feature be self-evident if I ever want to get homeowner's insurance? Placed in Ki Tetzei, building a parapet is a commandment, right up there with laws dealing with the family, wages, restoring lost property, and even a ritual mitzvah, tzitzit. All are addressed in the parshah.

Maimonides very helpfully provides minimum requirements for a parapet (*Hilchot Rotseach*, 11:1-5). Interestingly, he notes these in his laws regarding murderers, certainly providing an editorial comment on the homeowner's responsibility for building safety.

Nachmanides is even clearer, relating this verse to Leviticus 19:16: "Do not profit by the blood of your fellow," thereby making the safety feature an ethical responsibility. The building code turns out to be a moral code.

According to Maimonides there are 72 mitzvot in Ki Tetzei. Commentators view this parshah as "raising the bar" on human behaviour, with social laws leading to moral development. This is a striking reminder that mitzvot permeate everyday life elevating mundane matters to a holy state. ■

Rabbi Michal Shekel is the executive director of the Toronto Board of Rabbis and spiritual leader of Har Tikvah Congregation in Brampton, Ont.

Howard Morrison

The end of Parshat Ki Tetzei is familiar to many of us. The Torah commands us to remember what Amalek did to our people on their way out of Egypt.

The command to remember Amalek appears not only in the annual Torah reading cycle, but is also recited as an additional Maftir on the Shabbat preceding Purim.

There are many other instances when the Torah calls on us to remember. In fact, six particular biblical remembrances are davened by many after completing the Shacharit service in the morning. They are: remembering the Exodus from Egypt, remembering the receiving of Torah at Sinai, remembering the attack of Amalek, remembering the Golden Calf, remembering the slander done by Miriam, and remembering Shabbat. These six daily remembrances help us to appreciate the gift of freedom, recall the origins of our heritage, keep us ever-vigilant about those who would oppress the Jewish People, forewarn us about forms of false worship, keep us mindful of our ethical interactions with people, and heighten our relationship with God.

This coming Shabbat, we stand at the mid-point of the month Elul. Rosh Hashanah is just a couple of weeks away. The Jewish New Year is also known as the Day of Remembrance. Throughout the High Holiday liturgy, we pray that God remembers us for a good life. Well-known examples include the opening page of the *Amidah* and *Avinu Malkenu*. The lessons of remembrance should motivate us to remember others for good, to forgive and be forgiven when necessary, and to assess those around us favourably.

I dedicate this dvar Torah to my mother, Helen Morrison, of blessed memory. She died on the first day of Rosh Hashanah, Sept. 11, 1999. I remember her goodness and sweetness always, and especially at this time of year.

I wish all the readers of *The CJN* a sweet, healthy and peaceful New Year. May we all be inscribed and sealed in the book of life. ■

Rabbi Howard Morrison is senior clergy at Beth Emeth Bais Yehuda Synagogue in Toronto.

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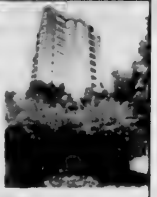

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THE CANADIAN JEWISH NEWS CJN

Invoking the Shoah can garner criticism

CONTINUED FROM PAGE 8

Eli Rubenstein, national director of March of the Living Canada, said because the Holocaust is widely known as an epic human tragedy, with extremely graphic imagery attached to it, people often invoke it to make a point.

Sometimes that's appropriate, sometimes it isn't, he said

For instance, in 1979, Canada's then-minister of employment and immigration Ron Atkey invoked the Holocaust appropriately, Rubenstein said.

In making the case to grant tens of thousands of Vietnamese "boat people" asylum in Canada, Atkey referred to Canada's infamous "none is too many" policy of barring Jews from immigrating to Canada during World War II.

But citing the Holocaust in a way that trivializes it, or when it has no bearing on the subject at hand, is not OK, Rubenstein said. "For example, bullying is wrong, but one shouldn't invoke the Holocaust to make that point."

Rabbi Avraham Cooper, associate dean of the Simon Wiesenthal Center in Los Angeles, said it's a given that politicians will mention their family heritage or involvement in a tragic historical event.

> *Bullying is wrong, but one shouldn't invoke the Holocaust to make that point*

He pointed to U.S. Republican presidential candidate Marco Rubio, who "in pretty much every national debate and public arena wants to make sure it's known he's the son of Cuban refugees who fled Castro," and retired U.S. senator Joe Lieberman, who "made a big deal of the fact he's shomer Shabbat."

Rabbi Cooper stressed, "For many political candidates nowadays, every moment of their background is anyways vetted, debated, put on social media... Why should one never mention their family or history? I believe people who don't do this are in the minority." ■

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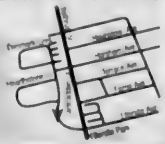

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THE CANADIAN JEWISH NEWS
AUGUST 27, 2015

Steve Maman: 'Jewish Schindler' saves girls from ISIS

ELIAS LEVY
elevy@thecjn.ca

Montreal businessman Steve Maman, 42, recently founded a new organization, the Liberation of Christian and Yazidi Children of Iraq (CYCI), whose mission is to save the children and women who have been turned into sex slaves by the Islamic State. CYCI is using crowd-funded donations and other gifts to pay for their release.

"This noble and just fight should concern all human beings who love freedom, peace and justice. These Iraqi Christian and Yazidi women and children, who are now being persecuted, sold like cattle and brutally violated, have become martyrs whom we don't have the right to abandon in the hellish universe where they struggle valiantly," said Maman, who has been dubbed the "Jewish Schindler" because he says he was motivated by Oskar Schindler, the German businessman who saved Jews during the Holocaust.

He sat down with *The CJN* for an interview earlier this month.

Steve Maman, left, at a recent meeting with Prime Minister Stephen Harper in Ottawa PMO PHOTO

How and under what circumstances did the women and young girls you are trying to save become the sex slaves of the Islamic State fighters?

Since they invaded the city of Mosul and large portions of land in northern Iraq about a year ago, Islamic State militants have continually committed barbaric atrocities that have killed hundreds of innocent Iraqi men, women and children. Many young Christian and Yazidi women and girls – Yazidis are a non-Muslim minority whose religious tradition was born in ancient Mesopotamia and goes back to the first years of Islam and draws its essence from Zoroastrianism (especially the dualism between good and evil), Judaism and Christianity – have been taken hostage and sold to Islamic State fighters in brothels or public markets. They have become sex slaves. Some of the girls are less than eight years old. Today, they live in despicable conditions. They suffer from malnutrition and unspeakable physical abuse – they are raped several times a day by the Islamic State fighters and also by the inhabitants of Mosul, who take advantage of this pitiful situation to satisfy their sexual needs with these young girls. Several of the women and children are forced to sleep in metal cages, like animals.

It's a horrible human drama that, until now, doesn't seem to have aroused much emotion in public opinion.

This indifference to these humiliated children who are held in contempt is appalling. However, according to very credible reports by the United Nations, today, in the Iraqi territories controlled by Islamic State, children can become sex slaves at the age of eight or nine. It's repugnant and intolerable. According to information confirmed by the United Nations, most of the sex slaves in Iraq are Christians or Yazidis. A UN emissary recently discovered an incredible document in a village in northern Iraq reporting the prices paid by the Islamic State terrorists to "buy" – a term that is in itself disgusting – these children. Girls of seven, eight or nine are sold for the ridiculous sum of $215 (US).

So, these Christian or Yazidi women and children are daily victims of barbaric acts committed by their abductors.

Yes. They are raped 30 to 40 times a day by the Islamic State soldiers. A UN report describes their current appalling practice: the virginity of these little girls is reconstructed about 20 times, with a surgical procedure right out of the Middle Ages, so that they can continue to satisfy the unbridled sexual desires of the very religious Muslim warriors of the Islamic State. The girls whose virginity has been reinstated are the most in demand on the market.

What are the main objectives of CYCI?

To come to the rescue of these Iraqi Christian or Yazidi women and children who are being persecuted and violated and free them from the merciless yoke of their captors. We are the only official organization that has made its mission to save these helpless, bruised human beings. I am very proud to be the heir of a magnificent spiritual and humanistic patrimony thousands of years old, Judaism, which reminds us every day that he who saves one human being in danger of death, also saves all of humanity.

During World War II, supposedly "democratic" and "enlightened" nations preferred to confine themselves to a most unfathomable, crass silence, rather than coming to the aid of the millions of Jews who were sent to their deaths in the Nazi extermination camps. It's a dark and shameful chapter for humanity.

> *This noble and just fight should concern all human beings*

My decision to undertake concrete initiatives to try to save the Iraqi Christian or Yazidi children being persecuted today was strongly inspired by the very courageous actions of German industrialist Oskar Schindler during World War II. He saved 1,200 Jews from death. We don't have the right to do nothing and abandon these hundreds of women and children to their fate.

How and with the help of what groups or individuals are you operating in Iraq?

We are operating in Iraqi territory thanks to the invaluable aid of a leading figure in the Christian community of Iraq, Rev. Canon Andrew White, nicknamed the "Vicar of Baghdad," spiritual leader of the only Anglican Church still in Baghdad, St. George's Church. This unconditional friend of the Jewish People and the State of Israel was forced to leave Iraq a few months ago following death threats he received from Islamic State and Al Qaeda after he organized a meeting in Cyprus of Israeli and Iraqi religious leaders.

Thanks to the support of Rev. White, we were able to establish a team in Iraq, made up of specialists – some of them trained by the CIA – in freeing hostages who have been captured by radical Islamist groups. These experienced negotiators, who know the terrain very well, have in recent years been the instigators for the liberation of several western hostages held by Al Qaeda or Islamic State militants.

Are you paying a ransom to the Islamic State fighters to have them free the women and children held in captivity?

It's not a question of a ransom paid directly to Islamic State leaders. Our men on the ground play the role of brokers with the Islamic State fighters who have taken women or children hostage. They limit themselves to paying the fighters the amount they spent to "buy" a woman or a child. Our basis for negotiation is the "reimbursement" of the amount they paid to become "owners" – to use the dirty word the Islamic State militants use – of a virgin girl.

How many Christian or Yazidi children have you already liberated?

We have already freed 128 children. We began our work this past January by helping three Christian families in Iraq when Islamic State fighters were surrounding the village where they lived. We helped them leave the country and settle in Ankara.

Our goal is to free 613 children – a highly symbolic number in Jewish tradition. Since July 5, we have collected $382,574. We are counting on the immense generosity of all those who support our actions, in several countries. Our objective is to raise $9 million. The cost of liberating one Iraqi child held by Islamic State soldiers is between $2,700 and $3,000.

Who is supporting your organization?

We can now count on the support of generous donors in several countries, Germany in particular. In Canada, the Moroccan Sephardi community is supporting our work enthusiastically and very generously. I am very proud to be an active member of that community.

We have also sent out a strong appeal to about 60 Canadian Christian churches and organizations. Until now, they have not shown their support. It's crucial for the Christian believers who have a love of peace to join CYCI. Pope Francis I recently launched an appeal to all men and women of goodwill to come to the aid of Christians in Iraq and the Middle East who are today victims of horrible persecutions and a disgraceful policy of ethnic cleansing. ■

For more information on CYCI, email liberationiraq@gmail.com, or call 514-448-4662 or 514-823-2277.

This interview has been translated from the French, and edited and condensed for style and clarity.

Defenders of the South

Backstory

ALLAN LEVINE

The Confederate flag that Dylann Roof posed with in an online photo before he murdered nine African-Americans in a Charleston, S.C. church in late June is as powerful a symbol as there is. Perhaps only the swastika elicits a more emotional response.

During the Civil War, the South used a variety of flags, but it was the Battle Flag of the Army of Northern Virginia with its distinctive blue St. Andrew's cross (or saltire) with 13 stars on a red field that has endured as the emblem of southern secession and slavery. A century after the war ended and slavery was abolished, when African-Americans fought for their civil rights, many southern states including South Carolina adopted the flag as a symbol of their determination to maintain the racist status quo.

Many American Jews stood side-by-side with Martin Luther King, Jr. and other black civil rights leaders in the 1950s and 1960s. And Jews in general, who each year on Passover denounce the evils of slavery, have been strong advocates for social justice. Nonetheless, as difficult as it is for Jews today to accept, in 1861, thousands of young Jewish men enlisted in the Confederate army to defend southern rights. They may not have been necessarily fighting to preserve slavery, though many of their families did own slaves. And that included such esteemed rabbis as George Jacobs of Richmond, Va. who "rented" slaves for housework. Jacobs later relocated to Philadelphia and was instrumental in founding the city's YMHA and the Jewish Publication Society.

Jews were hardly the largest slave owners in the south. As historian Saul Friedman points out, members of the Levy family, merchants in South Carolina, for instance, bought or sold 150 slaves during the period from 1783 to 1858. By comparison some of the large southern slave holders bought or sold more than 100 slaves in a single day. Friedman's analysis indicates that in the decades before the Civil War, "Jews owned less than 0.03 per cent of all the slaves in America." Yet when the call to arms came, Jews answered.

"This land has been good to all of us. We shall not be deprived of rights or property... I shall fight to my last breath and to the full extent of my fortune to defend that in which I believe," Jake Weil, a Prussian-Jewish immigrant, wrote to his brother back in Europe soon after he witnessed the inauguration of Jefferson Davis as the president of the Confederacy in early 1861. (A key member of the Davis' Confederate cabinet was Judah Benjamin, a Jewish senator from Louisiana.)

> *By the end of the war about 10,000 Jews had fought and many had died for the South*

And Weil was hardly the only Jew to feel that way. By the end of the war about 10,000 Jews had fought and many had died for the South – like 19-year old Lt. Albert Luria from an Orthodox Jewish family in Columbus, Ga. (Approximately 8,400 Jews joined the Union army in the north). The vast majority of the southern recruits were recently arrived German immigrants like Weil; clerks, peddlers, tailors and merchants, who were grateful for the new opportunities southern cities had offered them. Despite the existence of anti-Semitism, arguably worse in the north in mid-19th century than the south, they "adopted the southern way of life, including the code of honour, duelling, slavery and southern notions about race and states' rights," according to American historian Mark I. Greenberg.

No matter how they justified their defence of the South, the Civil War at its core was about the preservation of slavery. In the decades that followed, Jews continued to sing the praises of the South as well as revere the Confederate flag. But as the war's legacy and its flag were hijacked by the Ku Klux Klan and other white supremacists who hated Jews nearly as much as African-Americans, those patriotic feelings dissipated. In 1958, the bombing of synagogues in Atlanta and Nashville by the hate group, the "Confederate Underground" left no doubt that among some southerners Jewish participation in the war was merely a historical footnote, best not dwelled upon. ■

Historian Allan Levine's most recent book is Toronto: Biography of a City.

OBITUARIES AND RELATED NOTICES

BENJAMIN'S PARK MEMORIAL CHAPEL

Rhoda Davis	Aug 6/15	52 Sumner Heights Drive	Sadie Winberg	Aug 8/15	6101 Bathurst Street
Roel Wyman	Aug 8/15	Palmerston Blvd.	Jerry Levy	Aug 11/15	630 Roselawn Avenue
Svetlana (Sophya) Braima	Aug 8/15	245 Chelwood Drive	Rosia Riazanski	Aug 13/15	1121 Steeles Ave. West
Sydney Wahl	Aug 8/15	111 Avenue Road	Eddie Creed	Aug 12/15	15045 8th Concession
Diane Silver Hassell	Aug 8/15	1 Hesperus Road	Edith Klein	Aug 15/15	131 Torresdale Avenue
Ronnie Goldstein	Aug 10/15	500 Avenue Road			

Steeles Memorial Chapel

Borzenko, Alexander	August 6, 2015	Private	Bermanski, Rose	August 12, 2015	3560 Bathurst St
Genah, Rosa	August 6, 2015	14 Peterborough Ave	Shedletzky, Ben	August 13, 2015	283 Sandringham Ave
Baskin, Lev	August 7, 2015	100 Antibes Dr	Chamilov, Roman	August 14, 2015	6000 Bathurst St
Chereshnia, Svetlana	August 7, 2015	Private	Semyonov, Simon	August 15, 2015	23 Huntingfield St
Fleischer, Michael Gene	August 7, 2015	287 Apple Blossom Dr	Latychkevich, Vladimir	August 16, 2015	601 Clark Ave W
Manzelefsky, William	August 8, 2015	130 Neptune Dr	Simon- Shatz, Doris	August 16, 2015	120 Shelborne Ave
Bieler, Joseph	August 8, 2015	5351 Yonge St	Kamin-Zysman, Margaret	August 17, 2015	1 Watergarden Way
Khazanski, Anatoli	August 9, 2015	88 Promenade Circle	Bain, Lawrence	August 17, 2015	500 Glencairn Ave
Zvonkin, Naoum	August 10, 2015	Private	Gelb, Julian Frank	August 17, 2015	7608 Yonge St
Gelbard, Adele	August 11, 2015	784 Centre St	Yarmon, Elliot	August 18, 2015	91 Laurentide Dr
Perl, Herman	August 11, 2015	84 Fairholme Ave	Jonsson, Zelda	August 18, 2015	1121 Steeles Ave W
Davidov, Naum	August 12, 2015	34 Cezanne Trail	Hartsman, Murray	August 18, 2015	717-30 Harding Blvd
Stark, Marjorie	August 12, 2015	36 Eddy Green Crt	Hirsch, Beatrice	August 18, 2015	1 Canterbury Place
Remeny, George	May 13, 2015	Private	Montekio, Sophie	August 18, 2015	65 Skymark Dr

The unveiling of a monument to the memory of the late
MORRY NASTER ז"ל
will take place
Sunday, August 30th, at 11:00 a.m.
Bathurst Lawn Memorial Park
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Relatives and friends are invited to attend

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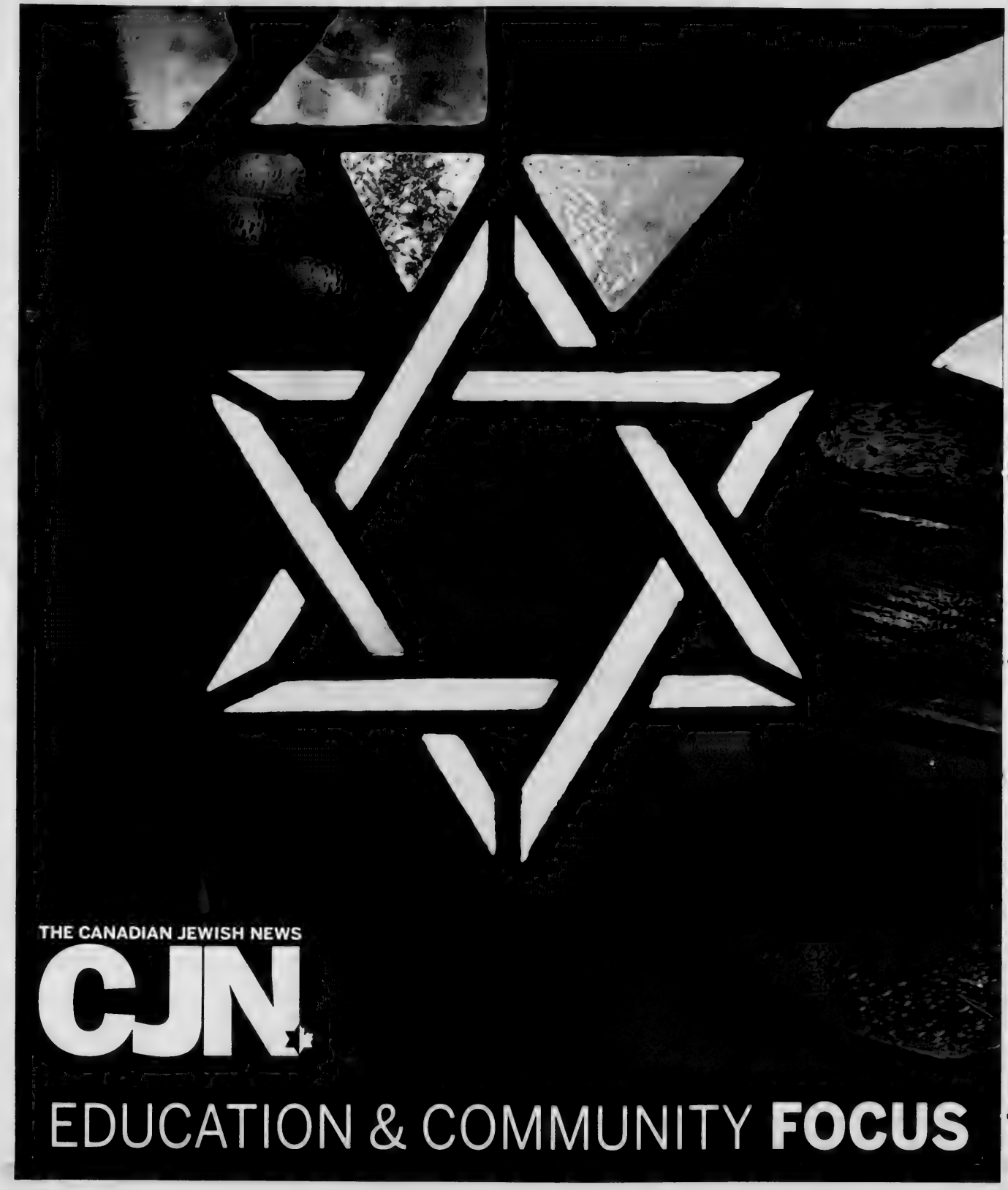

THE CANADIAN JEWISH NEWS
CJN
EDUCATION & COMMUNITY FOCUS

SPONSORED CONTENT

Reaching out to improve women's health

GILLIAN EINSTEIN

At U of T's Laboratory of Cognitive Neuroscience and Women's Health, we are reaching out to the community to better understand and improve women's health for future generations.

In March, Angelina Jolie Pitt, an actress, director and humanitarian, wrote a *New York Times* article about her experience living with a BRCA gene mutation and having surgeries to reduce her cancer risk. Although Jolie is a non-Jewish woman, her experience with the BRCA gene mutation is not unique to her. This topic is highly relevant for Jewish women. Women of Ashkenazi Jewish ancestry have approximately a 1 in 40 chance of being born with a BRCA gene mutation.

BRCA1 and BRCA2 are tumour-suppressing genes that produce protein to repair damaged DNA. Women who have a mutation in either BRCA genes have an increased chance of developing breast or ovarian cancer. In order to reduce this risk, many women, like Jolie Pitt, elect to have their ovaries and fallopian tubes surgically removed. This preventative procedure is called a prophylactic bilateral salpingo-oophorectomy (BSO). While highly effective in reducing breast and ovarian cancer risk, surgical removal of the ovaries puts women into an immediate state of estrogen deprivation, often very early in their lives.

How we are reaching out to help the community:

I am a Jewish woman. I am also a professor in the departments of psychology and public health at the University of Toronto. I run the Laboratory of Cognitive Neuroscience and Women's Health in order to learn more about what affects the health of women and, in particular, the effect of estrogens in women's brain health. We are currently funded by the Canadian Breast Cancer Foundation and by the Canadian Institutes of Health Research.

The purpose of our research studies is to better understand whether physiological and psychological changes following BSO affect women's brain health. Our studies involve assessing attention and memory, brain imaging, and interviews with women about their life experiences following BSO. The goal of this research is to provide women electing BSO with information to better understand how the surgery may affect them, as well as to contribute to improved healthcare services for women with a hereditary risk of breast and ovarian cancer. More fundamentally, these studies will improve our general understanding of the importance of estrogens for women's brain health.

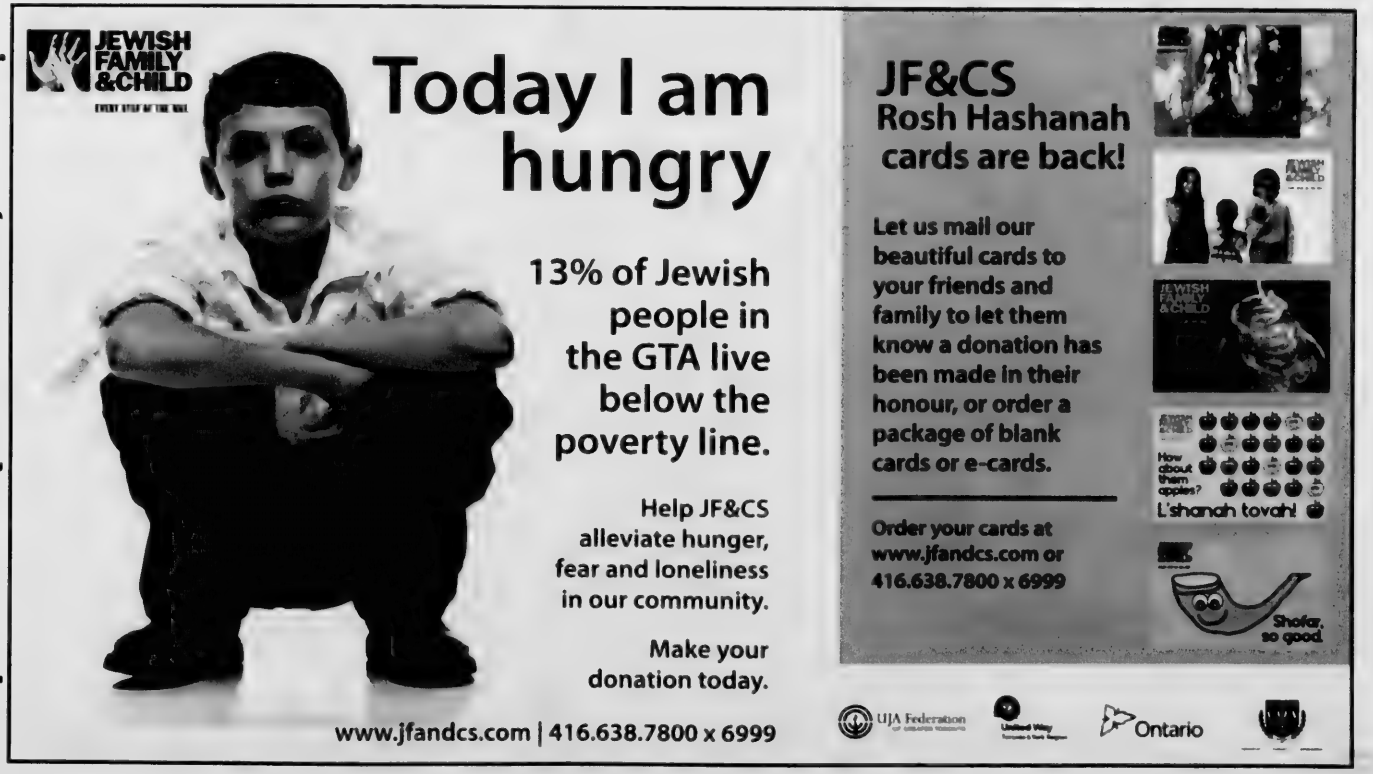
Gillian Einstein

Please reach out to us and help us make a difference:

Every participant is critical to the success of our studies. If you are a woman between the ages of 30 to 56, carry a BRCA gene mutation, and have either had or not had an oophorectomy, please consider giving back to the community by participating in our study. Please contact our Research Recruitment Coordinator, Dr. Michelle Skop, by telephone at 416-978-6582 or by email at estrogens.cognition@psych.utoronto.ca for more information.

A New Year, new connections

We want to understand the effects of BSO in the context of women's busy lives. We value your input. Together, this Rosh Hashanah let's make a difference in the field of women's health. We wish you a happy and healthy New Year. ■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L'shanah tovah!
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UJA Federation
Ontario

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Yad Sarah helps Israelis and tourists in need

Yad Sarah is the first Israeli Jewish NGO recognized by the United Nation's department of public information as well as the economic and social council. Its countrywide operation, working throughout Israel for the past 39 years, has a network of more than 6,000 specially trained volunteers and retired professionals.

Yad Sarah's mandate is to fulfil the urgent needs in Israel for those who are sick, disabled, elderly and frail, as well as of wounded soldiers and isolated clients by providing free or nominal-cost lending and services to enrich their lives and the lives of those who care for them.

Founded by Uri Lupoliansky before he became mayor of Jerusalem, the idea behind Yad Sarah was germinated by a personal need, which soon grew to meet the needs of other individuals and families who needed to acquire medical equipment for short-term lending.

Yad Sarah also provides free home care. This gives people the ability to remain at home in supportive familiar environs, which is conducive to recovery.

Soldiers receive equipment at no charge for as long as necessary.

Yad Sarah, which became an official organization in 1976, operates through 100 per cent donations raised locally by Israelis, and internationally by Friends of Yad Sarah in Canada, United Kingdom, United States, Switzerland and France.

In 2013, more than 420,000 people were helped through the 105 Yad Sarah branches located throughout Israel in some of the following ways:

- Lending medical and rehabilitative equipment, wheelchairs, crutches, oxygen equipment and arranging for "housepital" or hospital room setups in the home.
- 24-hour personal emergency alarm systems.
- Transportation in specially equipped vans to medical appointments, shopping errands, and social engagements for those who would not be able to get out of their homes.
- Guidance and exhibition centres providing training and assistive devices.
- Da'At Medical information services.
- Legal aid for the elderly.
- Geriatric dental clinic and mobile clinics for the homebound.
- Loaner equipment and services from Yad Sarah for tourists with special needs or visitors suffering unforeseen accidents while visiting in Israel.

The impact of Yad Sarah on Israeli society cannot be overstated. In 2013 Yad Sarah's operating budget of $22 million (raised through donations) saved the Israeli economy over $400 million.

If you are interested in volunteering or supporting Yad Sarah, contact us in Toronto at info@canadianfriendsofyadsarah.com or speak with Arlene Weisbart, executive director, at 416-781-6416. If you plan to make a trip to Israel and need to arrange for equipment and/or services the Toronto office can arrange and set you up with whatever physical devices you may need. ■

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Why Israel needs our help

ALINA IANSON
SPECIAL TO THE CJN

There has always been a strong bond between Israel and the Diaspora. Together, we bear the responsibility for Jewish survival and the Jewish homeland.

While being a nation with great drive and determination, Israel is also a nation that faces many hurdles.

When we invest in the challenges Israel faces, we ensure progress and development.

When we invest in Israel's strengths, we ensure that our homeland is a secure, democratic, and thriving society that will continue to succeed.

Whether we connect to Israel in need, or in deed, Israel needs our help.

> *Whether we connect to Israel in need, or in deed, Israel needs our help*

Homeland: Israel is the homeland for the Jewish people. By choice or by need, Israel has been there for millions of Jews who have sought refuge.

Infrastructure: With an increase in anti-Semitism worldwide, Israel has seen a significant rise in immigration as people seek safety and security. This influx creates the need for investment in infrastructure to accommodate new immigrants.

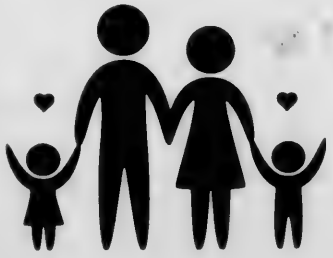
Democracy: Israel is the nation setting the standard for security of rights for women and children in the Middle East, and acts as a beacon of democracy in the region.

Innovation: Israel's innovations are at the forefront of change and positive impact around the world. Israel is second only to the United States as the country with the most startups in the world. Israel is also ranked No. 2 for venture capital funds. We take pride in these achievements, and want to help continue to foster these positive developments.

Development: Israel's defence needs prevent the government from adequately supporting social issues such as poverty, child care, and women's issues. Israelis live with the constant threat of war. The programs that we provide, such as cutting-edge medical research and safe havens for children and women are essential.

Canadian Hadassah-WIZO (CHW) has been supporting children, women and health care in Israel for almost 100 years. When CHW invests in Israel, whether by providing resilience training or building infrastructure – like the French Na'aleh Program at CHW Hadassim, which provides a safe-haven for French-speaking youth seeking refuge from anti-Semitism – we begin the ripple effect that ensures positive change in the fabric of Israeli society. ■

To learn more about Canadian Hadassah-WIZO (CHW) visit:www.chw.ca



Shana Tova!

WISHING YOU A YEAR OF PEACE, HEALTH, AND HAPPINESS!

Thank you for your continued support of CHW's projects for Children, Healthcare and Women in Israel and Canada.

Claudia Goldman, CHW National President
CHW Board of Directors
Alina Ianson, CHW National Executive Director
Fran Luborsky, CHW Toronto President
Ellen Ostofsky, CHW Toronto Executive Coordinator

CHW Children Healthcare Women

I Love Israel

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Canadian Hadassah-WIZO (CHW) is Canada's leading Jewish women's philanthropic organization. Founded in 1917, CHW is non-political, volunteer driven and funds programs and projects for Children, Healthcare and Women in Israel and Canada.

CHW Children Healthcare Women

WEB: www.chw.ca **E-MAIL:** info@chw.ca **TEL:** 416.630.8373

SPONSORED CONTENT

Lassonde School of Engineering puts ideas into practice

The Lassonde School of Engineering at York University is breathing fresh life into the discipline with innovative programming, unique class structures and a focus on putting big ideas into practice.

Janusz Kozinski, founding dean, calls their approach "Renaissance Engineering."

"We want the students to think in big systems about the world, not just little silos. We want them to design with people in mind, and we want them to embrace ambiguity in life and in their professional lives, so we created this new curriculum and academic program and also decided to deliver them differently," he says.

Janusz Kozinski

Rendering of Lassonde School of Engineering at York University

To that end, they upended the traditional classroom structure. At Lassonde, students can take lectures whenever and wherever they want online, but while in the classroom they are focused on solving problems in small groups with fellow students and professors.

"It's hard to digest that much content anyway, and you don't have to in an uncomfortable lecture hall," Kozinski says. "You get to test things out and make mistakes through learning by doing and it's generally far more effective."

To further this concept of active learning, the school sends students every year to Technion- Israel Institute of Technology, which Kozinski says, "is the most successful place in the world that has succeeded in transferring university ideas into business."

The first week students go they learn about entrepreneurship in an academic setting, the second week they spend time with real companies created from Technion, the third week they create their own companies, and the fourth week, they tour the country.

"There's so much to learn about that part of world, so when they come home after spending those three or four weeks in Israel they are transformed people," he says

They also come back with the companies they have created, several of which are still around and have received awards at entrepreneurship fairs.

This month, the school is opening its new home, the Bergeron Centre for Engineering Excellence. This architecturally significant building is 170,000 square feet on the York campus. No window was built at the same angle so that even if there's a little bit of sunshine reaching the building, it bathes the interior with natural and warm light.

In keeping with the school's innovative curriculum, there are zero lecture halls.

It's about creating a spirit and environment in the school, he says, "that is very collaborative rather than competitive." ■

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CIJA challenges Canadians to get involved

"People are concerned – and they have every reason to be," said Shimon Koffler Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA).

"The issues that community members tell me they're worried about, whether by email or in conversation at shul or at the JCC, are frankly the same issues that keep me up at night. Whether it's anti-Zionism on campus, the threat of a nuclear Iran, or the rising price of Jewish continuity – including the cost of Jewish education and kosher food – the challenges are serious and they simply don't stop."

And neither does CIJA, judging from the range and gravity of its policy priorities. Having spent 25 years serving in Jewish advocacy, Fogel shared insights with *The CJN* on the complex process of transforming community concerns into public policy solutions.

"Advocacy revolves around strong relationships with those in a position to advance our community's perspective," Fogel observed. "The countless briefings with parliamentarians, phone calls with journalists and editors, and missions to Israel with university officials all build trust and bear fruit. These connections prove invaluable when a crisis hits or a policy proposal needs to move forward."

As the advocacy agent of the Federations, CIJA benefits from the support of some 100,000 Federation donors across Canada. "This gives us immense credibility when we brief a mayor, MP, or minister," Fogel noted. "If you're not representative of the broad mainstream of the community, and if you're not offering reasonable, practical, and results-oriented policies, your ability to garner support will be extremely limited."

When asked about the upcoming federal election, Fogel noted that CIJA is primarily funded by charitable institutions, and therefore cannot be involved in campaigns run by political parties. Instead, CIJA has launched a non-partisan campaign called 'Beyond the Ballot Box' to encourage Jewish civic engagement. "While Jews represent a small fraction of Canadian voters, our community has always had a disproportionate impact through intensive political activism," he said. "We're challenging Jewish voters to make a difference in the election in ways they may have never considered. If you're passionate about a candidate, get involved by volunteering, becoming a party member, or donating."

Fogel suggested that politically active community members connect with the Canadian Jewish Political Affairs Committee (CJPAC), which focuses on mobilizing Jewish and pro-Israel Canadians to join local campaigns.

To assist Jewish voters in understanding the issues that impact the community,

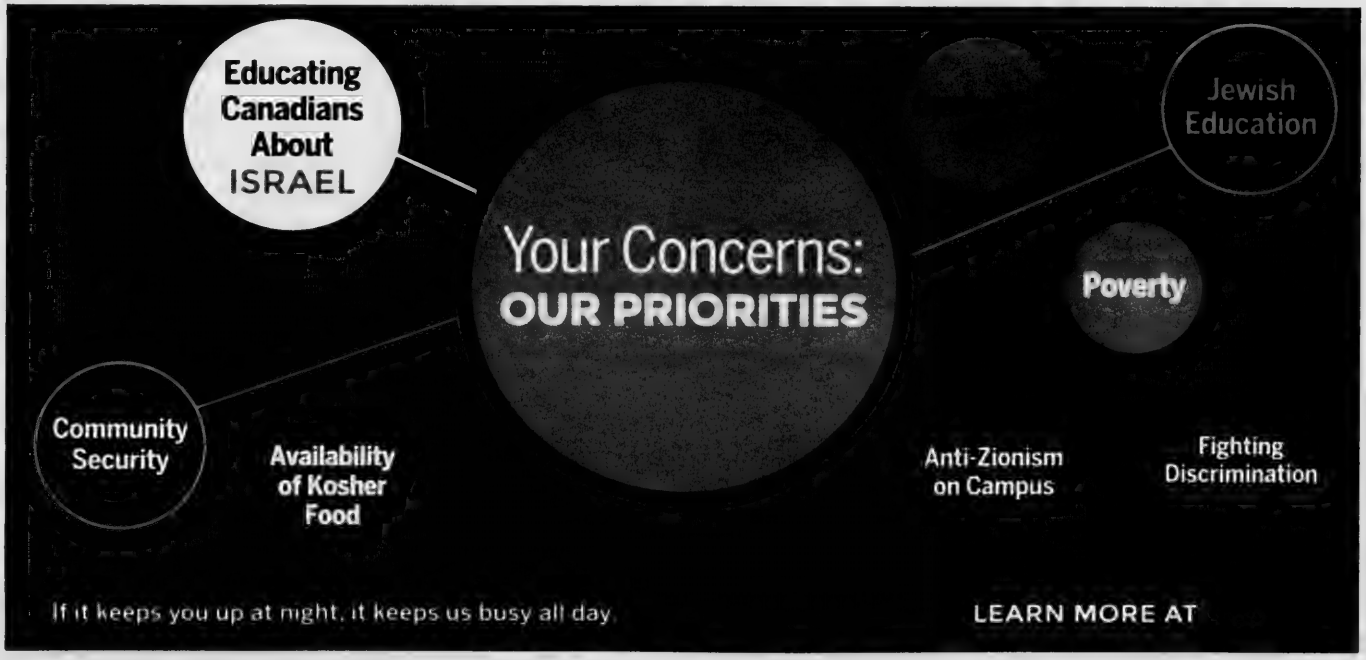
> *"We're challenging Jewish voters to make a difference in the election*

CIJA is releasing a *Federal Election Guide* (at www.cija.ca), covering everything from affordable housing to restitution for Holocaust survivors, from hate speech to Canada's Middle East policies.

An election is also an opportunity to help others get involved. "Casting a vote is essential, but don't vote alone," Fogel said. "If you have an elderly family member or neighbour, drive them to the polls on election day. If you know someone who is eligible to vote for the first time, encourage them to join you. Help them establish the pattern of voting in every election."

Given the challenges that face the community – and keep CIJA's team busy every day – Jewish political engagement may be more important now than ever before. ■

CIJA
Canadian. Jewish. Advocacy.



SPONSORED CONTENT

March of the Living offers trips for youth and adults

March of the Living is one the most established travel programs in the Jewish community. Held annually in the spring, it allows Canadians of all ages to travel for two weeks to Poland and Israel to pay tribute to victims of the Shoah.

"The way to get the most meaningful experience is to go with the Holocaust survivors," says Alana Saxe, director of the Toronto March of the Living.

"We really want to encourage everyone who can go to go. Each delegation has the unique opportunity to hear testimony from Holocaust survivors who travel with their groups."

Although the high school program is most well known, March of the Living also provides opportunities for adults, as well as young adults from 21 to 35.

In Poland, these groups visit sites of prewar Jewish life, ghettos and concentration camps, and participate in international events such as the International March of the Living, a three-kilometre walk from Auschwitz to Birkenau. Following that emotionally intense experience, the group travels to Israel to celebrate its independence day and tour the country.

Participants in the 2015 March of the Living march together in Poland.

"The young adult program has been going on since 2007 and is one the community's best kept secrets," says Sherri Rotstein associate director of March of the Living Canada. "In the past we've been joined by young adults from New York, Los Angeles and Australia."

Since many of the young adult and adult participants may already have travelled to Israel on other programs, March of the Living is careful to include new and exciting experiences. For example, groups have attended ceremonies honouring Israeli soldiers who sacrificed their lives in defence of the country, visited UJA-funded projects, and have spent time volunteering in various communities.

"The shared human experience with our survivors as well as with the brilliant and beautiful participants was the most rewarding aspect of the endeavour and I made friendships that will last a lifetime," says Jered Shoychet, an almunus of the 2015 young adult trip. "This is an incredibly special and important time in our lives to embark on a journey like this."

Perhaps the most important legacy from the program is the involvement alumni demonstrate upon return.

"The impact has been tremendous," Saxe says. "They get involved in the community in different ways and it helps to navigate the life choices they make in terms of their connection to Judaism and the connection to their history."

For example, the trip inspired one alumni to attend the trial of 93-year-old Oskar Groening, former bookkeeper of Auschwitz, in Germany this year.

"The trip plants a seed and has a long-term impact," Saxe says.

Next year's trip will highlight the anniversary marking 70 years since the Nuremberg trials and 80 years since the implementation of Nuremberg laws.

The information sessions for the adult trip will be held on Sept. 30 at 7:30 p.m. at Lipa Green Centre in the Tamari Family Hall. The information session for the young adult trip will be held on Oct.1, 7:30 p.m. at the same location. For more information about the young adult or adult programs please contact Sherri at srotstein@ujafed.org. ■

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Canadian Society for Yad Vashem preserves memories

If you will take away from our people the memory, we shall not have a future

If you will take away our heritage,we shall not have a vision

And we need a memory and a future, a heritage and a vision.

Shimon Peres, President of Israel, 2007–2014, at the Warsaw Ghetto Square at Yad Vashem

The Canadian Society for Yad Vashem's mission is carried out through three key pillars: raising financial resources for Yad Vashem's global initiatives and the society's programs, leading Holocaust commemorative events and initiating Holocaust educational programs throughout Canada, and bringing Yad Vashem's world-leading knowledge and expertise to multicultural Canadian audiences across the country.

Yad Vashem, The Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem, is the universal guardian and imparter of the Shoah's legacy and the protector of human values. Situated on the Mount of Remembrance, Yad Vashem stands at the forefront of Holocaust education, commemoration, documentation, and research.

The society's educational initiatives include the following:

- Recruiting and sending dozens of Canadian educators annually to seminars at Yad Vashem's International School for Holocaust Studies in Jerusalem, where Yad Vashem's leading scholars impart the latest pedagogical tools and information for teaching the Holocaust;
- Bringing the relevancy of the Shoah to the third and fourth generations through its Twinning program, which pairs bar and bat mitzvah children with child Holocaust victims;
- Mounting the Ambassadors of Change program, which brings together more than 100 students with Holocaust survivors to engage in a dialogue about the Holocaust and how to implement its lessons in their own communities;
- Bestowing the Canadian descendants of Righteous Among the Nations, non-Jews who risked their lives to save Jews during the Holocaust, with the Yad Vashem medal and certificate on behalf of the State of Israel.

> *Yad Vashem stands at the forefront of Holocaust education*

The society's commemorative endeavours include the following:

- Leading the National Holocaust Remembrance Day Ceremony in Ottawa, which is attended by Holocaust survivors, ambassadors from countries across the globe, Canada's Cabinet ministers, party leaders, Supreme Court judges, senators, members of Parliament, leaders of major Jewish organizations, and the community at large;
- Leading the Queen's Park Tribute to Holocaust Survivors, in affiliation with the Premier of Ontario, which recognizes the outstanding achievements of Ontario's Holocaust survivors;
- Leading the community Yizkor (Remembrance) ceremony, which takes place at the Canadian Society's Holocaust Memorial Site at Earl Bales Park;
- Engraving names of loved ones who perished in the Holocaust or who survived and have since passed away at the Canadian Society's Holocaust Memorial Site at Earl Bales Park.

With global anti-Semitism and racism on the rise, the Canadian Society for Yad Vashem is dedicated to advancing and expanding its mission to disseminate the facts and universal lessons of the Holocaust with more resolve than ever. ■

To learn more about the Canadian Society for Yad Vashem and/or to become a Pillar, please contact Executive Director of the Canadian Society for Yad Vashem Yaron Ashkenazi at 416-785-1333 or yaron@yadvashem.ca.

Prime Minister Stephen Harper Honouring Righteous Among the Nations
Minister Jason Kenney at the National Holocaust Remembrance Day Ceremony
Premier Wynne Honouring Holocaust Survivors at Queen's Park
Canadian Society for Yad Vashem
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What is **United Chesed**?

In a single day, any one of us could have our whole life uprooted. Imagine (God forbid) losing your job, getting into an accident, or being informed of a medical condition. On top of everything, these events can cause dire financial emergencies, and when that happens everyone needs a place to turn to for immediate relief

The Toronto Jewish community has many resources available for those in need, including United Chesed. So how are we different from Jewish Family & Child, Circle of Care or Bikur Cholim? Why is United Chesed necessary when there is Ontario Works, disability, and Old Age Security?

To better understand what we do, consider a hospital emergency room.

When someone has a medical emergency they head to the emergency room. Sometimes it's a last resort, after clinics, offices, and hotlines haven't been able to help. Sometimes it's a first resort when there is nowhere else to go and no time to waste. In some cases, the emergency room is successful in their treatment. In other cases, the ER must refer the patient to another medical expert who specializes in their ailment. And, in every case, the ER is all about triage, about prioritization and speed – about knowledgeable individuals making quick assessments and getting patients the help they need as expeditiously as possible.

That's United Chesed. We are the triage for financial emergencies. Some of our "patients" – we call them clients – come to us first because they aren't aware of all the resources available to them. Some come to us after they've exhausted all other options. Either way, they come to us because they are in an immediate emergency. They don't have the time to wait for lengthy paperwork to be processed or for appointments scheduled weeks or months away.

Sometimes what we do is enough. A client, for example, who can usually make ends meet, this one time may have an unexpected bill. We help pay it; the family goes back to their lives.

Unfortunately, this isn't always the case. After all, most emergency room patients have quite a road of recovery ahead of them that can't be permanently fixed in the ER. We understand that. So, we do what needs to be done to stabilize our clients – be it a food coupon, a bill payment, or a donated item, such as diapers or medical equipment – then we refer them to an agency that can better assist them long term, like an ER doctor referring a patient to a specialist for followup treatments.

> *We are the triage for financial emergencies*

As with an emergency room, we see people at their worst – when they've been hurt, humiliated, mistreated, and neglected. We talk to clients who are overwhelmed by their situations, who are confused and angry. Clients who are suffering alone and clients who are watching their children suffer alongside them. We do what we can. We listen to them. We bandage them up. We point them in the right direction. And then we hope.

We hope – like every triage nurse, like every ER doctor – we hope that the person will never have to see us again. ■

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Advertising Feature

Applying to Medical School? Law School? Dental School?

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How Israel is saving children's lives

Save a Child's Heart saves children's lives. In the past 20 years, Save a Child's Heart has saved more than 3,700 children from 50 countries in Africa, eastern Europe, the Caribbean, South and Central America, and the Middle East.

The men and women in Israel volunteer their time to save the lives of children who cannot receive the necessary treatment in their home countries – countries like Ethiopia, which has over 40 million children under the age of 18 and not one pediatric heart surgeon. Not one.

Save a Child's Heart is going to provide Ethiopia with its first pediatric heart surgeon so more lives can be saved. Save a Child's Heart not only performs lifesaving heart surgery on children from developing countries, but also trains doctors and other health-care workers from those countries so that they can return home to serve their own communities.

Dr. Yayu Mekonnen, born and raised in a small village in southern Ethiopia, is in his third year of training with Save a Child's Heart. In two years, he will return to Ethiopia with the necessary skills to treat children locally. He has been living in Israel for the last three years, working alongside the Israeli medical team, who volunteer their time to save the lives of children. Children like Desire from Uganda.

> *Save a Child's Heart has saved more than 3,700 children from 50 countries*

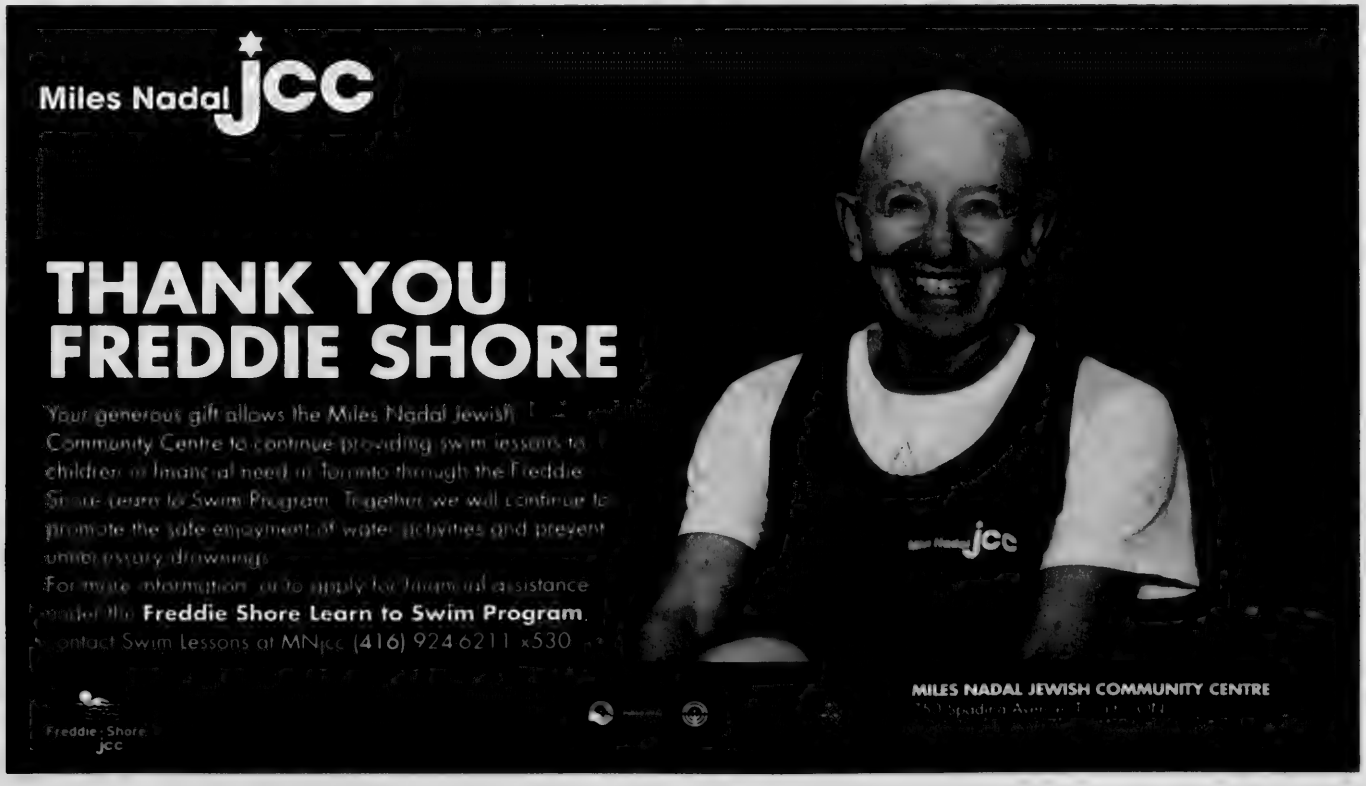
When she was eight years old, Desire started to experience weakness and fatigue. She was unable to stand for long periods of time, suffering from headaches and high fevers. Desire was diagnosed with life-threatening heart disease, and unfortunately, the surgery she desperately needed was not available in Uganda. Desire's parents searched for a way to save their daughter's life through social media.

A Save a Child's Heart young leadership board member in the United States came across Desire's story on Facebook and kick-started a campaign to save her life. In less than two weeks, the group raised enough money to sponsor Desire's life-saving heart surgery at the Wolfson Medical Center in Holon, Israel. On May 12, Desire and her mother landed in Israel. On May 26, Desire underwent surgery. On June 25, healthy and happy Desire, along with her mother, flew home to Uganda. Without surgery, Desire would not have survived. Now, she is able to dance, draw and play – activities she very much enjoys.

Save a Child's Heart is a global effort, with people from around the world coming together to support the efforts of our team in Israel. Two exciting fundraising events will be taking place in Toronto this fall – the annual UnGala on Sept.30 and a casino night for young professionals on Oct. 20.

With your support, we strive to provide children who need our help with the best care so that they, like children in Canada, can have the opportunity to live happy, healthy lives. To support this wonderful initiative, contact Save a Child's Heart Foundation by calling 416-324-9113, emailing info@saveachildsheart.ca, or by visiting our website at www.saveachildsheart.ca.

You too can save children's lives. ■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YouTube channel tells both sides of Middle East story

SHLOMO KAPUSTIN
SPECIAL TO THE CJN

Israel educator Richard Bass knew he was onto something when YouTube criticism of his videos came from all quarters: the Israel supporters who called his materials "so biased" against Israel; the Palestinian sympathizers who alleged pro-Israel bias.

"You get very mixed reviews from people about where the bias is," he said.

Online venom aside, Bass can claim popularity. First, commenters from all over the Middle East minefield have praised Israel-Palestine for Critical Thinkers for its fairness, reliability and lack of propaganda.

More important for the YouTube channel's long-term prospects are its numbers. In four months, the series has amassed about 130,000 views and 6,000 subscribers.

Bass' odyssey is simpler than that of the Middle East, but it too has a history. Six years ago, during his final morning class, the Toronto public school teacher discussed one of his favourite topics: how to evaluate the truthfulness of a claim.

Then, while on lunch break, he saw a video clip dismissing the Jewish people's connection to Jerusalem – and his morning's subject niggled.

"How do I know the Jewish historical narrative is true?" he recalls thinking.

Gradually, his research on the region's history developed a following. A request by two Iranian-born Muslims for after-school classes on the subject soon generated a five-student group.

From the start, he struggled to locate sources with no obvious agenda, either pro-Israel or pro-Palestinian.

"I wanted stuff that was packed with information, that gave me full background and that at the same time was accessible," said Bass. "There just wasn't a lot of stuff on the topic that wasn't politicized, either one side of the continuum or the other."

Accentuating his predicament was the central role that critical thinking occupies in his pedagogy.

Richard Bass

> *I wanted stuff that was packed with information*

"It's very important to me in all the teaching that I do, as best as possible, to get an idea of what both sides of a narrative are."

He finally decided to fill the void when one Israeli-born Jewish student suggested a novel audience: her friends in Jewish schools.

"Jewish students don't know the history of Israel or Jewish history," she told him.

In 2012, Bass launched a high school curriculum, with 70 hours of lessons, a textbook and a teacher's resource. Called Israel in World Relations, it debuted in one school, the Joseph Kushner Hebrew Academy in New Jersey. In the past school year, he said, over 1,000 Jewish day school students have used the materials in seven schools, including Toronto's Bnei Akiva Schools.

With Israel-Palestine for Critical Thinkers, Bass has shifted his attention to a wider market. Partnering with Thought Café, an animation graphics studio with educational experience, he created the YouTube channel. Beginning with the region's ancient roots and ending with the British Mandate, the eight videos run for about five minutes each.

Part Two of the series, currently being planned, will continue the timeline until the present day.

The videos were designed for a broader audience, Bass said. He hopes that they will be used by public high school teachers or even by campus groups, Jewish or not.

"We've done years and years of work," he said. "Now we have to focus on getting this material out to schools, the general online viewership, taking it from hundreds of thousands of people to reach millions."

Bass acknowledges that he would like people to be "a little more understanding of the circumstances that Israel finds itself in." Still, he doesn't see his work as *hasbara*.

"*Hasbara* oftentimes cuts the critical thinking out or is just to serve a particular aim or purpose, to actually persuade people to hold one position or another. I wouldn't call what I do *hasbara* only because what I see of *hasbara* doesn't go in that direction. That's not necessarily a bad thing; it's just different from what I do." ■

For more information, emeteducation.org and forcriticalthinkers.com. To support Israel-Palestine for Critical Thinkers, info@criticalthinkers.com. All donations are eligible for full Canadian tax receipts.

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Ben-Gurion University is an oasis in the desert

Ben-Gurion University of the Negev WWW.GOISRAEL.COM

Ben-Gurion University of the Negev (BGU) was established in 1969 with a mission to be the driving force for the development of Israel's Negev region, an area with almost one million people. As Israel's youngest and most dynamic university, BGU attracts the best and brightest students from across Israel and around the world.

The Canadian Associates of Ben-Gurion University of the Negev (CABGU) has played a vital role in sustaining David Ben-Gurion's vision of creating a world-class institution of education and research in the Israeli desert. CABGU fulfils its mission by raising funds and awareness for the university across Canada and promotes the pioneering spirit of Israel's founders that continues to flourish in the Negev.

With campuses in Be'er Sheva, Sde Boqer and Eilat, BGU is truly an oasis of innovation, developing projects in fields such as alternative energy; desert and water research; medical research; homeland and cybersecurity; Israel studies, culture and Jewish thought; high-tech, robotics and many others.

In 2013, Prime Minister Benjamin Netanyahu declared Be'er Sheva the cyber centre of Israel as the Israeli Defence Forces moves all of its high-tech units there to benefit from the cutting-edge facilities and research happening at BGU and the building of the Advanced Technology Park housing the world's leading high-tech companies. Additionally, with the anticipated influx of thousands of new students as a result of the IDF moving its training bases to the Negev, the campus is beginning an unprecedented expansion with the development of the northern campus in Be'er Sheva, doubling its present size.

BGU is a large part of David Ben-Gurion's dream to see the Negev bloom. We are proud to say that the students not only enjoy what has been voted "the best place to study in Israel," but they also give back to the community. More than 50 per cent of the student body of 20,000 volunteer in Be'er Sheva and deal with the most vulnerable segments of the population. We like to say that a gift of scholarship funds to BGU is a double mitzvah because not only does it help the recipient get a first class education, but that the student is going to pay this opportunity forward by helping a child, a family, and even a neighbourhood in Be'er Sheva while they are at BGU. ■

CABGU is proud to serve its role supporting BGU with offices across the country:

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Finding hope at **Ve'ahavta Street Academy**

Ryan Jelilyan's family had never seen him so excited and engaged.

For several years, Ryan, 23, had been suffering from depression and anxiety, unable to sleep, lacking the motivation to get a job and not doing much during the day. It was a life that was leading him, he says, "down a path of nothingness."

Then his mother, Laurie Conn-Zuckerman, told him about the Ve'ahavta Street Academy (VSA), an eight-week life skills and career development program in partnership with George Brown College. Supported by Toronto Employment Services with formal vocational assessments provided by Jewish Vocational Services, VSA empowers vulnerable individuals to build self-esteem, pursue education, employment and volunteer opportunities, and improve their lives.

Ryan decided to take a chance and attend VSA.

At first he was scared about having to get up very early. But as soon as he started, he discovered he was actually excited to go. "I saw other students – people who were probably struggling more than I was – develop and evolve so much in such a short amount of time, so I devoted myself to trying my best and to pushing myself no matter how tired I was," he says.

VSA program co-ordinator Rob McCrimmon, left, discusses the program with Ryan Jelilyan.

Whereas in school, Ryan had felt introverted, not talking or participating, at VSA, he rediscovered his artistic side and rebuilt his confidence. "VSA was a judge-free zone, so if somebody had an opinion, they were okay to express it. No one judged or criticized."

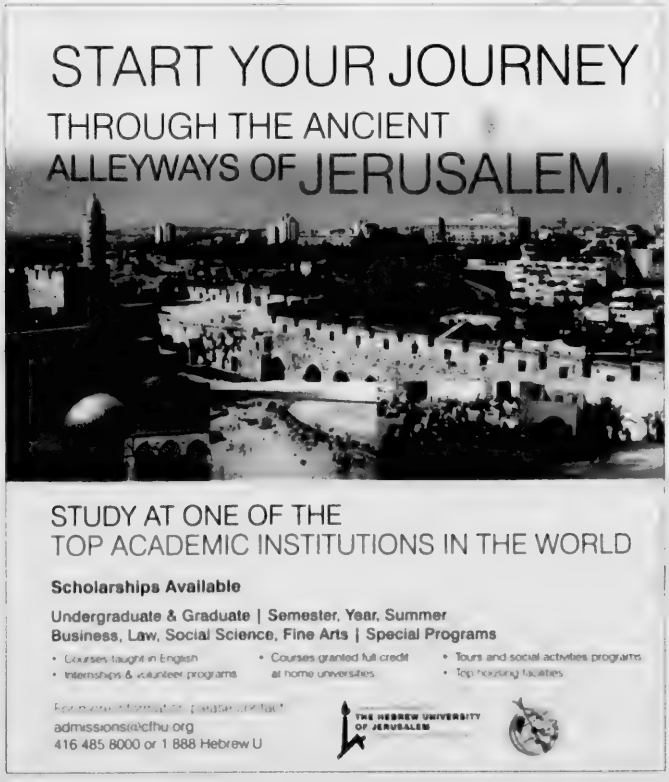
Many of the VSA participants are dealing with poverty and mental health or substance use issues. A VSA case worker supports them one-one-on-one during the program and for six months afterward, to develop a plan focusing on goals related to education, employment or personal development. Program graduates can also attend a monthly alumni program, which provides a supportive community as they continue to execute their career plans.

Ryan is now excited about the future. Having only finished high school, he wants to study video game development, film or photojournalism. "I'm not sure exactly yet. I want to take steps in order to learn more, to be able to go every day to class and feel okay and do a good job. I want to be independent, have my own house, my own job."

After he visited the Holocaust Education Centre with his VSA classmates, Ryan also developed a larger goal. "I felt a deep sense of grief and it helped me to hone in on my idea of creating an organization like Ve'ahavta, to give back to the world."

Laurie, Ryan's mother, says, "What we see now in Ryan is a combination of a positive energy, an ability to commit to something and a desire to get up and be there every day. The Ve'ahavta Street Academy has given my son hope and a new motivation in life. A mother cannot ask for anything more. I believe Ryan is finally on his way, and I am eager to see what is next for him." ■

To learn more about Ve'ahavta's programs, visit veahavta.org.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Students work together to create postcard project

Postcards created by Grade 5 and 6 students from Paul Penna Downtown Jewish Day School and Rose Avenue Public School. MARY ANDERSON PHOTO

In front of the Miles Nadal JCC in Toronto's Annex neighbourhood, a student from Paul Penna Downtown Jewish Day School holds a postcard she's created. On the front is a drawing of the Jewish Community Centre. On the back, she's written "I saw a big community centre and I drew it because so many people care for the community enough to build this for the community... it means so much to people."

This past spring, a group of enthusiastic grade 5 and 6 students from Paul Penna came together with students from Rose Avenue Public School in St. James Town - Canada's most densely populated neighbourhood – to participate in the collaborative arts education initiative Neighbourhood Archives: A Postcard Project.

The postcard project was organized by Toronto's Koffler Centre of the Arts as part of their series of innovative, cross-disciplinary public programs whose express purpose is to explore identity and encourage cross-cultural exchange. The Koffler works from a Jewish perspective and approaches projects like the Neighbourhood Archives Project as an opportunity to stimulate dialogue in the context of a creative environment.

Working with artist and urban geographer Daniel Rotzstain, students from the two schools explored the connections between place, memory and fiction. Rotsztain encouraged students to talk about the rich fabric of their respective communities and to recognize the similarities between them. The students participated in neighbourhood walks, told personal stories, wrote postcards to one another, and made a huge collective map of their neighbourhoods.

"Toronto is a city of neighbourhoods that are distinct, but share lots in common," explained Rotzstain. "The students from Rose Avenue and Paul Penna compared their two neighbourhoods by drawing hybrid utopian communities along the schools' shared arterial: Bloor Street."

The students called their creation the Rose-Penna Neighbourhood.

The teachers at both schools recognized the importance of this cross-cultural dialogue and saw the impact on their students. "The learning was authentic, deep, and empowering," remarked Diana Fitz-Gerald, a Grade 6 teacher at Rose Avenue. "By exploring the program from the perspectives of social justice, architecture, art, writing, and history, my students now have a newfound and genuine understanding of what's in their own backyard... and how it all connects to the context of the city around it."

Perhaps the truest testament of the project's success is the way the collective process fostered new community understanding and connections. "Through all the six years that I have spent living downtown, I had never noticed, never realized, never saw just how many nooks and crannies there were and how much people cared about them," reflected one of the Paul Penna Grade 5 students.

"When Daniel [Rotzstain] came, we all became part of this group of people who cared about all of these beautiful places."

It's these collaborative art projects that engage diverse communities as genuine co-creators, recognizing shared narratives and experiences that cross cultural divides. The Koffler Centre of the Arts is proud to facilitate the building of these important intercultural connections. ■

The Koffler Centre of the Arts is a Jewish cultural organization that presents a contemporary cross-disciplinary arts program encouraging inquiry and exploration. We promote an inter-cultural dialogue that engages our Jewish identity with diverse perspectives and global voices. Visit us today at Artscape Youngplace or online at kofflerarts.org

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Ready Set Learn teaches teachers to teach

VICKY TOBIANAH
SPECIAL TO THE CJN

There's a hidden set of curriculum in early elementary education that Brenda Stein Dzaldov, principal, Associated Hebrew Schools of Toronto, Danilack Middle School, wants to bring to the limelight.

That curriculum is teaching students from an early age essential skills that they'll need to survive in their educational career and the modern workforce.

"I think learning skills and strategies really need to be taught. Sometimes there's an assumption that you're supposed to come into school and just know certain things. For example, a teacher might say 'you need to get more organized,' or 'I want you to go home and memorize this.' But kids need to actually be taught how to be organized and how to memorize," said Dzaldov.

Teaching teachers how to teach those learning skills is the focus of her newly released book, *Ready, Set, Learn*, which provides teachers with an overview of important learning skills as well as sample procedures to follow to teach students those skills.

"It echoes what's been going on in (academic) education in the last 20 years. Giving kids a book and telling them to practice reading is no longer the way. We now take the time to monitor, provide feedback, and teach rather than tell," she said.

In her almost 25 years of experience in education, Dzaldov has done everything from teaching in the Jewish day school system, to being an instructor at Ontario Institute for Studies in Education, and since 2001, acting as a literacy coach to teach teachers how to teach kids to read and write.

"If you can catch it early enough – say SK to Grade 1 – you can affect kids' whole educational future," she said.

In addition to reading and writing, she noted that organizational, communication, teamwork and collaborative skills are prerequisites to succeeding in a modern workforce.

In her work across many grades, schools and students, she noted that some students seem to just get it. "There are just some students that know how to memorize, they know how to organize their binders, they know how to speak up – but there are lots and lots of students who don't and you really can't be successful in the workplace if you're not organized, know how to take initiative, and communicate," she said.

SHUTTERSTOCK PHOTO

Failing to learn those skills at an early age can set children back throughout their entire lifetime, which is why she said she hopes teachers use this book to gain examples and insights on how to teach learning strategies when they're planning their units and academic plans.

"For students, it's not just about pure intelligence – it's also about the ability to apply learning skills and strategies to become successful learners. I want teachers to be able to identify if students have the skills and strategies for learning and if not, help them develop those skills," she said.

The impact on a child's life can be tremendous. "When you observe the teachers who take the time to teach these skills and strategies, you see a big impact on achievement," she noted, and not just in elementary school but throughout their lives.

"It's the responsibility of teachers to help cultivate 21st century skills," said Dzaldov.

"If you can't communicate, collaborate, take initiative etc., it's hard to be successful. What we want in our future workers are people who have the academic piece and all the learning skills and strategies. Even when I hire teachers, those people who are able to do those things are the ones that stand out," she said. ■

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Largest Jewish bone marrow donor registry in world

Ezer Mizion, one of the largest health-based charities in Israel helps more than 650,000 people each year by offering medical and social support services to help Israel's sick, disabled, elderly and underprivileged populations.

But perhaps the most significant international efforts of the organization is that it runs the largest Jewish bone marrow donor registry in the world.

"Our bone marrow registry is global in reach. It can impact lives around the world," says Raquel Benzacar-Savatti, executive director of Ezer Mizion Canada.

Most developed countries maintain their own bone marrow donor registry made up of the DNA swabs of that country's residents. However, if a match cannot be found locally then the search for a match goes international.

Matches are based on the compatibility of inherited genetic markers called human leukocyte antigens. Because Jews naturally share more similar genetics than the rest of the population, they are more likely to match each other.

"The message we're really sending is that it's a numbers game," Benzacar-Savatti says. "We have approximately 400,000 Jews in Canada, and you can only swab from ages 18 to 45 so the chances of finding a match within a small pool of samples is extremely difficult."

New IDF recruits join the Ezer Mizion Bone Marrow Registry with their DNA swabs.

To date, there are almost 800,000 potential donors in the Ezer Mizion Bone Marrow Registry. This has resulted in 1,874 lifesaving stem cell transplants so far, saving the lives of patients throughout the world, including 30 lives in Canada.

One reason they've been so successful is in large part due to the partnership established with the Israel Defence Forces where every new recruit is given the opportunity to join Ezer Mizion's Bone Marrow Donor Registry as part of the induction process on the IDF base.

In 2014 alone, 50,000 new people were added to the registry, most of them IDF recruits.

"It's a beautiful story because these soldiers aren't just protecting the lives of Israelis," Benzacar-Savatti says. "They're saving the lives of Jews around the world. When they donate their stem cells, they save lives."

One story was told by an American-Israeli women at an event Ezer Mizion held in Toronto in March.

Her grandson, who was diagnosed with leukemia at the age of three, received a lifesaving bone marrow transplant thanks to the Ezer Mizion registry. In gratitude the family established a fund, called the Donor Pool to cover the costs of future DNA testing.

Last summer, while her son Eitan was in the IDF fighting in the Israeli-Gaza conflict, she received a call from Ezer Mizion advising the family that one of the tests in their Donor Pool had saved a life.

"I hope that now that you have saved a life, it will keep your son safe," the lady on the other end of the phone said.

Little did the mother know that at the same time she got that call, her son was in on one of the most dangerous missions. Thankfully, he made it out alive. But the couple truly believes it was because they donated to save a life, it kept their son safe.

You can make a tax deductible donation to Ezer Mizion and learn more about creating your own Personalized Donor Pool at www.ezermizion.org ■

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Fostering happier, healthier relationships with food

ELAINE COHEN
SUPPLEMENTS CO-ORDINATOR

Clare Lord conveys 'wise' philosophy

Keep mealtime pleasant, don't force kids to eat if they're full, and don't deny them treats, were among a few of the topics under discussion at a recent free lecture hosted by the children's department of the Eleanor London Cote St. Luc Public Library.

"Over 17 per cent of our children and 38 per cent of adults are overweight," said Clare Lord, the founding executive director of WISE Philosophy, who cited figures to enhance her PowerPoint presentation. "[We're] losing track of our natural satiety signals."

In addition to a background in psychology, science and nutrition, Lord has over 20 years of experience working in the field. Lord describes WISE Philosophy as a community outreach initiative that takes a different approach to obesity and weight loss. Formerly executive director of the Anorexia Nervosa and Bulimia Association of Quebec, Lord created ANEB guidebooks and implemented a support group. Children emulate their elders' eating attitudes and lifestyle practices, she says. Starting from birth, babies feed on food initiatives parents dish out.

"We formulate our ideas about food and body image from our parents," said Lord, who isn't a fan of diets. "It doesn't take much to create an unhealthy relationship with food."

Conversely, by introducing diverse menus with appealing nutritional choices as well as fun foods in moderation, families can prevent mistakes that trigger emotional eating to satisfy stress. "Mealtime should be happy," she relates. "It's no time to discuss annoying subjects. As parents, we want to avoid inciting emotional problems."

In the first few years of life, children develop the most, so they require more food as fuel. As they age, they will need fewer feedings. That's where the connection comes into play. Babies are born with a yearning for food when hungry but parents mess it up, Lord says.

"If your kids aren't hungry, they don't need to clean off their plates. Offer smaller portions and decrease waste."

In addition, nobody should be forced to eat foods they detest. At a young age, children have a lot of taste buds, therefore some foods may taste bitter. Children will not starve themselves. They will naturally self-select a healthy diet, if given a variety of choices.

Ask, "do you want something hot or cold, chewy or soft or smooth, salty or sweet," Lord advises. "No food in a single reasonable serving is bad. For example, chips are not a bad food but they lack nutritional value." Hence, she prefers the terms, fun foods and nutritional foods to bad or good foods. "People believe certain foods determine what we weigh but it amounts to quantity not quality."

Don't use food as a soother or a punishment, Lord said, rattling off the following examples. "Oh, you hurt your knee, here is a lollipop." "If you don't eat your broccoli, no dessert."

However, the quality of overall health depends on what you eat. It's what parents bring into the house and how they introduce nutritional choices. Fruits, vegetables and other nutritional items should account for 85 per cent of the inventory. Nevertheless, she dissuades parents from reserving fun food for special celebrations. Instead, she suggests offering them regularly but not at every meal.

As a working parent, she empathizes with two-career families. Although she favours innovative healthy choices, Lord says it's unreasonable to expect parents to pose as restaurateurs and offer a bunch of different menus at each sitting.

"Let go of the struggle," she said, adding, "This is your chance to break free of guilt and angst. Help your children by creating a healthy relationship with food." ■

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SPONSORED CONTENT

Kehilla's rental program bridges the gap

Kehilla Residential Programme creates affordable housing initiatives for the Jewish community in the GTA. Kehilla's goal is to provide funds to those who require assistance, one household at a time.

Miriam tells her story of how Kehilla's Rental Assistance Program is changing lives every month. "I am living in the Jewish community with rental assistance from the Kehilla Residential Programme. Having help to pay my rent means I have a little bit of money left over each month to take care of my health and buy a few items for my kids. Most people would not think of these small pleasures as being lifesavers. But they are."

There is a cost to living in the Jewish community, and finding housing within reach of the Bathurst corridor is a very real part of it. Many families and individuals find themselves paying between 50 and 70 per cent of their limited gross incomes on housing, often at the expense of other basic essentials.

In response to this need, Kehilla launched its Rental Assistance Program to bridge the gap between market rental rates and what a person in need can realistically afford. Under Kehilla's program, individuals or families living near or below the poverty line who spend more than 35 per cent of their gross income on rent qualify for up to $300 per month in housing supports.

Kehilla's Rental Assistance Program directly helps some of our Jewish community's most vulnerable individuals with monthly financial assistance that keeps a roof over their heads and dramatically increases their quality of life.

> *There is a cost to living in the Jewish community*

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To learn more about Kehilla, visit our website at www.kehilla.ca

To make a donation to Kehilla Residential Programme visit: https://www.canadahelps.org/en/charities/kehilla-residential-programme/ or call us directly at 416-932-1212. ■

SeeJN | Retirement celebration

Reuven Stern was honoured at a dinner in May upon his retirement after 18 years at the helm of Thornhill's Netivot Hatorah Day School. He is seen above with his wife, Barbara.

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Freda Harrison, Club One - The Dinetz Family
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Goldie Matlow, Club One - Irving Matlow and Jean Matlow

Thank you to those who participated in our Toy Chest Wall of Honour and helped create a beautiful and playful entrance for 90 children to enjoy.

Na'amat Canada

Kehilla Residential Programme: Preparing the gardens for spring planting.

JServe brings teens together for an afternoon

LILA SARICK
lsarick@thecjn.ca

What do you get when you bring 500 Jewish teenagers together for an afternoon? You get sandwiches made for the homeless, craft kits assembled for kids in hospital, friendly visitors for seniors and much, much more.

Now entering its seventh year in Toronto, BBYO's J-Serve is an international initiative bringing teenagers together for five hours of volunteer work. Around the world, about 10,000 teens participate in a global day of service, all on the same day.

This year, J-Serve offered students in grades 6 to 12 about a dozen projects to choose from, said Kevin Goodman, executive director of BBYO Ontario.

"We look for a diverse mix of opportunities so there's something of interest to every teen. The teens always like the activities that are hands-on."

BBYO works with a wide variety of youth groups to find engaging projects. The newest non-profit group added this year was Crafting for a Cure, which distributes craft kits to children in hospitals across Canada.

Students also planted trees and did some gardening at a youth shelter, played basketball or did crafts with disabled young adults or learned about how to volunteer for a federal election campaign.

At the end of the day, the participating youth groups and non-profit agencies put on a volunteer fair so students could learn more about each group and continue volunteering if they were interested.

Jamie Modlin, 16, came to J-Serve for the first time and made meals that Ve'ahavta will distribute to the homeless from its mobile outreach van.

"We learned how people become homeless and how this program helps them get back on their feet," she said.

Modlin, who sits on the board of her local BBYO chapter, said she had never heard of Ve'ahavta before, but was interested in volunteering with the group again.

TOP: Ve'ahavta: Preparing meals to be distributed by the Mobile Jewish Response to the Homeless (MJRH) van to clients living on the streets of downtown Toronto. BOTTOM: Crafting for a Cure: Assembling craft kits for children in hospitals across Canada and around the world.

"It's really good to know you're part of a bigger community that's making a change in the world," she said.

J-Serve has been a "catalyst for collaboration," says Goodman, bringing the city's diverse youth groups to work together on other projects.

A number of youth groups, including BBYO have jointly hosted special showings of the *Hunger Games* movies and collected canned goods for food banks.

"J-Serve opened the doors for us to work together for a common purpose, often tikkun olam," Goodman said.

The initiative, which is funded by UJA Federation of Greater Toronto, attracts a wide variety of youth. The majority of participants are not affiliated with a youth group. About one-third of the students attend Jewish day school, Goodman said.

J-Serve is also sponsored by the Anne and Max Tanenbaum Community Hebrew Academy of Toronto and the south campus serves as the home base for the day's events.

Next year, J-Serve will take place on April 17. For more information, visit www.jserve.ca ■

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Recovered addict opens treatment centre

SUSAN MINUK
SPECIAL TO THE CJN

Erick Bouaziz is living his dream. He is founder of The Academy Centre, a residential addiction rehabilitation facility, where patients suffering from drug addiction and alcoholism receive expert treatment and care.

As a recovered addict, 36-year-old Bouaziz attends Alcoholics Anonymous and Narcotics Anonymous meetings three to five times a week.

It was only five years ago that Bouaziz reclaimed his life.

At the age of 18, Bouaziz was an entrepreneur who ruled Toronto's nightlife scene with an entertainment company. He was the envy of all his peers.

"I had a house, a Mercedes, a girlfriend, and was making a lot of money. I was shining on the outside but deep down I was very depressed. I thought about suicide all the time but I didn't have the guts to end my life," said Bouaziz.

"At my worst I was smoking weed and hash, doing a lot of ecstasy and coke, and I was drinking a lot of vodka. I got to the point where I couldn't say no. I was hanging out with the wrong people, thinking I was cool. I wanted to fit in. One thing led to the next. I was addicted. My nights always ended up with me by myself in bed, scared, with a bottle of vodka beside my bed," he said.

Despite attempted intervention from family and close friends, Bouaziz continued his downward spiral.

"For 14 years I was using. I had a problem. I was in emotional pain. I needed help. I didn't know how to stop."

At 32, overcome with paranoia, paralyzing depression, and severe drug addiction, Bouaziz willingly entered Jewish Addiction Community Services [JACS] Toronto.

"I went to meetings everyday, and started hanging out with people who I met in recovery. I even turned my home into a halfway house. After being clean for about a year, I went back to school. I wanted to learn about addiction and counselling, and helping others. While I was receiving treatment, I had a vision of opening up a place where I could help others," he said.

Bouaziz earned his diploma in addiction counselling and was on his way to fulfilling his vision.

Shortly afterward, he co-founded a treatment centre for men, located in Port Perry, Ont. called New Awakenings. Late last year, he opened The Academy Centre, located in Etobicoke, Ont. serving young adults between the ages of 15 and 30.

Erick Bouaziz

The Academy treats patients who suffer from addiction, anxiety, depression, trauma, and other behavioural issues, by employing a team of counsellors, psychiatrists and social workers who work with each patient and help provide them with the skills to live their life outside the facility.

"Once I got clean, I wanted to give back to society – to help others. My goal is to help young people get clean and show them there is hope and that they can do it. They can transition back into their family clean and sober.

"Coming into recovery brought me closer to my religion. I put on tfillin every day, and am well connected with God. I talk to my rabbi regularly. I need to be involved in recovery on a day-to-day basis so I never forget where I came from.

Ethan Shumak, who first experimented with drugs when he was 12 years old, entered The Academy Centre when he was 19.

"By the time I was in Grade 8, I was smoking pot every day, using coke and MDMA (ecstasy) and drinking alcohol every weekend. I couldn't stop," he said.

In January, Shumak had a life-changing decision to make: either be homeless or enter rehab.

He stayed 45 days at The Academy, and today he has a sponsor, and is clean and sober.

"I just graduated high school. I go to the gym. I have an amazing job. I am living a full life and I owe that to Erick. He is such a loving person. He helps people. He is very inspiring," said Shumak.

The Academy offers a 3 to 1 staff-to-client ratio and 24/7 on-site support with 30-, 60- or 90-day programmes facilitated by a holistic, centred approach to healing.■

SPONSORED CONTENT

Darchei Noam offers something for everyone

Rabbi Tina Grimberg and Darchei Noam members bless the children under the tallit.

Congregation Darchei Noam, Toronto's only Reconstructionist synagogue, started in a living room over 40 years ago. Expanding into its own building in North York and now counting over 450 families in its membership, it has not forgotten its grassroots beginnings.

"Every synagogue will say 'Oh, we're so welcoming,' and they all are in their own way, but we go further. When I started coming to services here I found there was always someone to walk you into the sanctuary, show you what to do, and sit with you so you didn't feel out of place," says Tema Smith, manager of membership and communications. The shul is egalitarian and takes a hands-on approach to Jewish practice.

"At the ritual level, our membership really grapples with the tradition and how they can reconstruct it to meet modern times," says Stephanie Krasman, executive director.

Intellectual engagement with Judaism is expected. "Sharing and deepening of Jewish knowledge comes from the rabbi as well as our congregants. All our stakeholders have a say in how we're going to experience Judaism."

In a similar hands-on way, the members are actively involved in running the synagogue.

"We have such strong lay leadership and volunteers who are deeply involved in programming, service leading, and member engagement. In partnership with our rabbi, we have an amazing group of people who actively work to maintain that feeling of being intimately involved with the community they belong to," Krasman says.

Darchei Noam's main focus is on tikkun olam and social justice, which includes being environmentally responsible. The synagogue boasts about the solar panels on their roof, an energy efficient building and its strong recycling program. Their Shabbat kiddushes are waste free – everything is compostable.

Being inclusive is important to them, which means interfaith couples and families are widely welcomed and participate in running the synagogue.

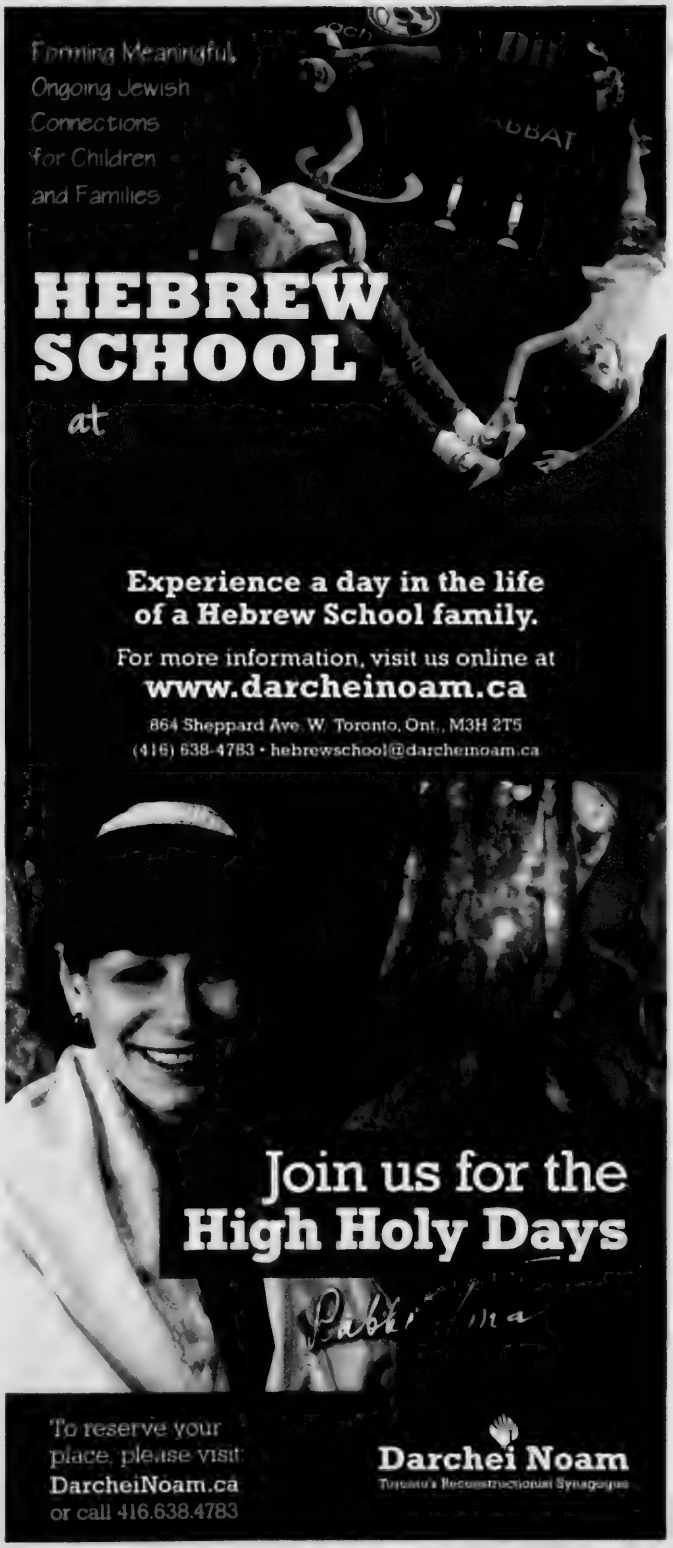
"We know intermarriage is the reality, and we believe the bigger effort we make to include these families, the more at home in the Jewish community they will feel," Smith says.

Reconstructionism sees Judaism as the sum total of a civilization, not just as a religion.

It was the first movement of Judaism to be founded in North America, and Darchei Noam is one of only three Reconstructionist synagogues in Canada.

"We use our history, our literature, our art, our language, our land, to connect Jewishly. It's as much prayer as it is poetry, Israel and popular culture," Krasman says. "It's as much about literature written by Jews as it is about religious writings."

"Someone from a Conservative or Reform background would be able to walk in and experience things that speak to them," Smith says. "No matter what Jewish world you're coming from, you'll find a piece of yourself here." ■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Darchei Noam
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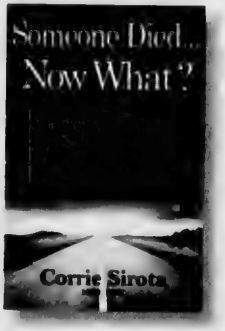
Sister's personal loss fuels effort to educate others

ELAINE COHEN
SUPPLEMENTS CO-ORDINATOR



Corrie Sirota, author of *Someone Died...Now What?*

Police speeding to a call in downtown Montreal on Dec. 3, 1988, drove their vehicle onto the sidewalk and fatally struck a 26-year-old pedestrian.

Corrie Sirota recalls the shock when her parents, Sonia and Gerry Sirota, relayed the devastating news about Andy, their beloved son and Corrie's sole sibling.

Although Sirota, then 24, and her husband, also named Andy, had been married only six months, Sirota was already a practising social worker cognizant of the community services network.

To provide additional professional expertise for others suffering personal loss, she pursued a graduate certificate in loss and bereavement at McGill University. A licenced psychotherapist, Sirota holds a master of social work, has been a sessional lecturer for over two decades at the McGill School of Social Work, serves as a clinical supervisor for the aftercare department of Paperman & Sons Funeral Home and is a consultant for Chai Lifeline. She facilitates bereavement groups for widows and young adults, perinatal loss and postpartum support, presents conferences, workshops and appears in the media.

Sirota's sensitivity and nonjudgmental approach shines through in *Someone Died... Now What?* The 119-page soft cover book embraces Sirota's personal and professional perspective on coping with grief and loss. Published May 2015, the concise, annotated book is full of resources, strategies and tips that apply to every age group.

In addition to the death of parents, siblings, children, relatives, friends and pets, people suffer "non-death" losses. Sirota addresses this aspect in Chapter 9, noting the loss of jobs, income, health, and other assets.

The Internet activity (www.corriesirota.com) and feedback indicate that the book is as educational as intended. "The goal is to help people understand the process of losing a loved one," Sirota said in an interview. "More specifically it includes psycho-education in relation to the grief process."

Parents and educators will appreciate her strategies in Chapter 11, *The Forgotten Grievers – Kids are Grievers Too.* In Chapter 7, *Comforting the Mourner*, or, *A Chapter for Your Friends* Sirota illustrates how mourners may be offended by people's remarks. People are often confused or unaware of what to say or how to interact with someone who has suffered a loss. Readers will glean practical information in this section.

Clarifying the difference between grief and mourning, Sirota stresses "grief is a process, not an event." Different attitudes exist on how to broach death, loss and bereavement. Since individual relationships and reactions differ, she cautions the public not to expect anyone to follow a timeline or adhere to a cookie- cutter solution.

Dealing with government and financial institutions is tedious regardless of the situation but it's especially tough after the death of a loved one. Sirota guides the way in Chapter 6, *Practically Speaking.* On a positive note, she highlights the benefits of seeking a social network, cultural enrichment and laughter. "With the loss of a loved one your whole life has changed," she said, "but that doesn't mean you will never experience happiness again." ■

The Canadian Council for Reform Judaism wishes you a

Shana Tova

May 5776 be filled with good health, contentment and shalom.

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--Rabbi Rick Jacobs, *President, Union for Reform Judaism*

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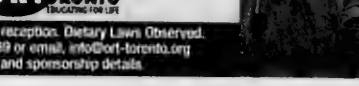

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Back to basics – productivity minus apps and digital tools

ELAINE COHEN
SUPPLEMENTS CO-ORDINATOR

True to form, the 21st century book and toy market are inundated with children's fun and educational items that either require batteries or digital devices. Nevertheless, people of all ages continue to derive pleasure from reading hand-held books and exploring crafts, such as knitting and crochet.

Amy Krouse Rosenthal's Wordles:

What are "wordles"? *I scream ice cream*, the title of Amy Krouse Rosenthal's book of wordles illustrates a concept. Just as homonyms are words that sound alike but mean different things, "wordles" are groups of words that sound exactly the same but mean different things. Rosenthal and illustrator Serge Bloch teamed up to produce a witty potpourri of "wordles" and whimsical illustrations to engage young readers. Distributed by Raincoast Books in Canada, this colourful display of word play will amuse boys and girls in elementary school and their parents. By reading aloud, the children will have an opportunity to comprehend the meaning of diverse phrases and be able to enunciate various phrases.

PHOTOGRAPH COURTESY OF RAINCOAST BOOKS IN CANADA

The visual aspect is a major asset. One striking illustration shows a character knotting a string and implies it's a knotter. Pictured beside it is a drawing with the caption of an otter. If counting solely on sound, it would be easy to confuse the "wordles" even though they are "wordles" apart.

Picturesque word portraits:

I Wish You More, a slim hardcover book geared to children in pre-school and primary grades, is particularly timely considering the recent focus on "Kinder" initiatives prevalent in many local kindergarten classes. Author Amy Krouse Rosenthal brainstormed with talented artist Tom Lichtenheld and succeeded in making an impact. The astute duo clarifies the meaning of goodwill expressions by tapping into the reader's visual hemisphere.

Distributed by Raincoast Books in Canada, *I Wish You More* carries a subliminal message. Here is a sampling of how the author and artist decipher literal sayings for young readers. "I wish you more ups than downs." Two smiling children race with their kite soaring in the distance. Among numerous other double-spreads is a captivating scene. Children take a rest from playing ball. One of the playmates shares his snack. The accompanying text reads, "I wish you more give than take." The book offers parents an entertaining way to encourage social interaction.

Crafts nurture nimble fingers and young minds:

Google reports a renewed interest in searches related to knitting and crocheting. Parents and children can either learn from scratch or refresh their skills with a little help from *Visual Deck Sets* distributed by Raincoast Books in Canada. The *Visual Desk Set: Crochet* includes 50 instructional cards, a sturdy crochet hook, and two different colours of practice yarn. Similarly, the *Visual Deck Set: Knit* includes 50 instructional cards, a circular knitting needle, and practice yarn in two colours. The compact sets fit into a handbag or school backpack. Clear illustrations and succinct directions are a boon to young readers, as well as their elders.

Besides a 12 per cent increase in people taking up this craft, Ravelry (Facebook for Knitters) had more than three million members as of last March. ■

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Arrangements have been made to provide complimentary transportation to the cemeteries before the High Holy Days, for those who require it.

Bus service will be provided on
Thursday, Sept. 3 and **Wednesday, Sept. 9**

A bus will depart from the **parking lot** of the Lipa Green Centre, 4600 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of the Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemeteries.

Entry to the cemeteries will not be permitted 15 minutes prior to the closing times noted below.

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Do your homework when choosing a charity

KIMBERLEY MACKENZIE
SPECIAL TO THE CJN

Whenever I get the opportunity to travel I choose the Hilton. I love it there. For me, walking into a Hilton is like going home. They know my name and my room preferences, the pillows are perfect, and the staff is always kind and provides stellar customer service. And, I have no idea what their profit margin is. Never once have I laid my head down after a long day and thought to myself, "I wonder how much they spent on these pillows?" When a business meets our expectations with its products and services, we don't focus on what their overhead is. We appreciate they made the investment required to operate smoothly and provide the value we expect.

So why then, do we care so much about administrative costs and overhead when it comes to the charities we support? Shouldn't we expect charities to invest in the appropriate infrastructure and capacity required to fill societal gaps effectively and efficiently?

The charitable sector in Canada represents 8.1 per cent of our gross domestic product and employs over two million people – that is roughly 11 per cent of our economically active population. In fact, when it comes to giving, Canadians donated over $12.8 billion to charity in 2014. Canada's charitable sector is the second largest in the world, provides extraordinary social services and is a significant driver of our economic engine.

It is an unfortunate reality that when choosing a charity to support, the first thing that comes to mind for most donors is overhead, administrative costs and how much of the donation "actually goes to the cause." We would never ask that of the automotive industry or manufacturing industries...and yet the charitable sector makes a much larger contribution to society than either of those sectors.

With the need for social services in Canada growing and demands on charities increasing, it seems appropriate for donors to drive the change required to move away from what has become commonly known as the Non-Profit Starvation Cycle.

In order to grow and be better able to meet demand, charitable organizations need to be able to stop worrying about defending their overhead expenses and start being able to communicate the value of their ability to plan and ensure they can fund the tools and resources needed to do their jobs effectively.

It is unreasonable to expect any business to operate and grow with out-of-date technology, inadequate office space and untrained, underpaid staff. Yet, when donors ask the question about overhead, that is exactly the reality that continues to permeate charitable systems.

I think that the reason donors keep asking about administration costs is because Canadian charities are simply not very good at reporting impact. So, just like consumers of business drive changes in services, I think people who donate to charity can drive changes in the charitable sector.

When choosing an organization to support, there are a lot of criteria, other than the overhead costs, that will help you know whether a charity is right for you.

Josh Cooper, CEO of the Jewish National Fund encourages philanthropists to do their research: "Don't take anything at face value. Do your research and find out where the money goes. Do your homework and phone the charity to see if they can answer your questions. At JNF we can tell our donors exactly what their donation has achieved right down to the tree planted on their behalf. All charities should be able to do that, and they will if, donors start asking them."

When deciding to choose a charity here are some questions that might help guide you through a new kind of conversation:

CONTINUED ON NEXT PAGE

JEWISH FAMILY & CHILD

ANNUAL GENERAL MEETING OF JEWISH FAMILY AND CHILD SERVICE OF GREATER TORONTO

THURSDAY SEPTEMBER 17, 2015 AT 7:30 PM
LIPA GREEN CENTRE | 4600 BATHURST ST

Agenda will include
- Presentation of audited financial statements
- Appointment of the auditors and authorization to the Directors to fix their remuneration
- Special resolution to reduce the number of Directors
- Approval of changes to JF&CS By-law specifics, of which may be obtained by contacting Eileen Olmer | 416 638 7800 x 6236 | eolmer@jfandcs.com
- Election of Directors
- Other business as may properly arise before the meeting

Alan Levine, President

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This year's services at the Dani Centre are dedicated in loving memory of **Janna Goodman Adler** by her family

CONTINUED FROM PREVIOUS PAGE

What plans do you have for the future and do you have the resources needed to deliver them?

Is there a strategic plan in place?

Knowing where you are and how you are going to get there is fundamentally important for any business. Charities are no different – and yet due to the aforementioned starvation cycle this process is often regarded as a waste of time and resources. Donors need to start expecting their favourite organization to have alignment towards the future.

What kind of impact will you have on the world?

Charities need to do a better job at measuring and reporting their impact. How many lives will be saved? How many children are taught and how will a more educated population change the community? How many trees will be planted and how will that impact air quality?

Philanthropy and fundraising is not about the money – it is about the change we want to make in the world. We need to start reporting beyond the audited financial statements and talk more about the changes in society as a result of increased revenue. We will do this – if donors ask us to.

Is your board of directors engaged in the organization? May I meet them?

Think about it for a second. Nonprofit board members have a legal responsibility for $12.8 billion donated to charity in Canada every year. Yet, governance is often the weak link for many organizations.

Is sufficient investment being made in board training? Can they read and understand the audited financial statements? Can they talk about them? Are they passionate about the cause? Do they donate to the cause? Attend the meetings? What is the recruitment process?

When donors start asking about the board of directors, more priority will be placed on ensuring the board is functioning well and doing its job.

What is the turnover rate of your staff?

One of the biggest challenges in the nonprofit sector is staff turnover. Again due to lack of investment in salaries, technology and resources the sector has a very challenging time keeping good employees. When donors start asking about staff turnover, charities will start making retention a priority.

What didn't work and how will you change it? Can I trust you?

Building trust between donors and charities is essential. Any investor understands that failure is going to happen if progress is to be made. Once we start to release the sector from the starvation cycle we can start taking more risks and reporting our outcomes the way Engineers Without Borders does with their annual failure report

When charities understand that donors support risk, innovation and failure they will be able to make more progress, faster.

Being in a position to invest in charity is a great responsibility and it should feel good to give. For a charity, earning your support is a great privilege. Together, philanthropists and charities can have extraordinary impact on the world. It is time for charities and philanthropists to work harder at changing the conversation about what truly makes a strong, viable, noteworthy organization and, as a result,charitable sector in Canada. Let's get started today. ■

Kimberley MacKenzie serves as editor for Hilborn Canada's eNEWS, is part of the relationship management advisory panel for the Rogare Think Tank at Plymouth University, and an executive member of the Planned Giving Council of Simcoe County. Visit her website at www.kimberleymackenzie.ca

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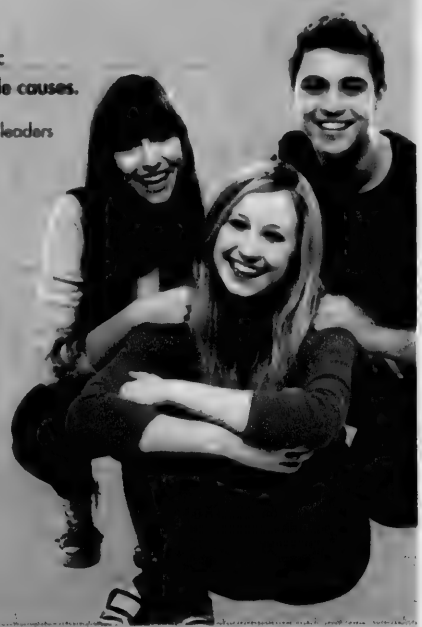

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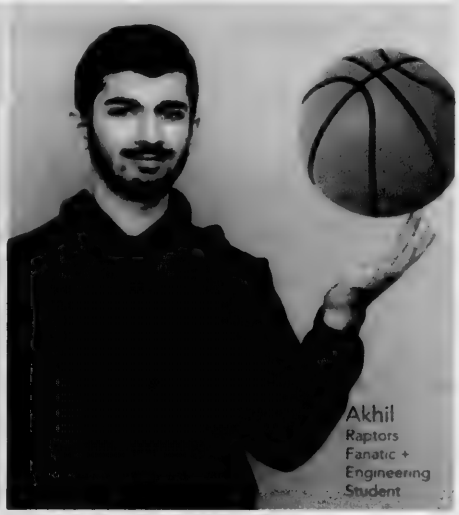

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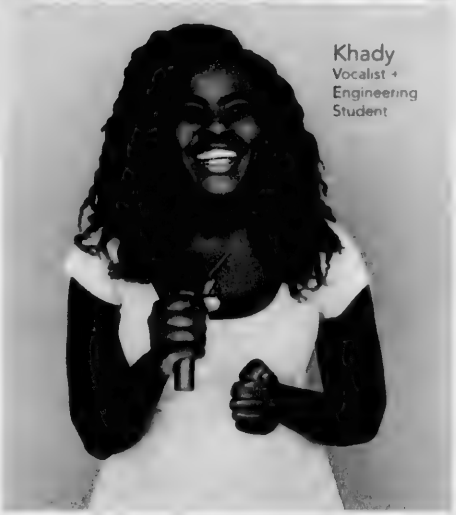

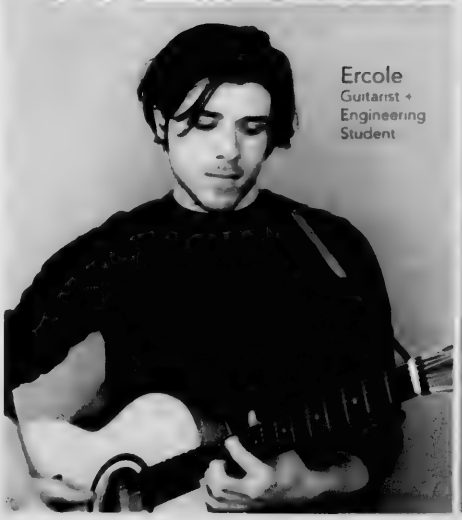

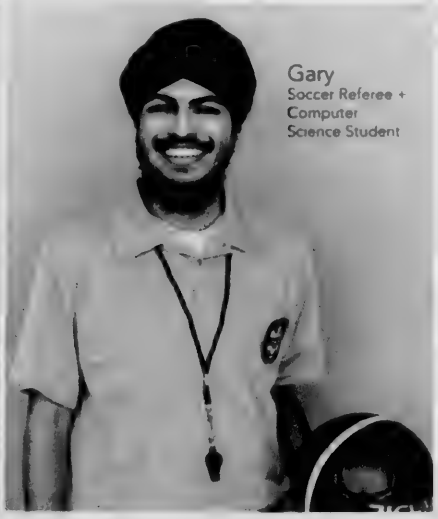

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Inside

As the campaign heats up, a plea for unity

How to keep political debate from turning ugly. **PAGE 7**

PLUS, JDL protests outside Trudeau event. **PAGE 12**

AND more election coverage, PAGES 14, 18, and 20

Theodore Bikel's lasting legacy

The celebrated musician's dedication to Jewish culture fed his universal spirit. **PAGE 39**

CANDLELIGHTING, HAVDALAH TIMES

Halifax	7:27 p.m.	8:29 p.m.
Montreal	7:08 p.m.	8:11 p.m.
Ottawa	7:17 p.m.	8:19 p.m.
Toronto	7:30p.m.	8:31 p.m.
Winnipeg	7:48 p.m.	8:54 p.m.
Calgary	7:57 p.m.	9:05 p.m.
Vancouver	7:31 p.m.	8:36 p.m.

BACK TO SCHOOL

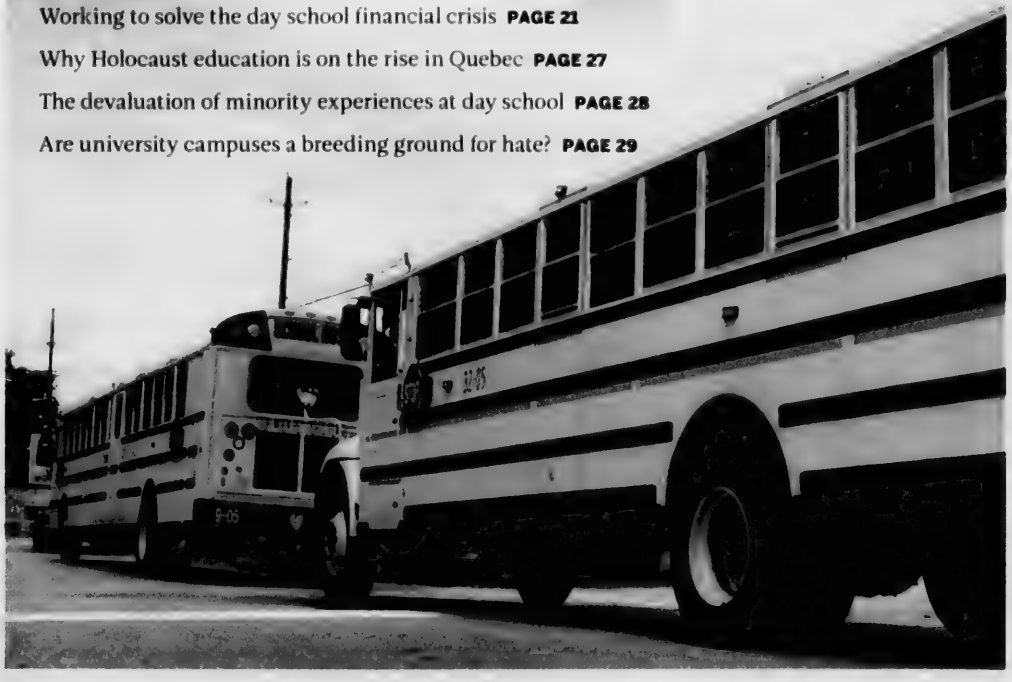
A micro revolution in Jewish education takes shape **PAGE 8**

Working to solve the day school financial crisis **PAGE 21**

Why Holocaust education is on the rise in Quebec **PAGE 27**

The devaluation of minority experiences at day school **PAGE 28**

Are university campuses a breeding ground for hate? **PAGE 29**



Is the Iran nuclear deal salvageable?

Mark Dubowitz suggests ways U.S. Congress can push for a better agreement. **Q&A PAGE 58**

The High Holidays' scariest prayer

Unetaneh Tokef exposes the myth that we control our destinies. **Rabbi 2 Rabbi PAGE 4**

Portman, Gitai to highlight TIFF

Israeli films are among the most anticipated at this year's Toronto film fest. **PAGE 36**

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Heinz faces Israeli labelling challenge, and remembering the 'Hassidic Hendrix'

When is ketchup not ketchup?

Heinz Ketchup isn't really ketchup – at least in Israel. The country's health ministry ruled recently that Heinz's product doesn't contain enough "tomato solids" to be called ketchup and should be labelled "tomato seasoning." The ruling followed lobbying by rival Israeli food maker Osem, which produces about two-thirds of the ketchup consumed in Israel. Heinz is a distant second in the market. In a letter sent to retailers in January, Osem said it tested Heinz in a "leading European external laboratory" and found it contained 21 per cent tomato concentrate, not the 61 per cent advertised. Israeli standards require ketchup to have at least 41 per cent tomato concentrate. Heinz's distributor is reportedly seeking a change to the requirement.

A tomato war is raging in the Holy Land.

Guitar legend dead at 63

Influential chassidic guitar virtuoso Yosi Piamenta died Aug. 23 in New York after a long battle with cancer. He was 63. Born in Jerusalem, Piamenta moved to the United States in his 20s to play with jazz saxophone legend Stan Getz. He later became a Lubavitcher and stopped playing secular music. He and his brother Avi, a flutist, were mainstays of the Orthodox wedding scene with their Piamenta Band. Known as the "Hassidic Hendrix" or "Sephardic Santana" for his long, complicated solos and psychedelic roots, he also incorporated Middle Eastern elements into his music.

Genes can pass on Shoah trauma: study

A new study by researchers at New York's Mount Sinai Hospital found that genetic changes stemming from trauma suffered in the Holocaust can be passed to survivors' children, making them and their children susceptible to post-traumatic and other stress disorders. The researchers studied the genes of 32 male and female survivors and their children. They found the descendants could also be at higher risk of obesity and hypertension. They compared the results to those of Jews living outside Europe in World War II. "The gene changes in the children could only be attributed to Holocaust exposure in the parents," lead researcher Rachel Yehuda said. ■

Gematria

$13 million

The value of a presidential palace PA President Mahmoud Abbas is said to be building near Ramallah, while his government faces a $2-billion deficit.

$20,000

The starting bid on eBay for a tractor that once belonged to late Israeli prime minister Ariel Sharon.

Quotable

I think it's a deeply flawed deal that gives Iran pathways to a nuclear weapon, but I don't think it's necessary to rip up the deal.

— Mark Dubowitz of the Foundation for the Defence of Democracies. More on p. 58

Exclusive to CJNEWS.com

Columnist Mark Mietkiewicz looks at Rosh Hashanah fun for kids in Jewish & Digital

Inside today's edition

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Letters to the Editor

Christians and Jews

As rabbis representing congregations across denominations, we have spent years engaged in interfaith partnerships to strengthen civil discourse in Canada. We are saddened that the 42nd General Council of the United Church of Canada (UCC) has again taken steps that cause grievous damage to Jewish-Christian relations ("United Church strengthens call to end Israeli occupation," Aug. 20).

The General Council fails to see that boycott and divestment measures against Israelis do nothing to advance peace and support the legitimate aspirations of both sides. Coexistence, reconciliation, and economic co-operation are the building blocks of peace. In contrast, boycotts destroy Israeli-Palestinian partnerships, undermine goodwill, and encourage hardliners.

Boycott and divestment tactics ignore the terrible suffering of Israelis caused by Hamas, Hezbollah, and missile attacks against Israel, which are not mentioned even once in the General Council's workbook or resolutions. Moreover, they do nothing to address the real suffering and challenges experienced by Palestinians, particularly the more than 70,000 Palestinians who work in Israel or for Israeli employers in the West Bank every day, and who are no less victims of boycotts, divestment and sanctions (BDS).

A boycott movement targeting the State of Israel implies that resolving the very complex Israeli-Palestinian dispute is the sole responsibility of but one party. No objective or rational reading of the situation could possibly result in that conclusion. Boycotts against Israel have been historically used as a tool of conflict by Middle Eastern states that sought Israel's destruction long before 1967.

The General Council's 2012 boycott campaign gave the organized Jewish community no choice but to sever ties with the United Church. Last month's General Council decision ensures that relations remain ruptured and, for now, irreparable. We will continue to strengthen relations with United Church congregations and ministers who share our profound disappointment with the General Council's policy.

The General Council is shamefully blind to the dishonesty and hypocrisy of the BDS movement, as well as the fact that BDS is exclusively and extremely anti-Israel. It cannot be overlooked that no other country in the region is being boycotted by the United Church. Many in our community view the current boycott as a modern manifestation of the world's "oldest hatred," in light of the long history of anti-Judaism by Christian authorities. By associating itself with this unjust ideology, the United Church loses all credibility with Israelis and the Jewish community.

The Canadian Rabbinic Caucus Co-Chairs,
Rabbi Baruch Frydman-Kohl, *Toronto;*
Rabbi Jonathan Infeld, *Vancouver;*
Rabbi Reuben Poupko, *Montreal*

Michael Coren's article was at once welcome and frustrating ("What do Christians really think about Jews and Israel?" Aug. 20).

It is certainly comforting to read that most leaders of the various branches of Christianity do not harbour hatred for Jews and/or Israel. However, that may be small comfort to the Jewish man-in-the-street whose circle of acquaintances may not include those who occupy leadership positions in the Christian religions and who evidently are within Coren's circle.

The Jewish man-in-the-street may also be exposed to alarmingly frequent news about rising levels of anti-Semitism and anti-Israel sentiment, often instigated by various Christian groups, some of whom persist in supporting Israel boycotts.

Is it the case that the leaders of the various Christian churches have somehow not managed to imbue a critical mass of their congregations with their noble views? From my perspective, and that of many in my circle, anti-Semitism is alive and well.

David Green
Thornhill, Ont.

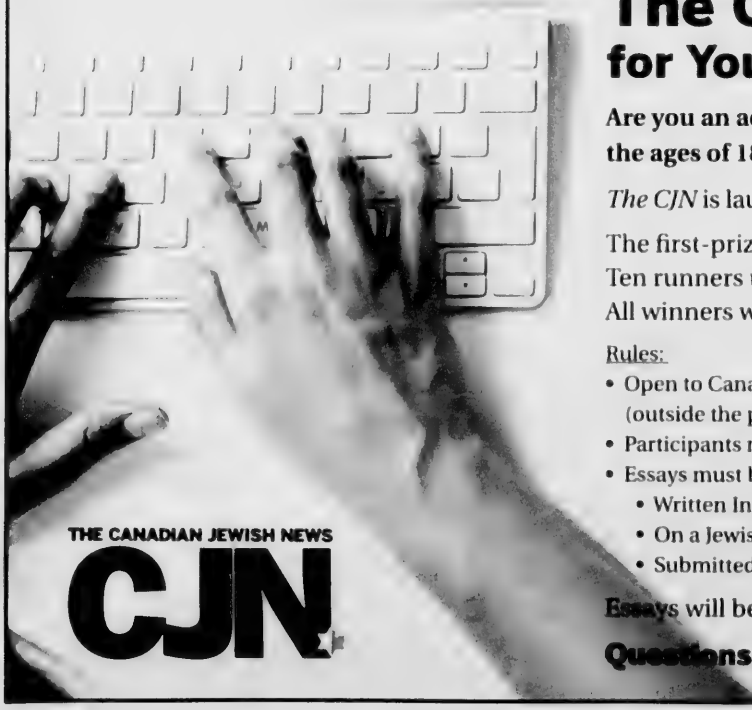
Who is a Jew?

Rabbi Dow Marmur has dropped his opposition to the Reform movement's decision to recognize children born to a Jewish father and non-Jewish mother as Jewish because he is "concerned about the future of the Jewish People" ("Patrilineal descent- an affront or an opportunity?" Aug. 20).

These same children will have a very difficult time getting married Jewishly in the future, when they discover that unless they convert, they can only marry another Reform Jew. It would be much fairer to future generations to adhere to the only universally accepted definition of a Jew: someone born to a Jewish mother.

Ezra Franken
Montreal

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*



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The most terrifying prayer

The human condition is fragile, and most days we can deny it. But on the High Holidays, *Unetaneh Tokef* cuts through the charade that we control our lives and calls our bluff.

RABBI YAEL SPLANSKY
HOLY BLOSSOM TEMPLE, TORONTO

RABBI MARK FISHMAN
CONGREGATION BETH TIKVAH, MONTREAL

Rabbi Splansky: *Unetaneh Tokef* is one of the centre-pieces of our High Holiday liturgy and the most often misunderstood.

Rabbi Ephraim bar Yaakov of Bonn, an eyewitness to the Second Crusade of 1146, attributes the prayer-poem to Rabbi Amnon of Mainz, a wealthy man of stature whose life ends in brutal martyrdom. According to legend, on Rosh Hashanah, with his last breaths, Rabbi Amnon began: "Let us proclaim the sacred power of this day, for it is awesome and full of dread."

Rabbi Amnon asks and answers the age-old question: what is the purpose of my life? And with his last verse, the soul of Rabbi Amnon departed this world.

There is no prayer more challenging, no more damaging, no more true than *Unetaneh Tokef*.

Rabbi Fishman: Recent discoveries from the Cairo Geniza indicate that the prayer may be even older than the 12th century, but whatever the origins, you are correct. This prayer challenges us to reflect on our lives and attempt to find the purpose for which we have been created.

Judaism teaches us that we are all here for a reason with a task to perform and a mission to accomplish. Between Rosh Hashanah and Yom Kippur our fate is suspended, hanging in the balance.

It has been noted that Judaism prays its theology. The ultimate questions this prayer asks are the deepest mysteries each thoughtful person must confront on these days.

Rabbi Splansky: I am grateful to Rabbi Ed Feinstein of Los Angeles who solves the riddle for me. The answer to the question "Who shall live and who shall die?" is "I will!" for this is the fate of every human being.

"Who shall experience fire and flood?" I will. "Who shall see sword and beast?" I will. And I will know of hunger and thirst. And I will experience earthquakes and plagues. And I will be secure and insecure, tranquil and troubled. I will be both poor and rich, humbled and exalted, too, because this is what it means to be human.

The human condition is so fragile, it is heartbreaking. Most days of the year we can deny it, but during the Days of Awe, *Unetaneh Tokef* cuts right through the charade that we are in control of our lives. It calls our bluff.

Rabbi Fishman: The invincibility of the individual is perhaps a healthy internal psychology borne out our childhoods. The sense that our lives are actually more fragile and delicate becomes a dawning reality as we age and experience the world, and its decay, around us.

Seen from one perspective we have never needed this prayer more urgently than we do today. Brené Brown asserts that "We are the most in debt, obese, addicted, and medicated adult cohort in history… We numb vulnerability." Judaism reminds us that it is through the honesty and acknowledgement of our mortality that we can be most alive.

Leon Bloy writes: "There are places in the heart that do not yet exist; suffering has to enter in for them to come to be." Each of the trials and tribulations that the *Unetaneh Tokef* mentions are precisely the ways that we build more room in our hearts.

Rabbi Splansky: What rescues this prayer (and us as well) is the pivot point of the piyut: "But repentance, prayer, and charity temper judgment's severe decree." Tshuvah, tfillah, and tzedakah cannot save us from death, but they can make life worth living. Being good, hopeful, and generous do soften the blow of our inevitable mortality.

Taken as a whole, *Unetaneh Tokef* teaches that we have both more and less power than we think we do. Our fate is sealed, yes. One day we will die, but until that day, we are blessed with endless opportunities to create a life of meaning and purpose.

Rabbi Fishman: An alternative reading, more daring and perhaps radical, could understand the translation to be "repentance, prayer and charity avert the evil decree."

I believe our fates are not sealed, our futures not predestined. Based on our relationships with ourselves (repentance), God (prayer) and others (charity), we can salvage a fatalistic life and instead rescue hope from the jaws of defeat. That is how I read this most uplifting and empowering of prayers. ■

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7
Tel: 416-391-1836; Fax: 416-391-0949
Editorial e-mail: cjnnfo@gmail.com
Advertising e-mail: adscjn@gmail.com **Website:** www.cjnews.com
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From the Archives | Future citizens

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

Jewish Immigrant Aid Services (JIAS) conducts a citizenship class for soon-to-be Canadians in 1964.

SeeJN | Meeting in Florence

ISRAEL SUN PHOTO

Israeli Prime Minister Benjamin Netanyahu, right, and his Italian counterpart, Matteo Renzi, met in Florence last week to discuss expanding ties between their countries. The meeting Aug. 29 took place in the Palazzo Vecchio, Florence's city hall, and focused on international concerns, including Islamist terrorism, the Iran nuclear deal, and bilateral agreements between Israel and Italy.

From Yoni's Desk

Breaking barriers through music

One of the most famous riffs in modern Jewish music was originally a Girl Guides anthem before being popularized by an Australian rock band. Later, Yosi Piamenta, the famed Jewish guitarist who passed away Aug. 23 at the age of 63, adapted the tune on what is likely his most famous recording, *Asher Bara*.

You've probably heard it, perhaps at a Jewish wedding, where *Asher Bara* is a staple of the horah set list. It's the song that sounds like Men At Work's 1981 chart-topping *Down Under*, but with Hebrew words adapted from Jewish liturgy: *Asher bara sason v'simchah/ chatan v'kalah/ gilah, rinah, ditza v'chedvah/ ahavah v'achavah/ v'shalom v'reut* ("He who created happiness and bliss/ groom and bride/ joy, gladness, pleasure and delight/ love and harmony/ and peace and companionship"). It's a surprisingly versatile piece of music – equally catchy in the original reggae-inspired, flute-enhanced version, glitzed up with a brass section, or ground down by fuzzed-out guitars.

Piamenta was a bona fide guitar savant. Discovered in Israel in his early 20s by sax legend Stan Getz, Piamenta would earn the moniker the "Hassidic Hendrix," and yet his lasting legacy will probably be what is effectively a cover song, a playful if uncomplicated musical reconstruction. But if *Asher Bara* isn't necessarily the best illustration of Piamenta's genius, it nonetheless represents something powerful – an instance of creative transcendence, where Jewish art and pop culture intersect.

Those moments are rare – just ask Matisyahu, the Jewish reggae star recently targeted by the boycott, divestment and sanctions (BDS) movement. When he refused to endorse Palestinian statehood prior to a scheduled performance at a Spanish music festival, protesters demanded he be removed from the lineup. The BDSers were initially successful before a global outcry convinced concert organizers to re-invite Matisyahu. (For what it's worth, Matisyahu claims he hasn't "chosen a side" in the Israeli-Palestinian conflict.)

When he finally hit the stage just north of Valencia a couple of Saturday nights ago, Matisyahu, who famously used to perform in traditional chassidic garb, complete with tzitzit and payes, was greeted by as many as 20 Palestinian flags waving in the audience. The flags are clearly visible in video of the performance, including footage shot from behind, which allows viewers a glimpse into what Matisyahu saw as he prowled the stage.

Asked later whether he felt the incident was anti-Semitic, Matisyahu told the *Jerusalem Post*, "absolutely." Still, he didn't back down. He might have snubbed the Spanish audience after what was a concerted effort to censor his art, but instead he fought back the best way he knew how – by performing. His set included *Jerusalem*, one of his biggest hits, complete with a refrain – "Jerusalem, if I forget you, fire not gonna come from me tongue/ Jerusalem, if I forget you/ let my right hand forget what it's supposed to do" – that recalls another classic from the Jewish wedding playlist, *Im eshkachech Yerushalyim* ("If I forget thee, Jerusalem").

In that, *Jerusalem* clearly echoes *Asher Bara*, and it seems fitting. Piamenta's greatest hit busted through artistic barriers. Matisyahu appears tasked with making sure those barriers stay down. ■ — YONI

OPINION

The Jewish community needs unity, not uniformity

Shimon Koffler Fogel and **David J. Cape**

Protesters at a private Liberal fundraiser hosted by Toronto businessman Barry Sherman Aug. 26.

Democratic engagement is not an absolute phenomenon. Emerging democracies, with relatively little experience in the practice of free and fair elections, often serve as the backdrop for violence, intimidation, and voting irregularities. That is why the international community will frequently volunteer election-monitoring teams to help guide the process.

The ultimate goal is to entrench the kind of political process that is common in advanced democracies like Canada – where the political system and cultural norms regulate electoral behaviour to ensure the highest standard of conduct. Candidates are vetted to ensure suitability; campaign spending rules strive for a level playing field; and the comportment of candidates, political parties, and the electorate are expected to foster respectful, if passionate and intense, discourse throughout the campaign.

Those values, cherished by all Canadians, are most evident when breached. Recently, a cascade of noxious and disturbing personal attacks has been circulating, targeting members of our community who are simply exercising their rights as Canadian citizens. There is no space within the bounds of legitimate political debate for the slanderous misrepresentations that have been made against some of our community's most committed members.

Election campaigns are a unique opportunity to engage in the democratic process and to play an active role in shaping our country. The active involvement of Canadian Jews in our democracy predates Confederation and continues to this day; Jewish activists, donors, candidates, members of Parliament and cabinet, and officials in all political parties make a rich and positive contribution to the democratic process and to our beloved Canada.

CIJA, the advocacy agent of the Jewish Federations of Canada-UIA, is a national, non-partisan, non-profit organization dedicated to improving the quality of Jewish life in Canada. Federal law prohibits CIJA from commenting directly on recent assertions that raise questions about particular candidates and parties. However, we can reaffirm our desire to see our constituency develop a strong relationship with and presence in all political parties. We embrace our community's diversity, which is a sign of strength and vitality. Our goal is to advance the community's public policy interests with all political parties, enhancing unity – not uniformity – among Jewish Canadians.

We strongly encourage Jewish Canadians to engage fully in the democratic process and to get involved in the federal election to the greatest extent possible. You can learn more about the issues in CIJA's "Federal Election Issues Guide." We urge you to reach out to local candidates on the issues that matter most to you, and take action by supporting your party or candidate of choice, which the Canadian Jewish Political Affairs Committee (CJPAC) can help facilitate.

We should all be supportive of fellow community members exercising their fundamental democratic rights. Intense political debate is natural, but it must be constructive and respectful. Disparaging, personal attacks have no place in this discourse. They undermine our community's interests, foment divisiveness within Canadian Jewry, and contaminate the political process with a level of vitriol that should never be injected into the campaign.

Political engagement across party lines is legitimate and should be celebrated. No one should be discouraged from participating in the democratic process based on his or her point of view on any given issue. Equally, if not more importantly, intolerance of a pluralistic approach to the public policy debate and party preference challenges core Jewish values.

Our tradition is replete not only with the accommodation for multiple views but also the protection of, and, indeed, promotion of diversity of opinion. While subscribing to the democratic principle of "majority rules," Jewish law obliges attention to the value of diversity and the critical role of minority opinion. This is true with respect to halachic decisions relating to ritual issues – and it extends in an explicit way to governance at the communal level – the election of "tovei ha'ir" (community council). But nowhere is it expressed more explicitly than in the case of judicial consideration of a capital case – and there are profound lessons to be learned from the Talmud's basic rule in this matter.

If a court unanimously arrives at a guilty verdict in a capital case – without a single dissenting view – the accused must be set free. Inherent to this law is an idea that is directly applicable to this discussion: our tradition respects consensus, but is suspicious of unanimity. We should all take that lesson to heart – celebrating the spirit of true unity that derives precisely from diversity and that eschews uniformity.

As a community we need to internalize that lesson – true unity derives from diversity, not uniformity.

And, finally, since we have your attention, please consider this: on election day, don't vote alone. Assist others to exercise their rights. Whether driving a neighbour to the polling station, or encouraging a young Canadian to vote for the first time, it is important that we all have the opportunity to support the party and candidate of our choosing. ■

Shimon Koffler Fogel is the CEO and David J. Cape is the chair of the Centre for Israel and Jewish Affairs.

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THE CANADIAN JEWISH NEWS
SEPTEMBER 3, 2015

A teeny, tiny revolution in Jewish schooling

Advocates say micro schools offer a 21st century approach to education at a fraction of the price of traditional day school programs

SHERI SHEFA
sshefa@thecjn.ca

For Deena and Isaac Oziel, being part of the conversation about ways to improve their children's Jewish education wasn't enough.

"We were looking for a 21st-century education, and you can't just sit around talking about it. We decided it was time for a change and we just wanted to grab the bull by the horns," Deena Oziel said.

Last year, the Oziels co-founded the Jewish Collaborative Learning Centre (JCLC) with Esther and Jonathan Shields.

The centre is based at the Lodzer Centre Congregation in Toronto. The Oziels and the Shields, with the help of educational consultants and qualified general studies and Judaic studies teachers, co-ordinated to establish a micro-school to provide their children with a "21st-century education."

"We are not looking to compete with the larger day schools. We are looking to deliver a different type of education, to deliver traditional in a non-traditional way," Oziel said.

Rabbi Yossi Bertkin, a teacher at the Jewish Collaborative Learning Centre, with his students

"We don't want our teachers to simply teach the curriculum. We don't want our students to simply be receivers of curriculum. We want our students and teachers to live curriculum, to bridge what they learn to their life outside the classroom. Learning does not have to take place within four walls of a classroom."

Rabbi Elchanan Weinbach, one of JCLC's educational consultants, who is based in Philadelphia, spoke to *The CJN* about the philosophy behind a micro-school.

"If we go through the history of education, basically, once there was mandatory education, there has been the question of how to educate efficiently, so we got 20 to 30 kids in a classroom with a teacher up front moving at a pace that hits the middle of the class. The slower kids had it moving faster than they would like, and the kids who picked up the material more quickly sometimes found themselves bored," he said.

"By incorporating project-based learning as well as technology, our goal is to allow each student to learn at their own pace, whether that is slower or faster than traditional grades... and build that learning around their interests as much as possible."

Rabbi Weinbach said that according to studies on education, spending less time in smaller groups with a teacher is more effective than spending more time with a teacher in larger groups.

"We have an opportunity in the 21st century to do something that has really not been available in education for a long time. And that is to be able to work with students one-on-one or in very small groups throughout the day at a reasonable cost."

Oziel said that although the school is not affiliated with UJA Federation of Greater Toronto, and thus not able to offer subsidies on tuition, families could still potentially save a lot of money by switching to a micro-school system.

For the 2015-2016 school year, with seven children from three families ranging from grades 4 to 8 enrolled at JCLC, tuition hovers around the $10,000 mark.

Rabbi Weinbach said tuition adjusts depending on the number of children enrolled, but based on a model of 15 students per class, tuition would come down to $9,500 per child, per year.

"If you're paying $15,000 and you have four kids, that's a savings of $20,000 a year," Oziel said.

"We could fill the seats with 15 kids tomorrow. We've had enough interest, we've had enough applicants, but we really don't want to over-promise and under-deliver. We want to set kids up for success and we're looking for people who want an alternative, a program based on executive functioning skills, a program based on hand-on learning, and not just on memorization. So we're not looking to compete with traditional schools, we're looking to offer a different kind of program."

Daniel Held, executive director of the federation's Julia and Henry Koschitzky Centre for Jewish Education in Toronto, said he's "doing a lot of watching and listening and learning" about the different educational approaches being employed by schools across North America.

"We've seen... all kinds of new models that speak to both the educational values that parents are looking for and the specific needs of our kids and the cost structure of the schools. These are all exciting because they all, in their own ways, help kids develop strong Jewish identities that will help them become committed Jews in the future," Held said.

Oziel said although the school has an old-school, pioneer, multi-age school house feel, the education offered is 21st century, employing technology and student-led learning techniques.

She said one of the projects the students did last year was to plan a dream vacation.

"They were given a $15,000 budget by the teacher. They learned how to graph, make population charts, study the demographics, the weather. They had to budget their money, which was a great math lesson... It's a real life skill knowing how to research. And when the kids came home, they said, 'Thank you so much for taking us on a vacation. It's not so easy to go on a vacation – and it's expensive!' It was so amazing that they learned the value of a dollar," Oziel said.

"The expectation was different for the fourth grader and the eighth grader. But they all did the same project. The expectation was according to their developmental milestone...The expectation is individual for each child. It's individualizing and customizing the work for each child."

Rabbi Weinbach said micro-schools can also be better for children from a socialization standpoint.

CONTINUED ON PAGE 29

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Daily questions to help guide personal reflection

Mira Sucharov

With the High Holidays around the corner, I have noticed my usual light bout of pre-holiday anxiety. So much always seems to ride on this part of the Jewish calendar. For strong believers, there's the spiritual reckoning. For the less religious who still care about affiliation, there's the loaded nature of synagogue attendance, compounded by the challenge of pricey tickets. And for the simply social, there's the pressure of ensuring some communal marking of the calendar.

Amidst all this, Reboot – an organization that says it "affirms the value of Jewish traditions and creates new ways for people to make them their own" – is taking a lighter touch: its annual 10 questions project. Starting on Sept. 13 and lasting 10 days, the website will email you one question per day encouraging participants to engage in the kind of personal reflection that is customary during the intervening days between Rosh Hashanah and Yom Kippur.

Once completed, the answers are sent to the Reboot "vault" for safekeeping, and users can decide whether to share them or not. Either way, one year later, Reboot will send the answers back to the participant. And the questions will be posed again, so that one can see what changes in life perspectives occur over time.

It's a truism that Jewish life is fundamentally communal. A quorum of 10 is required for some prayer; weekly Shabbat dinners are often an extended family-and-friends affair; Jews are encouraged to educate their children Jewishly in a group setting; Jewish summer camp focuses on intense communal experiences; and bar and bat mitzvahs are marked by a public aliyah to the Torah.

So are individual, web-based initiatives like Reboot's enough to scratch the itch of Jewish communal practice? Or are they – in their push-a-button sort of way – a frivolous addition to what should be undivided attention to the technicalities of Jewish literacy, and to the bricks and mortar of conventional Jewish life where Judaism is experienced publicly and communally?

This question isn't a surprising one, but it may be misplaced.

In the age of "destination" bar and bat mitzvah ceremonies, where almost no one from one's community may be in attendance; and in the age of concierge Judaism – a term the Jewish Outreach Institute now uses to suggest that Jews may be looking for an array of products and services tailored to their own individual needs; and in the generation of the millennial who seeks to refashion Judaism to suit her own sensibilities, Reboot knows that one has to reach Jews where they are.

But there's more to it than simply realizing that initiatives like Reboot may be what's needed to save do-it-yourself-style Jews from disconnection.

Despite the absence of Hebrew or Jewish texts or a group of Jews sitting in a study session with a rabbi, initiatives like the 10 questions project are not a challenge to Jewish literacy at all. In discussing the initiative with colleagues, I realized that without Reboot's initiative, I might never have given those intervening days another thought.

In my typical hectic pace, I would likely be rearranging my work schedule, securing a break-fast invitation for my family or deciding whether to host one, and practising the Haftorah my shul has asked me to prepare for Yom Kippur morning.

No doubt the personal reflection bit would fall by the wayside, and even if I did try to engage in it, it likely would not be as fulsome as that encouraged by the kinds of daily questions Reboot sends. That kind of thinking and writing – including being faced with one's past challenges – takes immersive effort, both intellectual and emotional.

So tailored and trendy versus tried-and-true may be a false dichotomy after all. We would be better placed to think of Jewish life as being enriched by as many touch points as our current crop of Jewish innovators can create. ■

Choosing our leaders

Mordechai Ben-Dat

A new year is soon upon us. Unlike secular custom, which encourages us to greet the first day of January with celebration and partying, Jewish custom immerses us in a 15-day framework of contemplation and reflection when the first day of Tishrei rolls by.

For all the opportunities our traditions provide us to search our souls, to pave a new path for ourselves, we should be pretty good at it. That we don't usually demonstrate strong soul-searching abilities – individually or societally – might be one of the reasons God continues to give us so many opportunities to do so. He wants us to get it right. Eventually.

This year during the High Holidays, as we measure and assess our own inner selves, we are also being asked by a large cadre of men and women to outwardly at least assess and measure them as candidates for the House of Commons.

Jewish tradition sets high standards for those who would be leaders within the community. For example, Jethro, Moses' father-in-law, proposed four criteria to his wise but beleaguered son-in-law for choosing leaders from among the people. "Choose from the entire people men of valour (i.e. of good character) who are God-fearing, men of truth, haters of corruption."

There are many other references in our holy books and our tradition to the characteristics we require of those who seek public office. Indeed, every Shabbat morning we praise men and women who work "faithfully" (i.e., in accordance with the values and standards of our faith) for the benefit of the public good.

Nachman Ben Jacob, one of the sage Amora'im (early generation of teachers) in Babylon, added, "A leader must always show respect for his community." By demanding that a leader show respect for the community, Reb Nachman was propagating a strict test of behaviour. A leader must always act scrupulously for the right and good of the community whose trust he or she has sought.

Outside of Jewish sources, one of the most memorable statements regarding the qualities we seek in our leaders was written by Josiah Gilbert Holland, an American novelist and poet who lived through the crucible of the Civil War.

"God, give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps."

Holland's statement still stands the test of time. Indeed, it came to mind recently when Natan Sharansky, chair of the executive of the Jewish Agency, described the July 2015 agreement with Iran as a point of "great shame for the West."

It was the first time, Sharansky said, that western leaders signed an agreement with a dictatorship – in this case a brutal theocracy that oppresses its own citizens, foments terror around the world and openly calls for and underwrites the annihilation of a member state of the United Nations – but made no demands upon that dictatorship to change its behaviour in exchange for concessions. Concessions were instead granted to the dictatorship.

The leaders of the western world stood before the demagogic regime, but, unfortunately, did not "damn its treacherous flatteries." ■

Editorial changes I'd like to see in our Book of Sustenance

Rabbi Jay Kelman

As we approach the new year, we look back at the year that was, highlighting areas that need improvement and devising an action plan so that we may improve. We then pray that we'll be inscribed in the Book of Life and many other wonderful books. But prayer without action is a rather meaningless activity. We must actively pursue those goals, both personally and as a community, that will help us be inscribed in these "books."

Having worked for a number of years as an accountant, the "Book of Livelihood and Sustenance" has special resonance for me. Never before has the Jewish community had such success with the Book of Sustenance as our generation has had. Yet despite this unprecedented communal wealth, we might want to tweak a few chapters as we look to make it an even better book. Here are some of my personal reflections on how to do so – the "editorial changes" I'd like to make.

I look forward to reading how no one should have to go to bed hungry or worry about putting a roof over their head. Despite our collective wealth, approximately one in six Jews live below the poverty line – a number in line with the general population. While reducing poverty levels isn't easy, we need to do a much better job of it.

I look forward to reading about Jewish organizations honouring those who carry out the nuts and bolts of Jewish communal work. How wonderful might it be if there could be a most successful dinner where the honorees are teachers, social workers or someone who works behind the scenes enabling others to get most of the credit for the work done. I fully understand why those who contribute great sums of money are honoured – and they, too, deserve it – but what a message it would send to honour those who don't have money to give, but give of themselves. Jewish parents might even encourage those of their children with the desire and aptitude to serve our community to do so.

> *I look forward to reading how no one should have to go to bed hungry*

I look forward to reading how young Jewish men and woman can choose a career based on their innate talents and desires, instead of those few career choices that pay well enough to afford a day school education. Options such as bus driver, mailman, artist, musician, cook or even scientist are no longer viable options for a day school parent. Just one more reason to make aliyah to Israel.

I look forward to reading how every Jewish family has the opportunity to provide a Jewish education for their children at no personal cost to the family. Contrary to public perception, our community has the means to do so many times over. Moreover, we wouldn't have to raise a single dollar – not even one – from anyone to do this. The money is already sitting in charitable foundations and can only be spent for charitable activities. Yet the vast majority of this money remains in the foundations year after year. If the directors of those foundations would donate 10 per cent of the capital, there would be much more than enough to make all day schools free in time for the start of the school year. Such use of the money sure beats investing in the stock market.

And finally, I would like to stop reading about financial scandals, mistreatment of workers or a host of other unethical business practices (even if they might be legal). We need to remind (or teach) ourselves that the basis of Jewish life is ethical excellence. Without it, our "religious practices" have little meaning and may even cause a desecration of God's name. It's no wonder our Sages teach that the first question God will ask us when our inscription in the Book of Life ceases is "Were your financial dealing carried out faithfully? ■

What's in a name?

Norma Baumel Joseph

My new granddaughter is to be named after my mother. Four grandmothers will be included in her full name. She is to be known as Madeline Rose in English; her Hebrew name is to be Miriam. Each title signifies another woman, with Rose referring to both her mother's paternal grandmother and also to her father's paternal great-grandmother. So much for such a little being to contain – so many references and symbols coiled up in these names.

She was born late last month and my heart opened wide. She is, of course, lovely. It is a miracle to see a child born healthy and so loved. But for me there is a special attachment. My mother was Madeline.

I have not truly mourned my Mom, nor have I had time to fully appreciate the loss. But now there will be a new Madeline in our family and there is much to think about.

Why should naming her be so suggestive and expressive? What is in a name that we care so much and worry so?

The issues related to naming begin with our biblical stories. Each naming process intimates a heritage and a sacrifice. Many of the names in the Bible seem to come from meaningful occasions. Moses is drawn from the water. Abraham and Sarah have their names changed by God to indicate their expanded roles and relationship with God. Names mean something.

Significantly, women in the biblical stories do the naming. And those names refer to the women's own relationship with God. According to Ilana Pardes, (*Countertraditions in the Bible*) women do the majority of biblical naming in the form of a private prayer. The women describe their relationship to God through the name of their child. Amazing.

Yet, when a name is missing, we also learn about the characters and their deeds. In Ruth's story, Naomi's closest relative remains unnamed. Called Ploni Almoni – the biblical version of John Doe – he does not deserve a name since he refuses to step up to his responsibilities.

> *We can learn a great deal about a character in the Bible or in a novel from his or her name*

Adele Reinharz (*Why Ask My Name?*) explains the importance of names and the place of anonymity in the Bible.

These scholars focus on the names of biblical characters because they are important. We can learn a great deal about a character in the Bible or in a novel from his or her name. Some names signify goodness, others herald evil or kindness or self-sacrifice. So many kinds of names, so many significations. They add to our reading adventure. They add to our culture and heritage.

Parents give names to their children for all sorts of reasons. Some expressions recall relatives, living or deceased; others look to trendy or modern tags. Some evoke the promise of the future; others recall the richness of the past. Some of our children like their names, many don't. But somehow they grow into their names, taking on certain features and creating novel allusions. Our names are the way we are known, often the first thing someone learns about us. First impressions spring from these appellations.

So it is with sensitive awareness that I greet this new baby with her awesome names.

I pray she will be as kind, loving, compassionate and forgiving as my mother. Her wonderful family will help her keep the spirit of Madeline alive for our family. I recognize that love and laughter will be her lot, and with that, my Madeline lives.

Human beings do not have immortal life, but we do acquire immortality. Through our children and grandchildren our community grows even as we lose loved ones. We cannot replace the lost loved ones. But we can revive our love through this new life. Names are important because they help us keep this perspective. ■

News

JDL protesters greet Trudeau at private fundraiser

PAUL LUNGEN
plungen@thecjn.ca

Liberal party Leader Justin Trudeau was greeted with calls of "We love our prime minister," "Harper" and even "no traitors here" as he arrived at an Aug. 26 fundraising event at the home of pharmaceutical magnate and philanthropist Barry Sherman.

About 30 protesters carrying Canadian and Israeli flags and signs comparing the recent Iran nuclear deal with the Munich peace agreement between Adolf Hitler and then-British prime minister Neville Chamberlain, which allowed Germany to annex portions of Czechoslovakia. The demonstrators stood peacefully outside Sherman's home as Trudeau arrived for the $1,500-a-head event. Uniformed police and plainclothes security personnel were present outside Sherman's home in an affluent Toronto neighbourhood.

The protest, organized by the Jewish Defence League of Canada (JDL), was meant to voice displeasure at the reception given the Liberal leader despite the Liberal party's endorsement of the nuclear deal with Iran, said JDL leader Meir Weinstein.

"It is unprecedented to protest at the home of a Jewish leader," Weinstein acknowledged. But if the Liberal party hadn't backed an agreement deemed by the government of Israel to be dangerous, "we wouldn't be here."

Referring to an email exchange a week before the event in which Gabriel Erem, the former publisher of *Lifestyles* magazine, criticized the Liberal party's positions on various issues concerning Israel, as well as Trudeau's choice of advisors, Weinstein said "if it was just the substance of the email that went around, we wouldn't be here.

"When we have unanimous opposition in Israel about the Iran nuclear deal, we take that very seriously. That's different."

Toronto immigration lawyer Guidy Mamman was among the protesters.

"I think this is a high-profile event by a Jewish community leader to try to unseat the best friend Israel has, [Prime Minister] Stephen Harper," Mamman said.

"The Liberal party is supporting a deal that the prime minister of Israel says is an existential threat to Israel, and I believe him," Mamman said.

On various occasions, Harper "has stuck out his neck for Israel and earned the support of the Jewish community," he added.

Sherman told *The CJN* that "the event went very well."

"Trudeau is very articulate and personable. He reiterated that all parties are 100 per cent supportive of Israel. In my view, it is irresponsible for Conservative supporters to suggest otherwise to try to garner votes," Sherman said.

"The key issues in this election are thus economic policies and leadership. In my view, the centrist philosophy and policies of the Liberal party are enormously preferable for all Canadians than either of the two alternatives."

Other Jewish leaders, while not mentioning the JDL by name, criticized its tactics.

"We should all be supportive of fellow community members exercising their fundamental democratic rights. Intense political debate is natural, but it must be constructive and respectful," Shimon Fogel and David Cape, CEO and chair, respectively, of the Centre for Israel and Jewish Affairs, wrote in an opinion piece in this week's *The CJN*.

"Disparaging, personal attacks have no place in this discourse. They undermine our community's interests, foment divisiveness within Canadian Jewry, and contaminate the political process with a level of vitriol that should never be injected into the campaign."

In a statement, titled "United We Stand," issued before the protest, Avi Benlolo, CEO of the Friends of the Simon Wiesenthal Center for Holocaust Studies, also addressed the issue.

"After enjoying nearly a decade of support of historic and unprecedented proportions from Stephen Harper's Conservatives, many community members are visibly concerned as polls have placed all three parties virtually neck in neck," he wrote. "We want to see the exceptional support for Israel continued; that sanctions against Iran prevail; and an increased pushback on anti-Semitism and denunciation of the malicious 'boycott, divestment and sanction' campaign, just to name a few issues."

He added: "As a result, strong and legitimate emotions have manifested visceral reactions which threaten to tear our community apart. Some Jewish community members are setting an uncomfortable precedent by promising to picket other Jewish leaders. Our teachings strongly condemn *machloket* (division) and *sinat achim* (brotherly hatred). For shalom bayit (a peaceful home) to exist, we have made it our organizational policy to respect multiple voices and opinion in our community – and support all who genuinely have Israel's best interest at heart." ■

Protesters outside Barry Sherman's Toronto home PAUL LUNGEN PHOTO

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THE CANADIAN JEWISH NEWS
SEPTEMBER 3, 2015

CIJA, CJPAC educate community on Jewish election issues

JODIE SHUPAC
jshupac@thecjn.ca

The topic of genetic discrimination apparently spurred the most discussion at an event designed to inform Jewish voters about pertinent political issues in the lead-up to the federal election.

Of issues discussed, this seemed the least understood and, perhaps for that reason, the most talked about, said Sara Lefton, a co-presenter at the event and vice-president of the Centre for Israel and Jewish Affairs (CIJA) in the GTA.

Hosted Aug. 26 at the Lipa Green Centre by the Centre for Israel and Jewish Affairs (CIJA) and the Canadian Jewish Political Affairs Committee (CJPAC), the event was two-pronged: it featured Lefton outlining political issues CIJA has flagged as being important to Jewish Canadians and Jaime Reich, director of outreach and programming at CJPAC, listing practical ways community members can get involved in the political process.

The organizations held a similar event the previous day at the downtown law firm Dentons to attract young professionals working in the city core.

Lefton said both events drew about 50 people, with Dentons attendees being mostly in their 30s and 40s and Lipa Green attendees in their 50s and older.

Media were barred from both, a decision the organizers made to ensure participants felt comfortable asking questions and engaging in discussion, Lefton told *The CJN*.

She said she briefed the attendees on issues CIJA has deemed priority files, but she stressed not all the issues raised pertain to the election per se and that CIJA is non-partisan. The conversation didn't touch much on party policies, she noted, but was more about people asking for clarification on issues.

In addition to genetic discrimination, they included Canada maintaining pressure on Iran; bilateral trade between Canada and Israel; and infrastructure changes for community security.

Lefton said her explanation of the genetic discrimination file had "shock value."

She explained to the group that under current Canadian law, an individual who undergoes genetic testing is compelled to disclose the test results to employers and insurance companies. Because disclosure of a genetic illness or a predisposition to one can result in being denied a job or having insurance coverage turned down, people often avoid testing, putting themselves at risk, Lefton said.

Sara Lefton

"This doesn't just impact the Jewish community, but many of our community members are affected by [genetic diseases], and when people hear this is happening in Canada, they often get fired up."

She said CIJA is prioritizing this issue: this fall, it's launching a campaign to educate MPs and push for legislation banning genetic discrimination.

Many people in the audience were also concerned about the recent Iranian nuclear deal, Lefton said, and she encouraged them to pressure Ottawa to support nuclear non-proliferation and maintain sanctions against Iran.

On the issue of Canada-Israel trade, she explained the two countries first signed a trade agreement in the late 1990s and expanded it more recently. Whichever party forms the next government should be urged to further expand this agreement and to lead a trade mission to Israel, she said.

Regarding community security, she said she briefed the audience on the current government grant program, which allows at-risk communities to apply for grants that cover 50 per cent of improvements, up to $100,000, to a building's external security infrastructure.

Lefton said the Jewish community has been the main beneficiary of the program and encouraged attendees to push for an expanded one that allows for internal security improvements and provides more funding. "Some of these institutions have had to put a lot of money into changes to make sure people are safe," she said.

Lefton said Reich subsequently spoke on behalf of CJPAC, detailing ways to get involved in the election, such as volunteering for candidates and making them aware of issues relevant to the Jewish community, or writing letters to an MP about what matters to them. ■

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Moores Founder Martin Prosserman's $12M Gift to UJA Federation's Tomorrow Campaign Inspired by Childhood Memories

This past March, UJA Federation's Tomorrow Campaign announced the launch of a $48 million campaign, led by community leader Fred Waks, to complete Phase 2 of Sherman Campus. These funds will be added to the $17 million already raised for the construction of a brand new Jewish Community Centre on Sherman Campus, located on Bathurst Street, north of Sheppard Avenue.

One of the leading supporters of Sherman Campus is Martin Prosserman who in 2006 made a significant gift of $12 million to name the Prosserman JCC and the future Ellen Prosserman Atrium.

"I thank you all for letting me pay off this debt – a debt I incurred as a child, and something I consider myself fortunate to be able to do," said Prosserman while presenting his cheque to UJA Federation in 2014.

Born in Toronto to Ukrainian immigrant parents, Prosserman endured tremendous challenges and hardships as a child. His father abandoned the family when Prosserman was only 7, and the young boy was forced to leave his hometown and move to Montreal to live with his aunt. His mother joined them only a year later. Living through these difficult circumstances, Prosserman recalls one ray of light - the local Jewish community centre and how if it weren't for the 'YMHA', his life would have taken a very different turn.

"I don't think I'd be sitting here today if it wasn't for the Y," he said. "The first time I went there, I remember walking down St. Lawrence Boulevard and coming to Mount Royal Avenue. If I would have continued straight to the neighbourhood pool hall, I may have wounded up as a bum or a gangster, but I chose to make a right turn and went to the Y."

"Living through these difficult circumstances, Prosserman recalls one ray of light - the local Jewish community centre and how if it weren't for the 'YMHA', his life would have taken a very different turn."

Prosserman started frequenting the Y on a regular basis. "Every spare minute I had, I went there," he said, adding that spare time was scarce for a kid who at age 9 started working as an errand boy at a men's clothing shop after school.

Over the years, the young Martin Prosserman joined a parliamentary procedure club, participated in various sports programs, and took part in charity drives. At one of the Y socials he courted the beautiful 15-year-old Ellen, who he ended up marrying, sharing a life together for 46 years, and having three boys - Gary, Ron and Brian. Ellen unfortunately passed away in 2002, and Martin and the boys chose to honour her memory by naming the Ellen Prosserman Atrium in the new JCC that will be built on Sherman Campus. "The Prosserman JCC will have extra-special meaning to our entire family as it will represent the memory of our beloved mother, a woman who was in a class of her own," said Ron.

"People like Martin Prosserman and his family epitomize the essence of *tzedakah* and profound kindness," stated Waks. "Our community has been waiting for us to complete this last phase of Sherman Campus so that community members living in the area can benefit from a state-of-the-art facility the way Martin did as a child. I am confident that over the next two years we will succeed in raising the funds required to break ground and complete this dream. We owe it to the Prossermans. We owe it to our community."

Photo L to R: Gary, Ron, Martin and Brian Prosserman

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THE CANADIAN JEWISH NEWS
SEPTEMBER 3, 2015

CIJA's parliamentary interns work for all political parties

JODIE SHUPAC
jshupac@thecjn.ca

The Centre for Israel and Jewish Affairs (CIJA)'s parliamentary internship program, which places recent university graduates in the offices of members of Parliament, is an investment in the future, says CIJA's Dylan Hanley, who has overseen the program for the past three years.

"We're trying to choose people who are going to be good investments for the community in terms of their future involvement in politics and in the Jewish community," Hanley said.

He added: "The program has been very successful in getting young members of the Jewish community involved in working within the Canadian political system."

Of the eight interns who completed last year's program, seven are now working in the political sector, Hanley said.

Now entering its 12th year, the program, which typically places eight to 10 graduates with an interest in governmental affairs in the offices of MPs or, in Quebec, MLAs, has put out a call for applicants for its 2016 program. Normally they work from October to June, but this year's interns will start in January because of the upcoming federal election.

Three CIJA interns from 2014-15 – from left, Nathaniel Firestone, Rachel Rappaport and Daniel Gans – pose on Parliament Hill.

CIJA is a non-partisan, non-profit organization whose mandate is to improve the quality of Jewish life in Canada by advancing the public policy interests of the Jewish community.

Despite this mandate, Hanley said the program doesn't pose a conflict of interest for the parties. "It's not a conflict of interest in that they're placed in these offices to do work for the individual MP. They're subject to the regular ethics requirements. They can't be placed in a minister's office. They work for all sorts of MPs across the spectrum."

Hanley said CIJA makes sure interns are assigned to all parties in the House of Commons – though he didn't think any have ever worked for a Green party MP – and they're matched according to their interests.

CIJA looks for candidates who are committed to the Jewish community and have, "potential to become leaders in the Jewish community," he said, but the screening process doesn't involve asking about their views about Israel per se.

Most mention their involvement in the Jewish community in the personal statement they submit, along with a resume and letters of reference, Hanley said.

"There's not one formula for what we're looking for... We take everyone, from those involved with Hillel and Israel advocacy on campus to those who have been less involved in that, but may be more involved in political parties or who have a particular educational background that makes them likely to succeed."

Those selected typically have degrees in political science, history or law.

Interns get a $10,000 stipend for the term and are often hired afterward by the party they worked for, or occasionally by the MP they interned for.

Along with day-to-day work in MPs' offices, the program offers professional development opportunities such as speaker events, including some related to Israel, and invitations to events hosted by their local Jewish federation.

"We'll have them meet with the CEO of their local federation to understand the way the system works and the importance of the federated system," Hanley said.

Daniel Gans, 23, is a former intern who worked in NDP MP Nathan Cullen's office from September 2014 to last June. He now works as parliamentary assistant to NDP MP Finn Donnelly, a job he said he secured due to the training he got and connections he made as an intern.

His work for Cullen included helping with legislative work and researching opposition bills.

Gans said Jewish issues and Israel barely came up during the internship.

"There were no bills that had a direct impact on Israel... But there were times we were talking about international affairs and I mentioned that Israel is one of the only democracies in the Middle East and a partner to Canada, and others in the office completely agreed." ■

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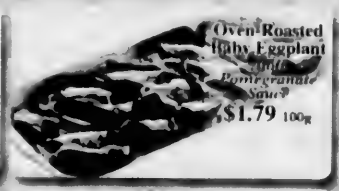

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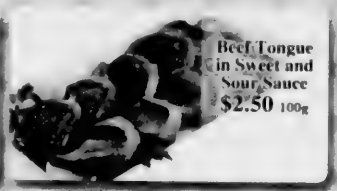
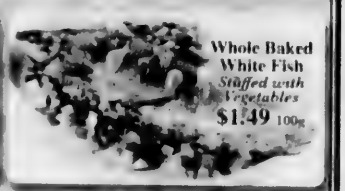


Beef Tongue in Sweet and Sour Sauce $2.50 100g



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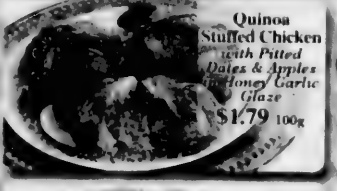

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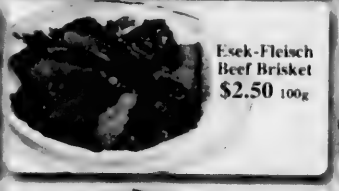

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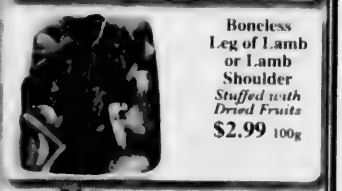

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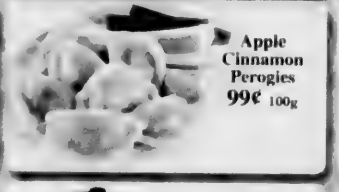

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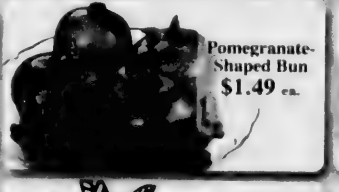
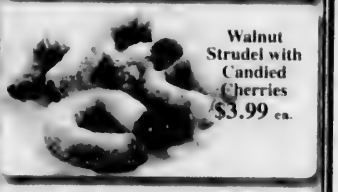


Pomegranate-Shaped Bun $1.49 ea.

Rosh Hashana Honey Cake $24.99 ea.



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THE CANADIAN JEWISH NEWS
SEPTEMBER 3, 2015

CAMPAIGN NOTEBOOK

Israel should not be a political football or litmus test

Daniel Wolgelerenter

Despite public and private appeals to call off the event, the Jewish Defence League (JDL) went ahead with its unfortunate decision to picket a Liberal fundraiser at the Toronto home of pharmaceutical magnate and Jewish philanthropist Barry Sherman.

Before the Aug. 26 protest, Sherman was viciously attacked on social media, with trolls questioning his motives and suggesting he was furthering his business interests by buying access to power.

Mercifully, the demonstration only attracted about 30 protesters. They called Liberal Leader Justin Trudeau a traitor for supporting the nuclear deal with Iran, which they likened to the Munich Agreement between Hitler and Neville Chamberlain, a classic case of appeasement.

"It is absolutely wrong for a leading philanthropist in the Jewish community to support a man that would support the regime of Iran," the JDL wrote on its website, a reference to Trudeau's support for re-opening Canada's embassy in Tehran.

Fortunately, other Jewish leaders strongly denounced the decision to hold a political protest outside the private home of a fellow Jew.

Emotions among Jews are running high in this campaign, and the community has valid reasons to support the current government. Prime Minister Stephen Harper has been a strong supporter of Israel and tough on Iran.

But Canada is a relatively small player on the world stage, and the parties' positions on Israel, though not Iran, are at this point quite similar. Furthermore, when it comes to the Islamic Republic and the existential threat it poses to Israel, parallels with the 1930s are overdrawn, despite black-and-white rhetoric to the contrary. The Iran deal *is* highly problematic, but a lot can happen over its duration.

Writing in *Tablet*, analyst Todd Gitlin rejects Hitler/Munich analogies and likens the deal to U.S.-Soviet arms control treaties of the 1970s, which helped normalize superpower relations and emboldened Russian dissidents. Could the same happen with Iran and change the nature of the regime?

And recently, the *Wall Street Journal* reported on a retired Saudi Arabian general's quixotic efforts to unite Israel and his country in a peace treaty in the face of a common enemy.

As Gitlin notes, there's a lot of history still to be written. Or, to put it another way, push hasn't yet come to shove, so there's no pressing need to harden attitudes and engage in corrosive internal left-right bickering with one another.

So far, partisan debate about the deal has been less caustic in Canada than south of the border. Let's hope it stays that way.

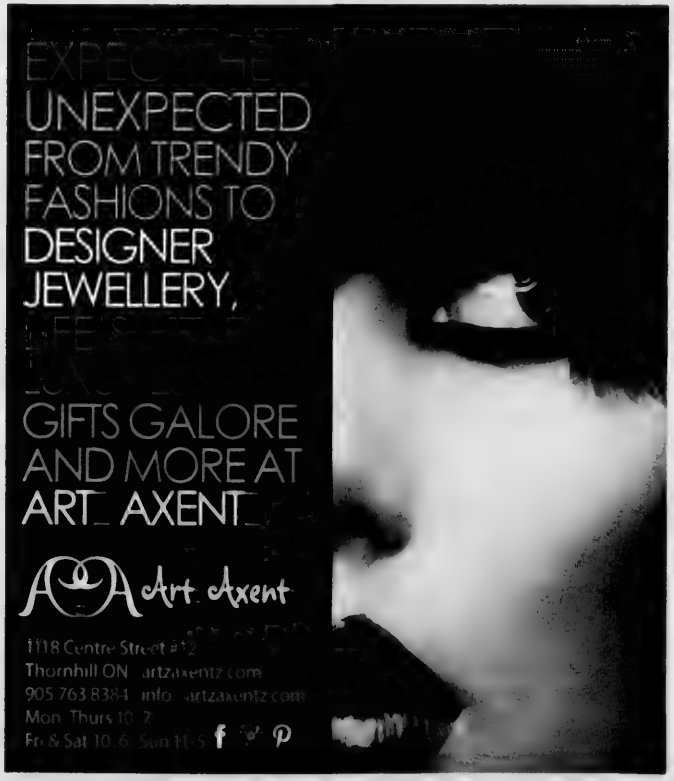
Which brings up a related issue: Israel is increasingly perceived as a right-wing political football and a left-right litmus test. This is partly a product of simplistic left- and centre-left thinking, but it's also a function of conservatives in North America, Israel and elsewhere using it as a wedge issue.

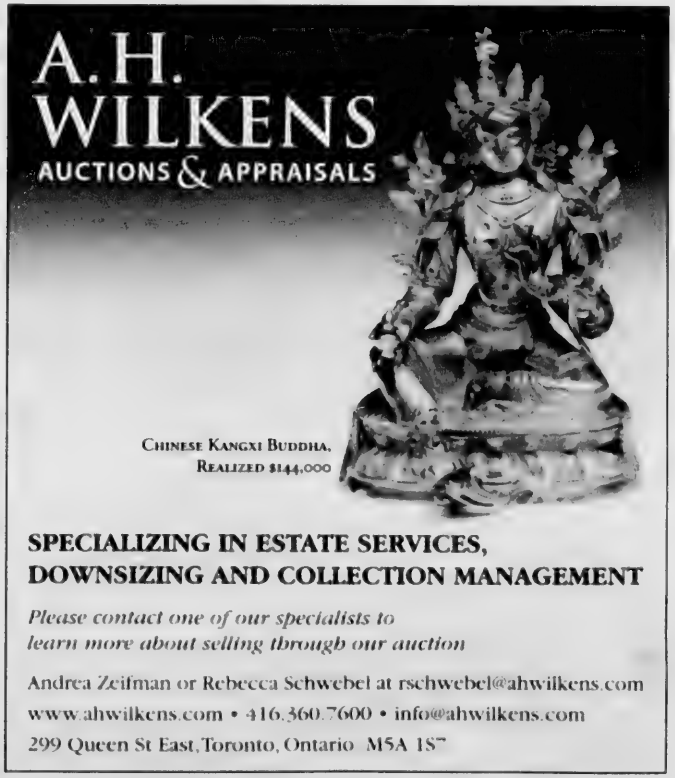
Yet Zionism comes in different flavours, as a careful examination of Israel's political scene shows, so allowing Israel to be used this way needlessly divides the Diaspora community. It's also worth recalling that federal election exit polls in 2011 found 52 per cent of Canadian Jews voted Conservative, which means almost half the community backed other parties.

Yes, elements of the centre-left and the left tend to have a blind spot when it comes to the Jewish state and Zionism, often wrongly equating Israel with naked colonialism or worse. But it's important to keep lines of communication open to all parties and to not alienate progressive Zionists, Jewish or otherwise, in order to help them explain Israel and Zionism to their (sometimes misguided) fellow leftists. To reduce division in the community, Jews on the right should, therefore, resist using Israel as a wedge issue.

There's still a long time until the election, but polls suggest the economy, the Duffy Senate scandal and a growing appetite for change could put an end to Conservative rule.

If that transpires and the community is viewed warily by the other parties, what happens the day after the vote? ■

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School funding issue solvable, group says

SHERI SHEFA
sshefa@thecjn.ca

Since a group called the Grassroots for Affordable Jewish Education formed earlier this year to address the current crisis facing Toronto parents who can't afford Jewish education for their children, the initiative has been gaining momentum.

Mordechai Ben-Dat, former editor of *The CJN* and one of six founding members of the think-tank established to frame the issue of affordable Jewish education as the most important priority for the community, said the entire community must become part of the solution.

Since the group was founded last spring, about 40 people, half of whom are young parents in their mid-20s to mid-30s, have volunteered to work toward a solution.

Ben-Dat said there have been monthly meetings at Beth Emeth Bais Yehuda Synagogue that are meant to educate the community about the Jewish education crisis.

"At the second monthly meeting, we learned that there is a lot of misinformation and misconceptions about the relationship between [UJA Federation of Greater Toronto] and funding," Ben-Dat said.

They responded by inviting Daniel Held, executive director of the federation's Julia and Henry Koschitzky Centre for Jewish Education in Toronto, to speak on how much federation spends on education funding and its role in the day school system.

"We're independent of federation, but we're not competing with federation. We're all striving toward the same faint light at the end of the tunnel," Ben-Dat said.

The group has established four subcommittees: one that focuses on funding, one that explores legal and political options as they relate to the funding of private education, a marketing subcommittee, and another that will plan an upcoming symposium early next year.

Sara Dobner, a senior policy adviser with the Ontario government and a founding member of the group, said one of the marketing strategies is to provide rabbis with talking points about the initiative in hopes that they will speak about it from the pulpit.

"There is a crisis and this is what drives the whole thing. Tuition has increased by, I think, 60 per cent in a 10-year period, while income has increased by 10 per cent only during the same period. There is a crisis and a question of sustainability and affordability for most of the members of the community," Dobner said.

According to a fact sheet from the group, tuition for Jewish day school education in Toronto is about $15,000 a year for elementary school and $26,500 for high school.

Federation currently allocates 23 per cent of its $53-million annual allocations to Jewish education, most of which is designated for tuition subsidies. Although it's the highest share allocated to Jewish education of any Jewish community in North America, it only accounts for 10 per cent of the schools' operational costs.

Zac Kaye, former executive director of Hillel of Greater Toronto, said he has met with countless Jewish couples who feel helpless about the current situation. "Anyone you talk to, particularly the younger families that have seen what we're doing – even ones with very young children, who are not yet really in the system – they are terrified that they won't be able to afford it," Kaye said.

But Rabbi Jay Kelman, an educator, accountant and *CJN* columnist, said despite the hurdles, there's a solution to the crisis and the community should not lose hope. "There are many ideas that can be used to make it affordable for everybody. That is our core goal, and we really believe it 100 per cent – that this is a solvable problem and that people should still have hope," he said.

Sara Dobner

"The more of us that work together, the more we'll solve the problem. I think part of it is really to raise awareness to the leadership – I don't always think it is front and centre. I think a lot of the leadership feels that it is not solvable and therefore they feel like there is nothing they can do."

"It's not just somebody else's problem," Ben-Dat said. "I know it sounds extreme, but Jews fight back, in every realm. They fight back against the bully, and they fight back against losing the Jewish future."

For more information, visit the group's Facebook page called Grassroots for Affordable Jewish Education, or email birthright-education@gmail.com. ■

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Pair aims to empower pro-Israel Jewish students

SHAYLA GUNTER-GOLDSTEIN
SPECIAL TO THE CJN

There's a new Jewish kid on campus, one who's confident about her rights, able to educate others who might try to intimidate her, and willing to express her Judaism proudly while helping to combat the rising anti-Semitism and anti-Israeli sentiment around her.

The kid is no kid, though: she's a new community start-up called the Centre for Jewish Culture and Education (CJCE).

Founded by president Vera Held and executive director Lisa Cohen, the Toronto-based organization – which has applied for charitable status – is focused on helping Jewish young people become more confident emotionally, intellectually, spiritually and physically about expressing their Judaism and human rights in school settings.

"With the overt resurgence of worldwide anti-Semitism, helping youth in this way is a must more than ever," Held says.

In light of reports that say high school and post-secondary students are afraid to express themselves as Jews or be pro-Israel for fear of being bullied, threatened or discriminated against by peers and educators, the CJCE plans to provide workshops, literature, webinars and other tools to help students challenge anti-Semitism and advocate for their rights.

Lisa Cohen Vera Held

Cohen says campus life has been transformed since she first went to York University as a student in 2002.

"In 13 short years, the tide has totally changed at York. I can't even process how unwelcoming to Jews it's become," says Cohen. "We are supposed to move forward – it's 2015. But on campuses, it seems like we're moving backward in terms of anti-Semitism."

CJCE is beginning its outreach through speaking engagements with community groups, Jewish societies and schools, as well as through continuing education at synagogues. "We want to appeal to and engage all generations," Held says.

> *If we don't start with these kids now, they are going to think it's normal to be afraid of being Jewish and expressing themselves as Jews*

Held and Cohen met through the group Canadians for Israel, where they realized they had complementary skills: Held has more than 30 years experience in communications, education and fundraising, while Cohen has an extensive background on campuses in counselling and psychology. They're also working with a group of volunteers, comprising mostly parents of high school- and university-aged students.

From information sessions and focus groups, Held and Cohen say they're encountering an incredible amount of ignorance from students about their basic human rights, but they've also learned how frightened they are and how upsetting their experiences with anti-Semitism have been.

In response, CJCE volunteers are researching university policies on human rights, as well as making connections with professors and developing partnerships with like-minded advocates to assist with communication, education and fundraising.

Held and Cohen are also trying to build alliances with groups across Ontario and hope to extend their work across Canada. They are currently in the midst of developing their education protocol and will soon make their curriculum available on their website, www.cjce.ca.

High school students are also being trained to be on-site liaisons at 20 Ontario universities.

"We are developing professionals for the future," Cohen says.

"At university, you start defining your role as an adult. We want to make sure that Jewish students feel safe to be who they are and are able to educate others," she adds.

"We want to give them the tools to make the best decisions, whether it's dealing with the BDS movement or with anti-Semitic professors. If we don't start with these kids now, they are going to think it's normal to be afraid of being Jewish and expressing themselves as Jews." ■

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Formerly Jewish downtown school celebrates 100 years

CYNTHIA GASNER
SPECIAL TO THE CJN

Orde Street Public School, the first school in Toronto established for immigrant families, served the needs of the Jewish community for many decades, and this year, it's marking its centenary.

A celebration will be held Sept. 26 at the school, at 180 Orde St., from 10 a.m. to 2 p.m. All alumni are invited to attend.

From its opening in 1915 up until the 1950s, the school, whose catchment area centred around Kensington Market and the garment industry along Spadina Avenue, was predominantly Jewish, but there were also children from Italian, Portuguese, Jamaican and German families.

The school remains a doorway to Canadian life, with a diverse population that's a microcosm of the global community. At present, there are children from more than 30 different countries.

Anne Keary, a parent of two children at the school and a historian by training, documented the school's story in *Orde Street School: A Brief History*.

In the early 1930s, when many Jews who fled from persecution in eastern Europe were living in the area, Yiddish was widely spoken in the neighbourhood. Keary notes that Orde remained a predominately Jewish school in the mid-1940s, with more than 350 Jewish students.

Beginning in the 1950s, as the Jewish population headed north, Chinese families began to move into the area, which became a flourishing Chinese neighbourhood, and the school began offering English and citizenship classes.

Orde School was also an "open air school" for children recovering from, or who were susceptible to, tuberculosis. As well, the school conducted special classes for children with visual impairments.

There was also a dental facility where children from Orde and neighbouring schools came to have their teeth checked.

Orde also featured household science classes for girls and manual training for boys.

In the 1970s, as a result of the adoption of a federal policy on multiculturalism, Chinese language and cultural education became part of the school's curriculum.

Samuel Hershenhorn is on the centenary planning committee.

"When my family arrived from Tarnow, Poland, in 1935, I was registered at Orde.

Orde Street Public School

I was nine years old and placed in third grade," he said.

"On our arrival in Toronto, our family spoke Yiddish at home. There were no courses available to help newly arrived immigrants, such as ESL," he added.

"The instructions were all in English. My teacher, Ms. Davidson, was very patient and tried her best, and I received substantial help from some of the children, particularly at recess."

Hershenhorn added that his favorite teacher was Mr. Hart, who ran the manual training class. "He piqued my interest, and he was instrumental in arousing my curiosity in electronics, copper tooling and blue print-making."

Hershenhorn graduated from Orde in 1940 and went on to Harbord Collegiate.

Ernest Lustig attended from 1934 to 1942 and is also a member of the centenary planning committee. "I have fond memories of my days at Orde, and I am delighted to assist with the 100-year celebration," he said.

His favourite activities at school were volleyball and manual training, where the boys would make mock-ups of Spitfire airplanes.

The centenary celebration will feature historical displays and a time capsule, and in the morning, there will be a "human library" where visitors can "borrow" an alumnus to hear stories about the past.

They will also be able to listen to excerpts from oral history interviews that children from the school have been conducting, and there will be a cake-cutting ceremony and reunion rooms for each decade. ■

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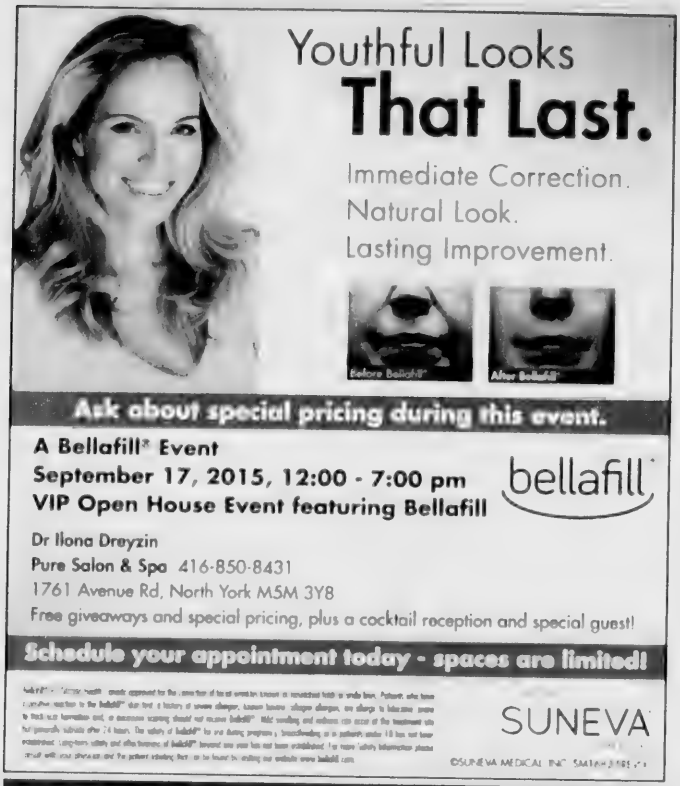
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Makom Afterschool expands Hebrew immersion program

JODIE SHUPAC
jshupac@thecjn.ca

The tagline for the recently rebranded Makom Afterschool – a project of the grassroots downtown Toronto community Makom that's set to open its third location this fall – is "Jewish learning reimagined."

It's a description that reflects Makom's intention to create a model of after-school Hebrew and Jewish education that's innovative and accessible.

Makom's Rabbi Aaron Levy initially started the school in 2011 with his partner Miriam Kramer and another parent to satisfy their preferences for their own children's supplementary Jewish education.

"We wanted something that would check off a lot of boxes on our needs list, from really solid, immersive Hebrew education to a strong, pluralistic Jewish education that was affordable and would allow our kids to be integrated into their neighbourhood," explained Rabbi Levy, the father of sons entering Grade 3 and junior kindergarten.

The result is Makom Afterschool (called the "Downtown Jewish Playschool" until this past spring): a play-based program that focuses on Hebrew immersion as well as Jewish learning, with one location near College Street and Spadina Avenue, a second near Bathurst Street and St. Clair Avenue and a third opening near Bathurst and Bloor streets this September.

The program runs from 3:30 to 5:30 p.m. each weekday, and the campuses accommodate students from junior kindergarten through Grade 4, with the aim of expanding to Grade 6.

Enrolment has increased from an initial five JK students at the school's first site to, at the time of writing, a collective enrolment of 59 students at two campuses, a fact Rabbi Levy attributes to a model he believes is compelling for kids and convenient for parents, because it also functions as after-school care for working families.

Immersive Hebrew language is taught experientially through play – including art, sports, music, nature, yoga, science experiments and field trips – with a focus on speaking and understanding modern, conversational Hebrew.

As students progress, Hebrew literacy is practised with the help of texts and workbooks, though Rabbi Levy noted that little time is spent at desks, but rather, doing "movement and games."

"Most of the kids start out without knowing any Hebrew, but they pick it up very quickly because… rather than being told 'this means that in English,' which would keep them thinking in English, the immersive environment facilitates thinking in Hebrew," Rabbi Levy said.

Kids at Makom Afterschool's Bathurst and St. Clair campus play Scrabble in Hebrew.
MAKOM PHOTO

At the school's first two locations, four afternoons a week are devoted to Hebrew immersion, while one is given to learning Jewish studies – including the study of holidays, Jewish values, blessings and mitzvot – with parents given the option of sending their children for all five days, just for the day of Jewish learning or any combination thereof.

The new Bathurst and Bloor branch will, in response to what Rabbi Levy said were the expressed needs of parents in the area, start out with two days of school per week featuring an integrative blend of Hebrew immersion and Jewish studies.

The cost for the five-day program is $5,100 per year. The two-day program is $2,500.

An additional attraction for parents, he said, is that transportation is provided to students coming from nearby schools.

Inclusivity, a core value of all Makom programming, is emphasized, with enrolment available to families from all denominations, including those who are unaffiliated.

"There's a great diversity among our kids, who range from those whose families are interfaith to those that explicitly self-identify as secular to those who identify as modern Orthodox… We have Ashkenazi kids, Sephardic kids, kids with straight parents, gay parents and those from single-parent households," Rabbi Levy said.

He emphasized that Judaism is taught in a way that affirms the choices of different Jewish parents and encourages thoughtful discussion about faith and practice, rather than saying "this is what you do."

Israel, too, is discussed in the context of Hebrew language and culture but not in a way that "privileges any particular political position."

"We're not interested in defining who's in and who's out of the Jewish community. Our goal is for Jewish kids to learn Hebrew," he said. ■

New leaders at Netivot HaTorah excited to start the school year

SHERI SHEFA
sshefa@thecjn.ca

Rabbi Jeffrey Rothman

Earlier this year, staff and students at Netivot HaTorah Day School said goodbye to two of their leaders who retired, but as of September, the school will be at the helm of Rabbi Jeffrey Rothman, the new head of school, and Sara Loewenthal, the new director of the gan (preschool).

Rabbi Rothman, who replaced Reuven Stern following his 18 years of service as the head of school, comes to Netivot with an extensive background in Jewish education.

Employed for 11 years by the Hebrew Academy of Long Beach (HALB), a four-campus school with more than 1,600 students, Rabbi Rothman served as principal of academic initiatives and advanced learning.

Before that, he graduated from Yeshiva University, where he earned his smichah, a bachelor's in business administration, a master's in secondary education, and a doctorate in educational administration from the Azrieli Graduate School of Jewish Education and Administration.

"I have lived my entire life in a community and in institutions that embody the same values as Netivot – Torah, Israel and *derech eretz*. These are the very values my parents, rabbis, teachers and community have instilled in me and these are the same values that I have been trying to instil in my children and my students for the last 15 years," Rabbi Rothman said in a speech to the school's board of directors after he was hired in April.

In an interview with *The CJN*, Rabbi Rothman, a Woodmere, N.Y., native and a father of four, said he is prepared for his new role.

"I've been on the head-of-school track for quite some time. I have a pretty extensive academic background – I have two master's, a doctorate, a smichah – and I guess you could say, in the Jewish world, I've tried to set myself apart in both the rabbinic part and the academic part."

As a self-proclaimed technology junkie, Rabbi Rothman said he has plans to implement technology further into the curriculum. "Technology will not be the answer to everything, but when implemented thoughtfully with a focus of enhancing the actual student learning, it will be a powerful vehicle towards our future growth and development," he said.

Rabbi Rothman said another big part of his educational philosophy is the pursuit of excellence in both religious and general studies.

"In my experience there are very few Jewish schools that really do that. A lot of them try to say that they do that but I don't think a lot of them can," he said.

"I'm really trying to take Netivot to that next level, promoting a real atmosphere for both staff and students, and striving for excellence in really everything we do, specific to both [general and religious] studies."

He said he's committed to the school's mission of promoting Israel, Torah and *derech eretz*. "Taking the Torah aspect to the next level is something we're talking about. In this day and age, it's always a challenge for modern Orthodox kids in terms of the world we're growing up in and how that presents challenges in how they view their religiosity and spirituality. We're just trying to look for new innovative ways to reach the kids."

The new gan director, taking over for Eileen Goldstein, is Ottawa-native Sara Loewenthal. Having studied and worked in New York, before moving to London, England where she worked as an early childhood consultant for more than a dozen Jewish preschools, Loewenthal moved back to Ottawa with her husband and children where she held her most recent position as the director of Hebrew studies at the Westboro Jewish Montessori Preschool.

When she and her family decided to move to Toronto after her husband's acceptance to medical school at the University of Toronto, she applied to join the Netivot family. "Coming in as a new gan director, I'm going to build on the great energy that is here already and work with the great staff, and create an even better program," she said.

"Right now, we already have the senior kindergarten class, which is at two classes, and a lot of our classes are capped, so we're overflowing with registrations. I hope to continue that and create an environment that is safe, warm, educational and fun, and supports the children and helps them grow in all areas of development."

She said she's excited for her new role.

"I feel like this is my calling. I've spent over 12 years in a preschool classroom so I'm excited to be able to implement all my ideas and all my experience. I have a varied and enriched background and I'll be able to put it all in place and create an incredible gan for the children who come here." ■

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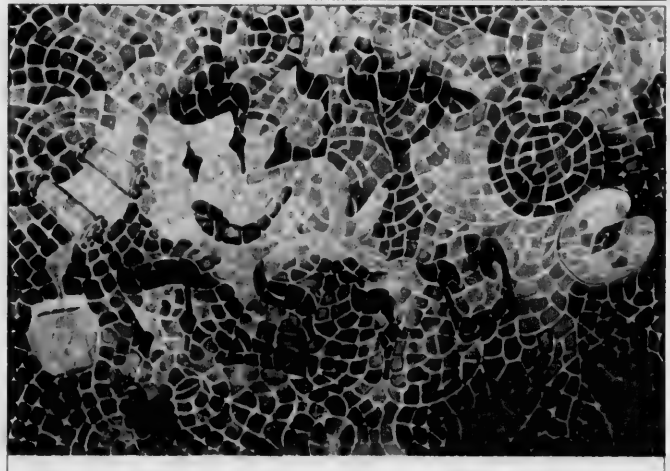

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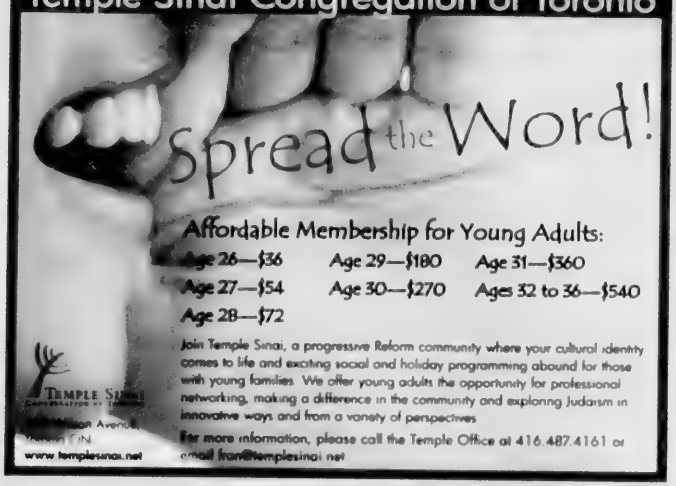

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New Zareinu leader takes on larger role

SHLOMO KAPUSTIN
SPECIAL TO THE CJN

Zareinu Educational Centre has hired Tony Lipsey as its head of school and chief executive officer.

Danny Joseph, a member of the school's board of directors, said, "Tony's deep understanding of people with special needs and the associated challenges facing their families, along with his wealth of experience in educational, clinical and funding development make him the ideal candidate to lead Zareinu going forward."

Lipsey replaces Mitchell Parker, whose seven-year tenure as principal ended in July. The different job title reflects Lipsey's additional responsibilities at Zareinu, which currently services 52 children with physical and mental disabilities. While Parker covered the educational and clinical, the new head will also steer its administrative and fundraising efforts.

"We've had personnel changes in both parts of the organization," said Joseph, "and saw a great opportunity to introduce a head of school role."

Lipsey, who most recently served as executive director of the Canadian Friends of Laniado Hospital, sees his new position as closing a professional circle.

"The two major thrusts of my career," he said, "have been academic teaching and educational administration, and fundraising and non-profit management. This knowledge base and unique skill set provides a good fit with where the Zareinu organization is at present."

Zareinu's change at the top coincides with the launch of Zareinu Connect this fall. Part of its mission is to increase inclusivity for kids with special needs. The program provides individualized assessments and one-on-one therapies to students in their everyday school environment. The service is available to both private and public schools on a fee-for-service basis. As of now, the program has one participant: Eitz Chaim Schools.

Lipsey wants to build on Zareinu's efforts to integrate children with special needs in educational settings. Echoing an industry-wide approach, the trend extends the break with the philosophy of years past that housed children with special needs in subpar facilities and offered few therapeutic resources.

"The practical benefit of integration," said Lipsey, "is that you bring the process one step closer for children who may have been excluded from opportunities in the past due to their special needs. Also, fellow students become more accepting of individual differences."

Tony Lipsey

Depending on the program, it can also prove convenient for parents, who can keep multiple children in one school.

Another of the group's newer programs, Zareinu Plus, takes a different approach to inclusivity. Its "school within a school" model offers separate classes located in Jewish day schools but allows students of both programs to share activities. This fall, Zareinu Plus will add Ner Israel Yeshiva and Yeshiva Yesodei Hatorah to its roster. Existing programs will continue at Netivot HaTorah Day School and Eitz Chaim's Patricia branch, and will expand at Eitz Chaim's Viewmount location.

Lipsey holds two master's degrees: in school and clinical child psychology, and in education. His career helping children with special needs began after emigrating from Scotland. He first managed a Reena Foundation group home and then managed two programs for persons with developmental disabilities in Halton Region.

Lipsey also ran Sinai College, an elementary school in Brisbane, Australia, before moving to Israel in 2008. His 3-1/2 year stay there included operating the Tel Aviv branch of the Wall Street language school.

Since joining Zareinu Aug. 4, Lipsey has been impressed.

"What I really like about this organization is the commitment of our staff," he said. "The Zareinu children come first and foremost, and the interaction between staff and the children reflects that."

With a school year looming, the two newest Zareinu Plus satellites top his agenda.

"[My] biggest challenge over the next year is to increase the number of opportunities for inclusive activities in the Jewish day school system for our students. I feel privileged to assume my role and continue with the legacy rendered by Mitch and others. There is still much work to be done to ensure all children are invited to participate meaningfully in their communities." ■

Holocaust education sees growth in Quebec

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Teaching aids produced by the Montreal Holocaust Memorial Centre JANICE ARNOLD PHOTO

A generation ago, the Jewish community feared the Shoah would be forgotten because young people weren't learning about it. But that has changed dramatically in Quebec in the last few years, says Alice Herscovitch, executive director of the Montreal Holocaust Memorial Centre (MHMC), which has seen a surge of interest from teachers and students about the Holocaust.

"The last couple of years, especially, things have really been moving quickly," she said. "People talk about 'Holocaust fatigue', but we are seeing the exact opposite."

Over 2014-15, a record 11,866 students visited the MHMC museum, the vast majority – over 10,000 – with their class, from Grade 6 through university, but predominantly high schools. That's out of a visitor total of 16,701, also an all-time high.

Requests for the pedagogical tools the MHMC produces and for teacher training opportunities have also soared, said Herscovitch, as has use of its easy-to-find digital and social media gateways. She believes this should put to rest the common perception that the Holocaust is being completely ignored by Quebec schools.

Herscovitch says teachers are provided with appropriate materials, and they are guided in, not only what to teach, but how to do so in a way the teacher feels comfortable, is relevant to Quebec youth, and fits into the province's education requirements.

"The extent to which the Holocaust is taught depends on the initiative and the ability of teachers," she said. A surprising number of teachers today are not only willing, but passionate about imparting the Holocaust, she said.

For those who are not, Herscovitch believes the best approach is to "encourage interest in a positive, constructive way, rather than hit people over the head and accuse them of not teaching enough."

At the same time, the MHMC strives to avoid "dumbing down" or evading the harsh realities of history, or the impact the Holocaust continues to have on society.

More than 80 per cent of the student visitors came from within the province, almost 60 per cent of them were francophones, and, of the 11,866 total, more than 30 per cent were from outside Montreal.

The dozens of schools that visited the museum and/or use its tools shows how far-flung they are: Montmagny, Chertsey, Cowansville, Shawinigan, and so on.

In 2014, there were over 32,000 downloads of educational materials from the MHMC website, "which means thousands of teachers are at least looking at it," said Herscovitch. Those who can't get to the museum can download iPad or Android apps for a virtual tour or watch clips of 150 survivor testimonies on YouTube, for example.

It's true that the teaching of the Holocaust is not mandatory in Quebec, Herscovitch said, but that is the case everywhere else in Canada. World history of any kind is woefully neglected in the province's prescribed curriculum, she says.

The Holocaust may be taught in schools according to education ministry guidelines, but the two textbooks recommended are not the best, says Herscovitch, and the province could do more than merely mention the Holocaust.

The most popular of the dozen tools the MHMC provides is the *Brief History of Holocaust: A Reference*, published in 2012, which summarizes the facts, with illustrations, in just 34 pages. Like all MHMC materials, it is available in English and French and free of charge – both as a hard copy and online.

It answers the need for basic information that can be "understood as a human story; this is about families and communities that were destroyed," she said. The testimonies of Montreal survivors – the MHMC has recorded 760 – and the artifacts some gave the museum introduce the Holocaust as "not just something that happened long ago and far away to people we don't know."

Twenty-four survivors still volunteer to speak to students, and last year they were heard by 11,768 Quebecers, mostly in classrooms. As they age, increasingly they communicate via Skype.

Teacher training opportunities include the MHMC's biennial conference. The theme of the next one on Oct. 28 is "Generation Web 2.0: Teaching and Learning About the Holocaust and Other Genocides with Media-Based Resources." About 100 educators are expected to attend. And each summer for more than a decade, with the support of local benefactors, Quebec teachers have attended Yad Vashem's program in Jerusalem for educators from abroad. ■

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GUEST VOICE

The devaluation of minority experiences at Jewish day schools

Jimmy Bitton

One Friday evening while I was reciting *Kiddush*, my then five-year-old son made the following untimely proclamation: "Abba," he pointed out, "you should say *Kiddush* the normal way."

Throughout the rest of the Moroccan-style recitation, which I had been performing in his presence since his birth, I tried to imagine what external influences were shaping my son's conception of normal vis-a-vis this Jewish ritual. Wanting to nurture critical thinking, I challenged him to a question: "Who decides what is normal?"

My son gave me a long gaze and then responded with great conviction, "My [Jewish day] school."

Jewish day schools have the difficult task of being agents of Jewish cultural and religious reproduction that serve a community whose majority is, according to common anecdotal knowledge, Ashkenazi, and whose minority is not. The majority–minority dichotomy exists in most Jewish day schools, which simply are not monocultural environments. Instead, they are places with a vast array of Jewish ethnic, linguistic and cultural backgrounds. Today, the average Jewish day school caters to students whose parents or grandparents came to Canada not only from Europe, but also from Africa, Asia and the Middle East. The former group is commonly classified as Ashkenazi, while the latter is often lumped together in a single overarching category called Sephardi.

The demographic composition of the Jewish community in Canada has undergone extensive changes in the last half-century. Jewish immigration to Canada by non-Ashkenazi families has changed the Ashkenazi foundation of most Jewish day schools. How each Jewish day school responds to the challenges and opportunities presented by an increasingly diverse student population will play into its success and the cohesiveness of the Jewish community.

It seems that in an admirable effort to homogenize the students of diverse backgrounds and to create a monolithic school ethos, some Jewish day schools have adopted a model in which the "majority" Ashkenazi culture is dominant. In most schools, prayer melodies, prayer books, ritual practices such as the laying of tfillin, verbalizations and pronunciation of Hebrew letters all lean toward Ashkenazi models. This model places "minority students" in a kind of contra-culture learning environment where their particular Jewish heritage is being devalued, and even substituted for someone else's, at the very place where they should expect it would be validated.

When the "minority experience" is not given the attention it deserves at school, "minority students" are likely to exhibit identity confusion such as withdrawal, and even negative behaviour. In this atmosphere, "minority students" may reject their culture of origin and, in some cases, come to reject the "majority culture." Devaluation of one's history and culture would also be expected to have negative effects on the general well-being of "minority students." Also, the marginalization of "minority students" at the curricular level would likely negatively impact the informal relations between students.

Not only is cultural marginalization a "minority" problem, it is a "majority" problem as well. There is a risk that Ashkenazi students may come to uphold one perspective and experience as a universally Jewish norm against which others look not normal. This outlook makes it difficult to cultivate mutual understanding, tolerance, empathy and respect for differences. In addition, to overlook the heritage of non-Ashkenazi Jews is to not give Ashkenazi students a well-rounded Jewish education.

Each Jewish day school must ultimately determine how to create religious and cultural opportunities of expression for all its students. It is important that in doing so, non-Ashkenazi culture not be idealized and romanticized as being exotic, trendy and mysterious. Stereotyped representations such as belly dancing, spicy foods and elaborate clothing only exoticizes "minority cultures" and further perpetuates the notion of otherness.

In addition, it is important to avoid lumping together all non-Ashkenazi heritages into one imagined homogeneous "Sephardi community." To think of all non-Ashkenazi Jews as being the same is as inaccurate as it is culturally insensitive. In one of several cases of cultural insensitivity, a Jewish day school showcased Sephardi culture with the Spanish hit *Macarena*, a song with no Jewish connection whatsoever. One can imagine the justifiable disappointment if an Ontario public school tried to showcase Japanese culture by serving dim sum, a distinctly Cantonese cuisine.

The aim of each school should be to present "minority culture" as part and parcel of the overall Jewish experience. In order to understand the cultural heritages of fellow Jews, it is essential to understand their complex interconnection with history. Jewish culture is born out of a broad historical and intellectual context. Students should come to appreciate the context that helped to cultivate the distinct cultures that today make the Jewish community so rich and diverse. A more culturally inclusive Jewish day school will help lay the groundwork for greater understanding and respect within our community. ■

Jimmy Bitton is head of the Jewish history department at the Anne & Max Tanenbaum Community Hebrew Academy of Toronto, Kimel Family Education Centre.

Ottawa rabbi seeks to fill gap left by high school's closure

LYNNE COHEN
SPECIAL TO THE CJN, OTTAWA

The closing of the Ottawa Jewish Community School's (OJCS) high school division several months ago was the impetus for the school's dean of Judaic studies, Rabbi Howard Finkelstein, to fill the gap with a new after-school alternative.

Yeshivat Tikvah, which opens Sept. 10 for both boys and girls, plans to offer teens intensive study of Jewish texts with a focus on contemporary issues and Jewish law.

"The surprise demise of grades 9 to 12 at the OJCS left a big hole," said Rabbi Finkelstein, who is also spiritual leader of Congregation Beit Tikvah of Ottawa and remains OJCS's dean of Judaic studies for the primary grades. "No one was happy at all when the high school closed its doors."

The Yeshivat Tikvah format builds on the one the rabbi used at OJCS' high school, where he covered 36 different topics with his students, including politics, business ethics, medical ethics and human rights issues of every stripe.

"It was a very successful format," he said. "Teens are very keen to discuss what is relevant to the modern world, and they are also interested in how it relates to their religious heritage, which is where I come in."

He says about 50 parents and young people have so far shown interest, either by phoning, emailing or contacting him on Facebook. "I will be creating a special Facebook page just for the program."

He expects Yeshivat Tikvah will start small, with about 15 kids, and pick up as the word spreads about what he expects to be stimulating classes. He'll lead a Thursday session from 4:15 to 6:15 p.m. at his shul in Nepean's Craig Henry neighbourhood. It will be complemented by a program led by another local rabbi, to be announced, who will conduct a Gemara class that will start after Simchat Torah, on Monday through Wednesday from 4:30 to 5:45 p.m.

Rabbi Howard Finkelstein

Yeshivat Tikvah will not offer high school credits, nor is it intended to compete with the other local Jewish educational high school programs, the Ottawa Torah Institute (OTI, a 30-year-old Jewish day school) and NCSY's for-credit Torah High afternoon classes.)

"OTI is really a yeshiva, and that's great," said Rabbi Finkelstein. "But yeshiva learning is not for every student."

He said Torah High, which attracts Jewish teens of every denomination and affiliation, will encourage its students to come to the Yeshivat Tikvah program if they're interested in more intensive learning, analysis and discussion of contemporary issues and ancient texts.

Rabbi Finkelstein said he's setting an example for other shuls in the city. "Every shul should have a similar program for kids in their neighbourhood," he said. "Shuls should take the initiative and help their young congregants have access to learning. It is the reasonable and right thing to do."

The two programs are intended to be affordable. "This is not a fundraiser, and I am not making any money," he said.

For full members of Beit Tikvah, there is no charge. For associate members, the charge is $250. Non-members pay $500. ■

GUEST VOICE

Canadian campuses have become breeding ground for hate

Danielle Shachar

As a new school year begins, the familiar chill of malicious, unbridled anti-Semitism is being felt by Jewish university students across the country.

Today, a university student's intellectualism and tolerance are gauged by the ferocity of his or her Israel hatred. To be a humanitarian, you must deny the humanity of Israelis by portraying them as ruthless racists and baby killers. To be a historian, you must rewrite history so that the Jewish People have no historical, legal, or ancestral ties to the land of Israel. To be a physicist, you must reverse the laws of time and space so that the Jews of Europe are the Palestinians of Gaza and the Jews of Israel are the Nazis of Germany. In the halls of academia, these are the indicators of the most cerebral, enlightened scholar.

In my three years as a student at York University in Toronto, I've witnessed the mutation of the Canadian campus into a breeding ground for violence, hate, and discrimination against Israel and its student supporters. During multicultural week in 2013, the Israeli flag was vandalized with red paint. A mural depicting a Palestinian man throwing rocks as an act of "peace and justice" was prominently hung in York's student centre. The incoming student union president posted an image online of the Jewish star with the instructions to "smash Zionism," while the campus group Students Against Israeli Apartheid (SAIA) overtly promoted terrorism by lauding the "beloved Rasmea Odeh," the Popular Front for the Liberation of Palestine (PFLP) member found guilty of murdering two Israeli university students in 1970.

What were the consequences of these actions? The student government president kept his position. The mural remains in the student centre. And in one of the most worrying developments in university anti-Semitism to date, the Centre for Human Rights at York ruled that Odeh's actions were subject to interpretation. Although the Canadian government describes the PFLP as a terrorist organization, York ruled that SAIA had the right to offer an alternative point of view.

The university further mitigated the severity of online terror incitement by arguing that students would have needed to deliberately access the online post in order to be exposed to this subject matter. It is under this ridiculous logic that the Jewish students who monitor the proliferation of online terror incitement are troublemakers deliberately seeking to be offended, while the radicalized students who intentionally seek this type of content as justification and exoneration for violence are considered insignificant.

The age-old philosophical question "If a tree falls in the forest and no one is around to hear it, does it make a sound?" becomes "If terror is promoted on the Internet but Jewish students are instructed not to look at it, does the university still get to pretend that it hasn't turned a blind eye?"

For those still confused as to whether anti-Zionism is unadulterated anti-Semitism or legitimate criticism of Israel, I ask this question: would there be consequences for a student union president who advocated the "smash[ing]" of the black civil rights movement or any other non-Jewish liberation movement? What would happen if a student group continued to receive university funding after celebrating the killer of two students who were of any nationality other than Israeli?

If a double standard exists whereby these acts would be unequivocally condemned if directed at any group other than the Jewish nation, then this is the purest manifestation of anti-Semitism.

So how is it possible that anti-Semitism continues to thrive in academia without consequence or condemnation? The excuse proffered time and again by university administrators is free speech. But too often they forget free speech is not a one-way street. Just as anti-Israel student groups and union executives may exercise their freedom by posting or promoting anti-Semitic content, university administrators should be obliged to exercise their freedom of speech by condemning actions and speech that lead to the harassment and discrimination of Jewish students. The fundamental essence of free speech is to discuss and debate ideas so that the evil ones might be weeded out, not ignored.

A vicious campaign against Israel and its student supporters is gaining legitimacy on many Canadian campuses. University administrators and professors who speak out against the bigotry of the anti-Israel movement are sending a clear message that propagandistic anti-Semitism has no place in civil society. Those who remain silent are sending an equally clear message: it doesn't matter if every single tree is being felled in the forest. If you're blocking your ears, you won't hear it anyway. ■

Danielle Shachar is a student at York University and CAMERA (Committee for Accuracy in Middle East Reporting in America) fellow.

'We were frustrated that our kids couldn't choose what they wanted to do'

CONTINUED FROM PAGE 8

"The fact that there are less kids, it's a much easier social environment for a lot of kids. It is a lot less pressure. I don't think, outside of school, anyone thinks that putting 25 kids of the same age in one room is a great way to socialize. From a social skills point of view, [a micro-school] is advantageous."

He said in the United States, micro-schools and alternative schools are part of a growing movement.

One of the best-known alternative school there is called the ALT school, a collaborative community of micro-schools with eight locations in San Francisco, Palo Alto and Brooklyn.

In Texas, the Acton Academy is also a well-known alternative school that's being replicated in other communities.

In Toronto, in addition to JCLC, there is a micro-school called the Forest Hill Torah Academy, a private boys Orthodox Jewish day school.

Students are grouped based on ability and not by grade level, and are taught by accredited Ontario teachers who specialize in general and Judaic studies.

Aliza Karoly, co-founder of the school, said that as of last April, she and co-founder Mia Onrot made a decision to open a private micro-school to accommodate the specific needs of their children. "We were frustrated that our kids couldn't choose what they wanted to do within the framework of the system, irrespective of whether the system works or not," Karoly said.

"They're going into junior high, they are boys, they happen to be very interested in business and a lot of different things they were missing out on in school," she said, adding that her son, who is gifted in math, wasn't being challenged.

"Our goal was to have an ability-based school. So if we have a child, like my son, who, at 12 can do Grade 9 math... in this program he could be doing Grade 7 English and Grade 9 math."

Tuition depends on the stream and whether students are full time or part time, but for the full-time junior high program, tuition is $17,500, which is what she said she was paying at Eitz Chaim.

But Karoly said parents could potentially save a lot of money on tuition because students could be doing the work of two grades in one year.

> *Our goal was to have an ability-based school.*
>
> **Aliza Karoly, co-founder of Forest Hill Torah Academy**

"They'll be finished Grade 7 by January, God willing, and then we'll start Grade 8," she said.

There are currently five students enrolled, but she said there are a number of applicants who still need to be vetted and she expects to have 10 students by Sukkot.

Rabbi Weinbach said the growing trend toward micro- and alternative schools is driven by a number of factors.

"One factor is education. There are families who feel that there are opportunities for 21st-century education that mainstream schools have not yet taken advantage of that would engage their kids more. Another driver is economics – obviously, the high cost of day school. The third driver that's making this a trend and why there's a lot of discussion about these models within federations or amongst fundraisers is that the economic sustainability of the current system is very fragile," he said.

"This is a model that is very easily replicated. If there are other groups interested in this and they want to set up a model that has specific characteristics for them, for boys, for girls, Lubavitch, whatever it is, it is easy to replicate this model."

He said models that deliver a quality Jewish education at a lower cost are almost inevitable.

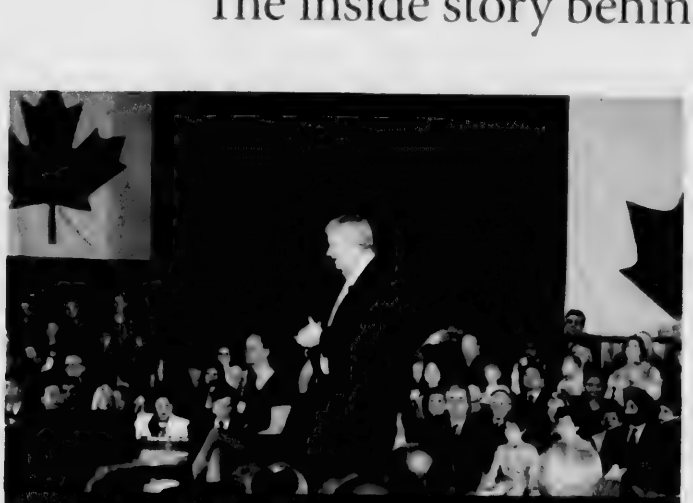
"This past spring, I met with 20 families in the Toronto area, and there is a great deal of interest. At this point, it's just a matter of time." ■

For more information, contact JCLC at jclctoronto@gmail.com or contact Forest Hill Torah Academy at info@foresthilltorahacademy.com

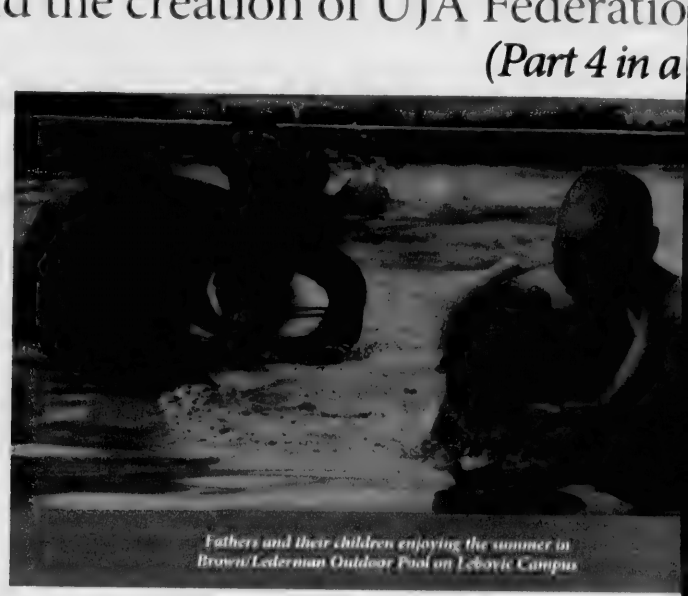
Building fo

The inside story behind the creation of UJA Federatio

(Part 4 in a



In October 2014, Prime Minister Stephen Harper chose the Sydney & Florence Cooper & Family Sports Hall on Lebovic Campus to announce the new family tax benefit



Fathers and their children enjoying the summer in Brown/Lederman Outdoor Pool on Lebovic Campus

By Leo Goldhar

Whenever I drop by the Joseph & Wolf Lebovic Jewish Community Campus I am most proud and excited to see how busy it is. With close to 8,000 members at the Schwartz/Reisman Centre - I realize that this wonderful 330,000 square foot complex, which cost approximately $185 million to build, is living up to our hopes and expectations.To see 500 kids enjoying the Jack & Pat Kay Centre Camp, or to witness 2,000 people, mostly families, enjoying Chanukah or Purim in the Sharp Family Atrium, or to see young children learning how to swim in one of indoor and outdoor pools, just blows me away. It also makes me wonder what these same folks were doing before the Lebovic Campus was built. Where did they go to be fully immersed in every aspect of Jewish community life?

And what about the young Israeli-Canadian families, and the Russian-speakers? These were the ones that, because they were considered "outsiders", never really had a place to come together and call their own, until, of course, the Lebovic Campus was built. You just have to look at the 400 Russian and Israeli youngsters in programs at the Schwartz/Reisman Centre, or those receiving a first-rate Jewish education through J.Roots and Kachol Lavan.

And we're getting them while they're young. With close to 200 toddlers enrolled at the Gorman Shore Goodman Early Childhood Education Centre there has been a wait list since we first opened our doors.

As the movie said, 'Build it and they will come', and boy have they!

But it wasn't easy. In fact, one of the most important lessons we learned while on that fact-finding trip to various North American cities was that you simply cannot open a new Jewish Community Centre empty. No matter how beautiful the building may be, if the camp's not full, or the daycare looks empty, or the gym's hardly used, it's like a curse, and it won't last.

That's why UJA Federation, being forward-thinking and staying true to their vision, decided to build a 'Jewsih Community Centre without walls', prior to an actual bricks and mortar venue. We opened a storefront at Rutherford Plaza in Vaughan, and from that we ran a sports league and other programs, and even printed a brochure promoting the Schwartz/Reisman Centre, even though it had yet to be built.

We ended off at the end of the last chapter when TanenbaumCHAT, Kimel Family Education Centre (Lebovic Phase One) was complete and was a huge success from day one. Phase Two, which was primarily the new state-of-the-art Schwartz/Reisman Centre, was now under construction. As I said in the last chapter, the recession had hit hard and our fundraising had slowed down but we proceeded nonetheless.

Despite all the challenges, when Phase two started with the official opening of the Schwartz/Reisman Centre in September of 2012, we had a full daycare and various classes full to the brim--thanks to our JCC without walls and a lot of great pre-planning. True to the advice we had heard across the continent we opened "full".

An important factor that we discovered through that storefront was that the major source of memberships we were selling came from members of the Russian-speaking and Israeli Canadian communities. These were both groups that Federation had little success in engaging despite its best efforts. So, we knew we had to do what we could to really give these families many of them younger families, something that would really attract – and maintain – their interests. We invested a lot in staff, ran a camp for the Russian-speaking kids, and even created an Israeli association.

I am probably most proud of the fact that the Lebovic Campus was not only thought of as a Capital Project, but more importantly, as a community-building project, uniting all these people, many of whom had really no other place to go for all these programs and services, under the same roof.

Our connection with members of these two important communities was really a dramatic breakthrough and we owe both the Israeli and Russian-speaking Canadians a great deal for making the campus the success that it is. When outsiders from across North America visit Lebovic, they are blown away by the engagement of both groups. I believe that one of the reasons for that breakthrough is that as opposed to them being outsiders when joining a new JCC, these folks were there, on the ground floor, years earlier through our JCC without walls, and have a sense of ownership and pride.

I started negotiating with Joseph Mapa of Mount Sinai Hospital which is part of the Lebovic Campus with a 20,000 square foot Sherman Health and Wellness Centre; a community based facility that is home to doctors from Mount Sinai Hospital, General Practitioners, physiotherapists, pediatricians, and the like. Not only were we providing a tremendous benefit to the community, but a solid outgoing income for the facility which helped to support all the other initiatives that were taking place on the Campus.

And, of course, I am so proud that Reena came on board, integrating their special needs residents with other folks, be it students from TanenbaumCHAT, Kimel Family Education Centre or elderly folks visiting a doctor at the wellness centre, providing them with a chance to be part of the larger community; inclusion at its best!

And Reena turned out to be a great partner and one that really fit into the community/business model by sharing their facilities. Not only did they build their own building, but they rented a significant wing to its day clients and even made it available to the rest of the community on weekends. That was our vision for the entire Campus – to make it all about community.

The Miriam & Larry Robbins I Open Door is a facility on Lebovic that brings together a number of UJA social service agencies under one roof to address the social, educational, vocational, employment, settlement, mental health, home care, safety and emotional needs

Advertising Feature Produced by

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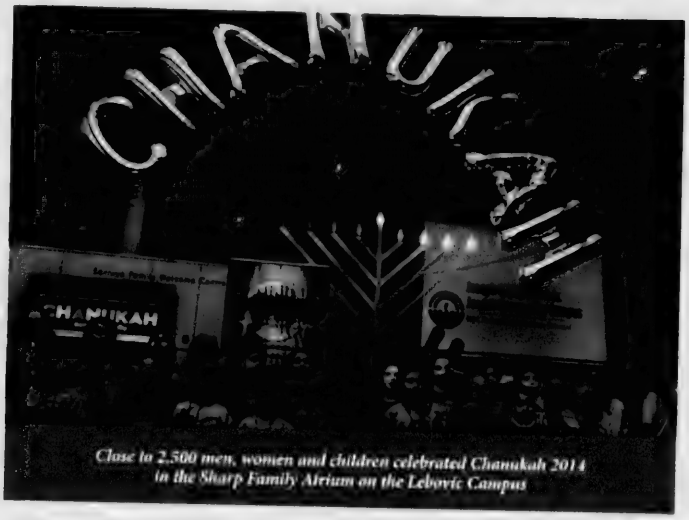
n's Joseph & Wolf Lebovic Jewish Community Campus

4 Part Series)

More than 1,500 community members of all ages enjoyed Purim festivities in the Leo & Sala Goldhar Conference and Celebration Centre



Close to 2,500 men, women and children celebrated Chanukah 2014 in the Sharp Family Atrium on the Lebovic Campus

of York Region residents, has received recognition for this unique model by being named as the recipient of United Way York Region's Bhayana Family Foundation Award for Community Partnership.

The one Day School that stepped forward and showed great vision and bravery in the face of difficult odds was Bialik Hebrew Day School. Their Board and their professional staff understood the potential of the community that was growing around Lebovic and showed tremendous guts and perseverance in moving forward and building the Himel Family Education Centre, their northern branch, when others backed away. UJA Federation provided Bialik with a favourable arrangement for a land lease but it was the school itself that really rose to the occasion and became tremendous partners in building for the future.

They, like Reena, like TanenbaumCHAT, Kimel Family Education Centre and like the agencies at the Miriam & Larry Robbins 1 Open Door, get it!

Unfortunately, there were a number of other community institutions that were interested in joining us, but were not quite as visionary as Bialik, or Mount Sinai, or TanenbaumCHAT or Reena or the Miriam & Larry Robbins 1 Open Door. In fact, we tried to get many more organizations and agencies under one roof, but many wanted their own facility for their own use. Sadly, I feel that the tendency for most Jewish organizations was to build separately, taking into account their needs only, and we sometimes fought an uphill battle because of it.

And I should mention that I took advantage of a naming opportunity by purchasing the naming rights to the Leo & Sala Goldhar Conference and Celebration Centre, which really pulls everything together and forces people to share one facility. It's great that on, let's say a Thursday morning there could be a Torah-reading ceremony in the Conference and Celebration Centre, followed up by members of the SRC using it in the afternoon, and maybe TanenbaumCHAT students there in the evening for a get-together. Beit Rayim Synagogue, which is also housed on the Lebovic Campus, uses the Conference and Celebration Centre every Shabbos.

As a matter of fact, the Conference and Celebration Centre is obviously fulfilling an important need as 35 simchas - from weddings and bar mitzvahs to brises – as well as a variety of corporate events, have already taken place in the Conference and Celebration Centre this year, with Zuchter Berk Kosher caterers taking care of everyone's food and drink orders.

Because of the multi-use concept, it's a good thing that the facilities staff at Lebovic are now all experts at rushing in and changing the configuration of any room to meet the needs of the next user. That was something else I learned on our trip across North America, that we mustn't get locked into single-purpose rooms, only those that can quickly – and easily – be reconfigured.

But a community campus such as the Lebovic certainly doesn't run itself. Ted and I understood that a project of this magnitude required a qualified and experienced professional team to make sure things hum along nicely, handling the day-to-day management. That started with the hiring of Ron Eilath who came from the Real Estate Industry as our CFO and then the hiring of David Sadowski as the Project Manager. David, who had years of experience including overseeing the development of the Downsview Air Force Base into an urban park, and with Mississauga's planned community of Erin Mills, to name just a couple of examples. David quickly hired Murray Hamilton and Stephanie Olin Chapman to round out that team. Sherry Kulman was our first Schwartz/Reisman Centre Director and she and her team did a wonderful job getting the SRC opened and running. Later we also brought in a seasoned veteran from the JCC field, Rick Nelson, to oversee all our JCC operations across the GTA and he brought great insights from his experience across North America into the operation of a brand new Centre. And, handling the fundraising needs for the Campus is a terrific and talented professional, UJA Federation's Carol Seidman, Head of Capital Fundraising.

There are many other great professionals and volunteer leaders who rose to the occasion in the building of Lebovic and we all owe them a great debt of gratitude in making this dream come true. I don't think most of us realize just how committed and dedicated our professionals and lay leaders are in the service of making this a better place to live for all of us.

Before I got involved with UJA Federation I always wondered why many of my friends spent so much energy as donors and lay leaders in the community. To be honest, I thought they were terribly naive letting the community take advantage of them with little to show in return. Like many, I sat on the sidelines and took a lot of things for granted.

Now, looking back, and despite all the frustration community politics can bring - and there is plenty of it - I can't help but admit that my work on the Lebovic Campus, has been one of the most important things I have ever done. I got to work with great people, staff and volunteers alike, and the sense of having built a community 'in the north' for generations to come is probably more rewarding than anything I had achieved in business.

Hearing the kids at the Jack & Pat Kay Centre Camp splashing around in the Randy Mark Stupp Aquatic Centre and playing in the Sydney & Florence Cooper & Family Sports Hall, seeing Bat Mitzvah services in the Leo & Sala Goldhar Conference and Celebration Centre, catching families walking with their strollers through the Sharp Family Atrium, watching members of all ages, shapes and sizes working out in the Phil Granovsky Sports & Recreation Pavilion, and so much more...all I can say is, it's been a privilege, and in the end I'm a better person for it.

Leo Goldhar is a Past UJA Campaign Chair, the Founding Chair of the Vaughan Campus Development Committee, and Co-Chair of UJA Federation's Real Estate Development and Property Management Committee.

But more about that in my Epilogue which will be published in the October 1st edition of the Canadian Jewish News.

INTERNATIONAL

The Matisyahu affair: conflating Israel and Jew

CNAAN LIPHSHIZ
JTA

A Spanish music festival's recent decision to rescind its invitation to the American reggae singer Matisyahu, after he declined to endorse a Palestinian state, brought international attention to a phenomenon that many European Jews have been feeling for years: that they are being targeted for Israel's actions.

Matisyahu, who is Jewish but not Israeli, was the only performer to be asked his views of Palestinian statehood by organizers of the Rototom Sunsplash festival in Benicassim, Spain, from Aug. 15 to 22. The cancellation of his gig triggered a wave of condemnations, including by Spain's government and the European Jewish Congress.

To quell the storm, organizers of the festival reinvited Matisyahu and apologized for what they said was a "mistake" made under pressure and threats from anti-Israel activists.

Matisyahu performed his hit song *Jerusalem* in the 45-minute set.

But some who track anti-Semitic sentiments and incidents in Europe see the Matisyahu affair as emblematic of widespread conflation between Jew and Israeli on a continent where Israel serves as a pretext for anti-Jewish acts.

Recent examples of the conflation include Hitler salutes by Belgian soccer fans at a match in July in Charleroi between a local team and Beitar Jerusalem; Bosnian soccer fans in April chanting anti-Semitic slogans, including "kill the Jews," at an impromptu pro-Palestinian rally they held in Vienna; and British singer-songwriter Alison Chabloz's decision to sign a blog post this month in which she questioned the existence of the gas chambers with the phrase "#FreePalestine."

"The borderline of what is acceptable behaviour toward Jews is shifting in Europe, and the people moving it are using Israel as one of their main vehicles," said Manfred Gerstenfeld, an Israeli scholar whose work has focused on European anti-Semitism.

Earlier this year, Rabbi Jonathan Sacks, Britain's former chief rabbi, said European Jews are facing a choice: "Live in Europe and criticize Israel or be silent – or leave Europe." He pointed a finger at the boycott, divestment and sanctions (BDS) movement, which aims to put political and economic pressure on Israel.

For its part, the BDS movement has been adamant in rejecting accusations that it is the modern face of anti-Semitism. It was, however, a pro-BDS group in Valencia, Spain, that lobbied for and celebrated Matisyahu's ejection from the festival.

Matisyahu performing at the Rototom Festival in Benicassim, Spain, Aug. 22.
YOUTUBE SCREENSHOT

One of the movement's most outspoken advocates, Ali Abuminah, who co-founded the website Electronic Intifada, defended rescinding Matisyahu's invitation, insisting it was connected to his support for Israel and his performance at an event sponsored by the American Israel Public Affairs Committee.

Across Europe, BDS activists have consistently pressured festival organizers, performers and commercial entities to disassociate themselves from Israel and its supporters. Activists send petitions, hold protest rallies at events featuring those who back, or choose to visit, the Jewish state.

However, an inspection of the Rototom lineup reveals that non-Jewish performers whose actions were contrary to the BDS movement's goal of isolating Israel were subjected to less scrutiny. The Jamaican singer Popcaan, for example, performed at Rototom a little over a month after giving his first concert in Israel. Malaka Youth, also a reggae band, played in Israel last year. And one of the festival's biggest draws, Barrington Levy, an Afro-Caribbean singer from Jamaica, has performed twice in Israel.

To its critics, the alleged discrimination against Matisyahu was a way of making Europe an uncomfortable place to be Jewish.

Outside the music industry, the conflation of Jew and Israel last year engendered mob violence and exclusion that had not been seen in western Europe since World War II. (The current wave of violence against Jews there began in 2000, coinciding with the second Palestinian uprising, and has worsened in recent years, particularly in the wake of Israel's war last summer in Gaza.)

In Belgium last year, a physician refused to treat a 90-year-old woman with a broken rib because of her Jewish-sounding last name, telling her son, "Send her to Gaza for a few hours, then she'll get rid of the pain."

Also last summer in Belgium, the owner of a clothing shop in Antwerp refused to service a local Jew "in protest" of Israel's actions during its most recent war in Gaza. Meanwhile, a cafe in Liege displayed a sign that read "no Jews allowed" in Turkish, and a French version swapped "Jews" for "Zionists."

In France, meanwhile, authorities imposed a ban on anti-Israel demonstrations after several rallies deteriorated into attacks on synagogues. At least nine Jewish houses of worship in France were attacked during the war in Gaza. (A record 7,000 Jews left France, Europe's largest Jewish community, for Israel last year.) And in the Netherlands, the home of Dutch Chief Rabbi Binyomin Jacobs was vandalized for the fifth time in recent years.

European governments and leaders are often accused of looking the other way to avoid rocking the boat or alienating large Muslim voting blocs. The lawmaker set to head Britain's Labor Party, Jeremy Corbyn, has endorsed the militant Islamic groups Hamas and Hezbollah, as well as Dyab Abou Jahjah, founder of the Arab European League, which has published caricatures of Anne Frank in bed with Adolf Hitler and Holocaust denials on its website.

In the Netherlands, the withholding of the publication of a government-commissioned study on anti-Semitism among Muslims, who were found to be more susceptible to the prejudice against Jews than others, has provoked outrage from Jewish groups and others, notably rightist parties.

Some politicians, however, are confronting the problem head on, including French Prime Minister Manuel Valls, who has said repeatedly that "anti-Zionism is the portal that leads to anti-Semitism." France is also the only country in Europe where BDS has been outlawed, by a 2003 amendment introduced by a Jewish lawmaker.

But the actions of those trying to curb the new anti-Semitism are still a negligible force, according to Gerstenfeld, a former chair of the Jerusalem Center for Public Affairs.

The views in some Arab and Muslim immigrant communities in western Europe, among whom studies show that anti-Semitism is more prevalent than in the general population, "is emboldening ethnic Europeans to give expression to the age-old anti-Semitism in their culture, which for a time became taboo after the Holocaust as a result of guilt," Gerstenfeld said.

"But now," he said, "the two forms of anti-Semitism, the old and the new, are feeding each other as they push the borderline of acceptability toward a zone of discomfort."■

Palestinian women swarm soldier to prevent boy's arrest

JTA
JERUSALEM

A video showing an Israeli soldier swarmed by Palestinian women and girls trying to prevent the arrest of a boy during a West Bank demonstration reportedly has gone viral.

The video from the Aug. 28 incident shows an Israeli soldier catching the boy, 11, who has a broken arm and according to the military had been throwing rocks at soldiers during the protest near Nabi Saleh. But the screaming Palestinian women and girls, along with other activists, free the boy.

The soldier, who was injured in the scrum, and a second soldier who comes to his aid walk away without making the arrest. Two other Palestinians were arrested for throwing rocks during the demonstration.

The Israel Defence Forces (IDF) said the boy was not arrested due to the women's violence.

"The youth in the picture was seen throwing rocks, and as such a decision was made to arrest him," the IDF said in a statement. "During the arrest, a violent provocation began which included a number of Palestinian women and children. As a result of the violent clash, a decision was made by the regional commander to cease the arrest."

The residents of Nabi Saleh have held weekly protests for more than five years calling for the return of a spring and the surrounding land that they say were taken over by Israeli settlers.■

Deal blocks pathway to nuclear weapons, Obama says

MELISSA APTER
WASHINGTON, JTA

In an address to American Jews late last week, U.S. President Barack Obama insisted that the agreement negotiated between world powers and Iran blocks the Islamic Republic from developing nuclear weapons without limiting the American options in case of violations.

"This deal blocks every way, every pathway Iran might take to obtain a nuclear weapon," said Obama during the 50-minute webcast, filmed live from the White House on Aug. 28. "We're not giving away anything in this deal in terms of our capacity to respond if they chose to cheat."

The event was co-sponsored by the Jewish Federations of North America and the Conference of Presidents of Major American Jewish Organizations. Obama made a few remarks before responding to questions, many submitted by American Jews to the organizers in advance.

The agreement reached on July 14 between Iran and P5+1 countries, requires Iran to remove all but a "handful" of centrifuges from the Natanz nuclear facility, downgrade the heavy water plant at Arak and convert the Fordow plant into a research facility, Obama said.

Barack Obama during a webcast, Aug. 28

"In the best of all worlds, Iran would have no nuclear infrastructure whatsoever," he said. "Unfortunately that's not a reality that's obtainable."

The president reiterated that the U.S. has ensured it can "snap back" the sanctions on Iran that he credited with bringing the Islamic Republic to the negotiating table, "in the event that Iran cheats or does not abide by the terms of the deal."

Obama said that without the nuclear deal, the United States would be forced to take military action. He conceded that Iran could feel "cocky enough" to develop nuclear weapons when parts of the agreement expire in 15 years, but said Iran "could pursue it next week if we didn't have this deal."

He stressed that the United States has not taken any options off the table to prevent Iran from obtaining a nuclear weapon, but that a "military approach at this juncture would forestall a determined Iran for a year or two from getting a nuclear weapon."

The president defended his record on Israel's security, saying that even his "fiercest critics" would acknowledge his time in office has seen "unprecedented military co-operation" with Israel and enhanced military aid to the country, including for the Iron Dome missile defense system.

Though Obama rejected the "heated" rhetoric surrounding the deal, he challenged the idea that the vitriol has been equal on both sides, laying most of the blame on his detractors.

He denied calling opponents of the deal "warmongers" and defended Representative Jerrold Nadler (D-N.Y.) who recently came out in support. Nadler, he said, "for personal and political integrity stood by Israel and has been attacked in ways that are appalling.

"I would suggest that in terms of the tone of this debate everybody keep in mind that we're all pro-Israel," the president said. "We have to make sure that we don't impugn people's motives."

Obama brushed off comments tweeted out by Iran's supreme leader, Ayatollah Ali Khamenei, saying, "The president of the United States doesn't respond to taunts. The president of the United States responds to interests, facts, evidence," in making decisions for the American people and American allies.

In a personal moment, Obama said that if he lived in Israel he would have a "visceral reaction" to dealing with a country that denies the Holocaust.

"As an African-American, I understand history teaches us that man can be very cruel to man and you have to take threats seriously, but what history also teaches us is that sometimes the best security is to enter into negotiations with your enemies," he said, referencing negotiations between the United States and the Soviet Union during the Cold War.

"The bond between the United States and Israel is not political. It's not based on alliances of convenience, it is something that grows out of family ties and bonds that stretch back generations and shared values and shared commitments and shared beliefs in democracy," said Obama.

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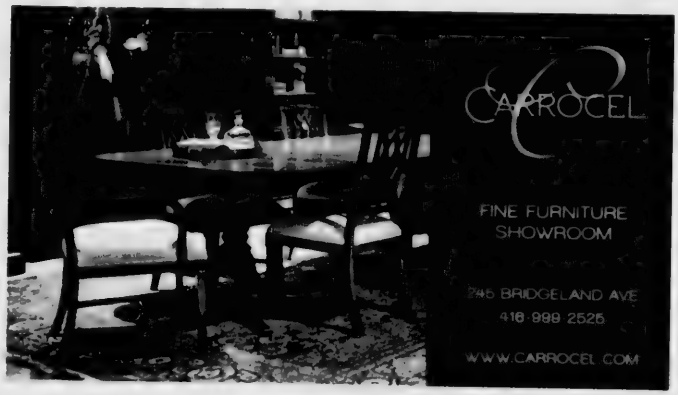

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Train's plunder must be returned to rightful owners, WJC says

JTA
WARSAW

With evidence mounting that a Nazi train loaded with millions of dollars worth of plundered items has been found in Poland, the World Jewish Congress urged the Polish government to ensure any goods stolen from Jews be returned to their legitimate owners or their heirs.

On Aug. 28, Polish Deputy Culture Minister Piotr Zuchowski announced he has seen a ground-penetrating radar image indicating that the train, which two unidentified individuals claimed to locate earlier this month, likely exists.

Soon after the announcement, World Jewish Congress CEO Robert Singer said in a statement: "To the extent that any items now being discovered in Poland may have been stolen from Jews before they were sent to death, concentration or forced labour camps, it is essential that every measure is taken to return the property to its rightful owners or to their heirs."

The statement added, "If no such survivors or heirs can be found, any gold or other property that is found to have belonged to Jewish families or businesses must now inure to the benefit of Polish Jewish survivors who unfortunately have never been adequately compensated by Poland for the unspeakable suffering they endured and their catastrophic economic losses in the Holocaust."

The train is believed to be one that reportedly disappeared in 1945 loaded with gold, gems, art and guns bound for Berlin, one of several trains the Nazis used in an attempt to save their war plunder from the advancing Allies. According to local lore, the train vanished after entering a network of tunnels under the Owl Mountains.

Two men, one German and one Polish, approached government officials in Poland's southwestern district of Walbrzych late last month, claiming to have found the train but saying they would not reveal its location until they were guaranteed a 10 per cent finder's fee.

At a press conference Zuchowski said he was "more than 99 per cent certain that this train exists."

Zuchowski also said the two men who claim to have found the train learned of its location from a dying individual who had been involved in transporting the train.

"If it is confirmed that the train is carrying valuable items, the finders can expect a 10 per cent finder's fee, either in the form of a reward from the ministry or from the owners of the property," Zuchowski said.

He said any recovered valuables whose original owners can be identified would have their property restored to them. ■

U.S. can 'snap back' sanctions: Obama

CONTINUED FROM PREVIOUS PAGE

While the two governments may disagree, as families do, he said it "does not affect the core commitments we have to each other."

The president predicted a quick improvement in ties between the United States and Israel after the deal is implemented. He promised to make sure Israel keeps its military edge in a dangerous neighbourhood, where Iranians prop up Hezbollah and other terrorist proxies.

Obama was adamant, though, that military aid and sharing of intelligence was not to compensate Israel for the deal, as critics have suggested. He said Israel and the United States have been in discussion "for months" over enhanced sharing of military knowledge.

Congress has until late September to decide whether to reject the deal. Obama has pledged to veto a rejection.

On Thursday, Senator Tom Carper, (D-Del.), came out in support of the agreement, bringing the number of Democratic supporters in the Senate to 30. Obama needs 34 senators to uphold a presidential veto. Only two Democratic senators have opposed the deal: Chuck Schumer of New York and Bob Menendez of New Jersey. ■

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The gap between American and Israeli haredim

BEN SALES
JTA

Did we need the Pew Research Center to tell us American haredim are different than other Jews? It's no surprise that American haredi Jews marry young, have big families, care more about religion and skew further right politically than the rest of the American Jewish community.

But when compared with similar data from Israel, Pew's *Portrait of American Orthodox Jews*, released on Aug. 26, did illuminate another gap — not between Orthodox and secular, but between haredi Jews from global Jewry's two poles: Israel and America.

In a few obvious ways, American and Israeli haredi Jews are much alike. Both communities believe in God and keep traditional Jewish law, or Halachah. They both have high birthrates and younger populations. They both largely send their kids to religious schools.

Beyond that, though, they begin to diverge. America's haredim are richer, more educated and more politically conservative than their Israeli counterparts.

Israeli haredim are poor. American haredim, not so much. Haredim aren't only Israel's most religious community; they're also its poorest. According to the Taub Center for Social Policy Studies, haredim have the lowest average household income of any sector in Israeli society, at approximately US$2,500 per month.

That's largely because Israeli haredim have a low employment rate, with many young men opting to study full time in yeshiva rather than work – though that trend is changing. Haredi Americans work at higher rates, and it shows in their bank accounts.

The Pew survey found that while American haredim are less affluent than non-haredi Jews, they're still doing better than Americans overall. A majority of American haredim make more than $50,000, as opposed to just 45 per cent of Americans overall. And about a quarter of haredi households make more than $150,000 – the same rate as non-Orthodox Jews, and far above the 8 per cent of Americans generally.

More American haredim get advanced degrees than Israeli haredim. Israel has one of the highest college attendance rates in the world, but its haredi community is among its least educated. As of 2012, according to Taub, 47 per cent of

Haredim in Israel. New Pew study illuminates a gap between haredi Jews in Israel and U.S.

haredim had only a primary school education. And only approximately 15 per cent had a bachelor's or graduate degree.

American haredim have lower college graduation rates than the rest of American Jews, but they're doing better than their Israeli counterparts. A quarter of American haredim have bachelor or graduate degrees, only a bit below the 29 per cent of Americans overall. And more than 60 per cent of American haredim attended at least some college, while only a third of Israeli haredim graduated high school.

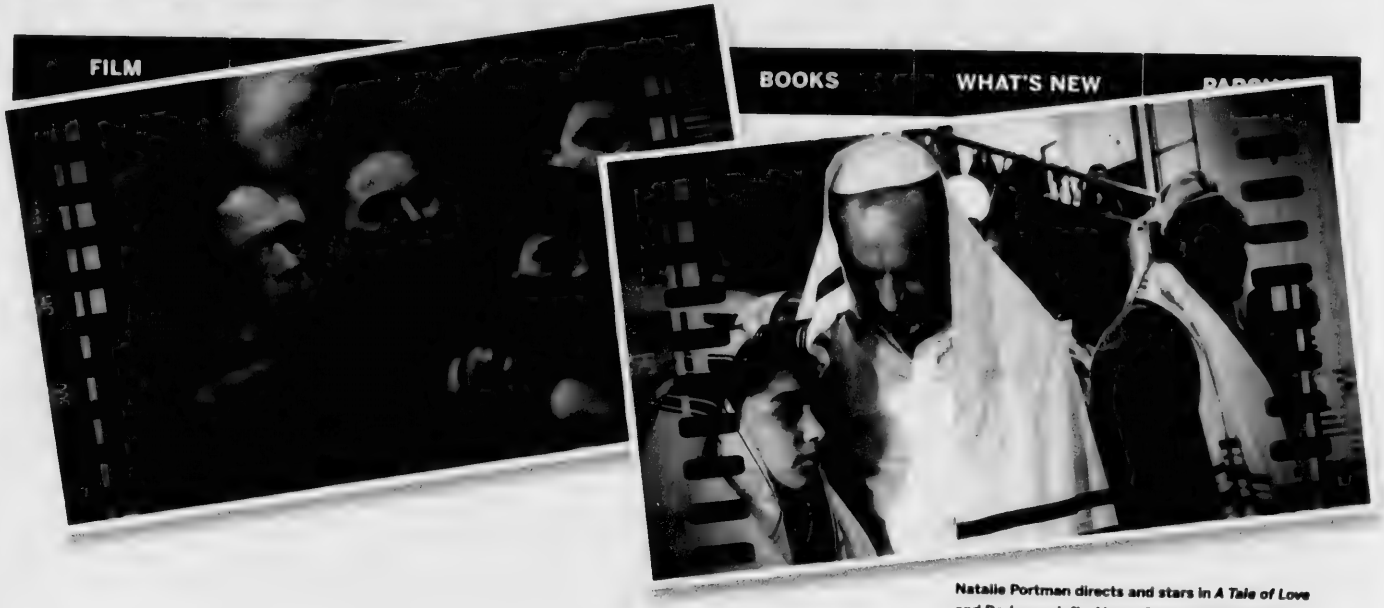
Israeli haredim are less right wing politically – on some issues. Haredi political parties in Israel are famous – or perhaps infamous – for being socially conservative on issues like marriage, Jewish conversion and gay rights. On those issues, to the extent they're political issues in America, the two haredi communities might agree.

But Israeli haredi politicians have been agnostic on questions of diplomacy and defence – and decidedly pro-big government when it comes to social services. Shas, the Sephardi haredi party, ran an election campaign this year calling for raising taxes on the rich, increasing the minimum wage and providing more funding for public housing.

In terms of the size of government, American haredim fall on the other end of the spectrum. According to Pew, 57 per cent of them "prefer smaller government with fewer services."

In that sense, Israeli haredim match up better with Reform American Jews, only a third of whom want smaller government. Just don't tell that to Israeli Religious Services Minister David Azoulay. ■

Jewish Life



Natalie Portman directs and stars in *A Tale of Love and Darkness*, left. Above, *Baba Joon* is the first Persian-language film ever made in Israel.
ALL PHOTOS COURTESY OF TIFF

New Gitai and Portman films among TIFF's most anticipated movies

JORDAN ADLER
SPECIAL TO THE CJN

Israel will be a major cultural player at this fall's Toronto International Film Festival (TIFF), where 11 of the country's productions, including two short films and two documentaries, will premiere.

New films from directors Amos Gitai and Natalie Portman are among the festival's most anticipated titles. TIFF, celebrating its 40th year, runs from Sept. 10 until Sept. 20.

The body of Israeli cinema at this year's festival trumps 2014's output, which only included two features. Still, the number of Israeli productions and co-productions could have been even higher, says Jane Schoettle, an international programmer for TIFF.

"I would show many more films from Israel if I had the room," says Schoettle, adding that she screened more than 30 Israeli titles before narrowing down her list.

Among the world premieres at TIFF include *Baba Joon*, the first Persian-language film ever made in Israel, from director Yuval Delshad.

Amos Gitai (*Kippur*) returns to Toronto with *Rabin, The Last Day*, a critically acclaimed docudrama that explores the investigation into the assassination of Israeli prime minister Yitzhak Rabin.

The most high-profile Israeli premiere is *A Tale of Love and Darkness*, the directorial debut from Natalie Portman. Adapted from Amos Oz's memoir, the film (in Hebrew) takes place in the years leading up to Israel's establishment. In the drama, Portman plays Amos' mother, Fania.

Meanwhile, two Israel-Canada co-productions will hope to play for sell-out crowds. One is *The Kind Words*, directed by Shemi Zarhim. The comedy-drama is about three Jewish siblings who find out that their biological father is a Muslim.

"It's got fantastic performances," raves Schoettle. "It's a really fascinating story about identity and family and love, and what all of these things mean to a contemporary family... in Israel today."

> *I would show many more films from Israel if I had the room.*
>
> **Jane Schoettle, TIFF international programmer**

The other co-production is *P.S. Jerusalem*, from filmmaker Danae Elon. The documentary explores a recent three-year period when Elon moved back to her hometown of Jerusalem with her husband and family. *P.S. Jerusalem* examines the multifaceted city, in both its religious glory and political squabbles.

Even though several of the titles have a niche appeal, Schoettle says the films at TIFF are often selected due to their universally resonant stories.

"Every year, honestly, is a strong year for Israeli cinema," she tells *The CJN*. "There's a huge amount of talent there that is actually disproportionate to the size of the country."

Meanwhile, three films co-produced in Palestine will premiere at TIFF. The most buzzworthy of those titles is *The Idol*, a biopic about Mohammad Assaf, a wedding singer from Gaza who became a regional icon after winning *Arab Idol*. Based on a true story, the drama comes from Hany Abu-Assad, director of the Oscar-nominated *Omar* and *Paradise Now*.

TIFF's Short Cuts program will premiere two international shorts from Israel: Kerem Blumberg's *One Last Night* and *Latchkey Kids*, directed by Elad Goldman.

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A woman confronts her Jewish beliefs in *Bacon & God's Wrath*.

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Among the Canadian shorts is *Bacon & God's Wrath*, from Toronto-based animator Sol Friedman, about a 90-year-old woman dealing with her Jewish beliefs.

Among other Jewish Canadian filmmakers, Patricia Rozema (*I've Heard the Mermaids Singing*) returns to TIFF with a post-apocalyptic drama, *Into the Forest*. The film stars Ellen Page, Evan Rachel Wood and Max Minghella.

Furthermore, Toronto's Avi Lewis directs a documentary adaptation of *This Changes Everything*. Naomi Klein, Lewis' wife, wrote the best-selling book about climate change inaction.

Meanwhile, *When Jews Were Funny* director Alan Zweig returns with a new documentary, *Hurt*. The film is a profile of Steve Fonyo, who ran across Canada to raise money for cancer research in the 1980, but was disgraced by substance abuse and jail time later in his life.

Hurt is the sole Canadian title to compete in Platform, a new TIFF program that highlights the new work of 12 great directors. A jury of three filmmakers will vote on the winning title, whose director will earn a $25,000 prize.

The Holocaust remains a common thread among several high-profile films at TIFF this year.

Atom Egoyan will premiere *Remember*, starring Christopher Plummer as a Holocaust survivor hunting down the Nazi war criminal who murdered his family. Also at TIFF is *Son of Saul*, which won the Grand Prix at the Cannes Film Festival. That harrowing drama is about a Jewish concentration camp worker trying to properly bury a young boy who died in the gas chambers.

Also, director Lars Kraume will present *The People vs. Fritz Bauer* about the German district attorney who fought to bring war criminal Adolph Eichmann to trial.

Other festival premieres include:

• *Septembers of Shiraz* is an American film starring Salma Hayek and Adrien Brody about a secular Jewish family caught in the 1979 Iranian revolution. Based on a bestseller by Dalia Sofer;

• *Demon*, a Polish/Israeli horror comedy that slyly updates the story of the dybbuk to modern times;

• *Mountain*, an Israel/Denmark co-production about an Orthodox Jewish woman in Jerusalem who finds camaraderie with a community of Palestinians;

• *Song of Songs*, a Ukrainian drama about a chassidic community at the beginning of the 20th century, based on folklore from the stories of Sholem Aleichem;

• *Thru You Princess*, a documentary about the unlikely musical collaboration between Israeli composer Kutiman and Princess Shaw, a young black American musician

• *Wedding Doll*, an award-winning Israeli romantic comedy about a worker at a toilet paper factory who falls in love with the factory owner's son. ■

***Son of Saul*, right, won the Grand Prix at the Cannes Film Festival. Below, *Song of Songs* is a Ukrainian drama about a chassidic community at the beginning of the 20th century.**

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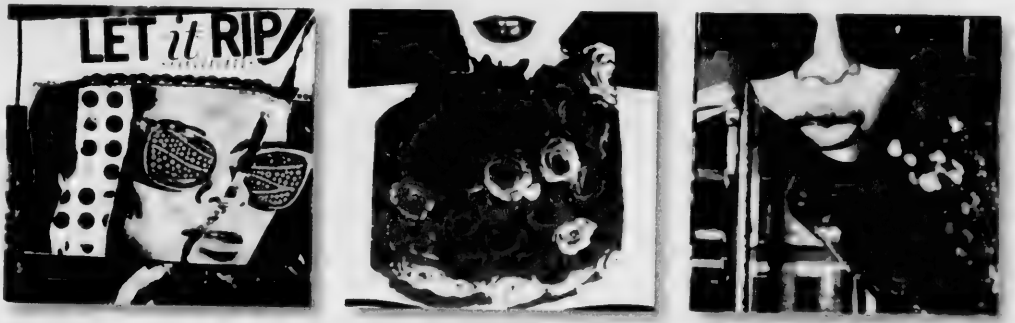
Godfrey's 'popography' is breaking new ground

KATHRYN KATES
SPECIAL TO THE CJN



Gina Godfrey's art includes, from left, Letting it Rip, Roses are Red and Nightlife

"Popography" is the term contemporary pop-artist Gina Godfrey coined to describe her art permanently on display at the Gina Godfrey Gallery in downtown Toronto.

Open now for two years, the gallery is currently showcasing Godfrey's exhibit *Guess?*, which runs until Sept. 11.

Guess? is a collection of her past year's work. She says the exhibit is meant to provoke thought. Godfrey's next show *Led to Abstraction* begins on Sept. 24.

"Most people think it is 'Led to Distraction', but it is abstraction because of the abstraction in it," explains the artist on the play on words.

"My work is pop art based on photography primarily used for the portraits I do. I essentially use mixed media but not in the traditional way. I often take photographs that have already been printed, scan and collage them and then digitally reinvent them.

"It is digitally re-mastered, so the colours, textures, intensities and saturations are changed until I get the effects that I want. Sometimes there are 17 or 18 different layers to it. I produce it using certain methods of giclee, a very high-end, 12 colour process."

Using her already existing images, including those from pop culture of icons and celebrities, Godfrey transforms images into pop art compositions and prints using the giclee on her acid-free canvases. This elevation in printmaking uses archival quality inks. She says some manufacturers of this ink say it lasts up to 200 years, although she says with a chuckle that we won't really know.

Godfrey is known for her exemplified bursts of bright colour, which often focuses around her subject's eyes.

She began her foray into art with a four-year art course at Central Tech at the age of 18. After studying printmaking at the Ontario College of Art and Design in 1996, her artistic journey began to transform and she hasn't looked back. She garnered a silver medal from Japan for her hand-made printed work. In 2007, she was the first international artist to show at the red-carpeted halls of the Jerusalem Theater with her solo show, *Elements of Sand and Water*, and at the same time she was honoured to lead the first Canadian mission to Jerusalem through the Jerusalem Foundation.

In addition, Godfrey's works are on permanent display in the Ohel Moishe Synagogue in Shanghai, China, which was being revitalized as a museum. It is a gift of friendship through ORT and the Canadian government. Her two pieces reflect both the Jewish and Chinese cultures and were part of an exhibit featuring both Jewish and Chinese artists.

"I don't think being Jewish has much to do with my influences as far as being an artist is concerned. I certainly support a lot of Jewish causes, but I think that is a sidebar to the art. It is just another interest of mine," says Godfrey. Godfrey is married to businessman and former politician Paul Godfrey, they have three sons, Rob, Jay and Noah, and are expecting their ninth grandchild shortly.

Although her art also hangs throughout North America, including the tony Four Seasons Hotel in Toronto, Godfrey says she reaches out to a mid-market. "I believe in offering affordable good art for the consumer. I offer archival, museum quality, framed in Larsen-Juhl, which is a very high-end frame maker.

"Things have changed with the advent of photography, computers and digital artwork...it seems sort of ludicrous to sit there and paint a tree in a forest when you can take a much better photograph. I am breaking new ground by using the medium of giclee in a different way than anyone else. I'm breaking new ground [with] this artwork," she says. ■

Showings at the Gina Godfrey Gallery, are by appointment only. To contact Godfrey call 416-728-8300 or online at ginagodfrey.com

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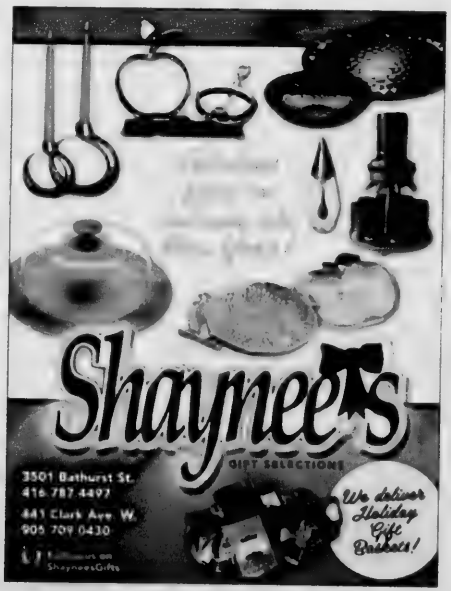

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Theodore Bikel's lasting legacy

Evelyn Tauben

Theodore Bikel (centre) performing at the 2007 Jewish Cultural Festival in Krakow with Toronto's Beyond The Pale including (from left to right) Eric Stein, Bret Higgins, Sasha Luminsky and Martin Van de Ven.

On July 21, one of the most significant figures in Jewish arts and culture passed away. Theodore Bikel was a great creative spirit and superb mensch – performer, musician, activist, teacher. Known for originating the role of Captain von Trapp in the 1959 Broadway production of *The Sound of Music* and for starring as *The Fiddler on the Roof's* Tevye over 2,000 times, Bikel was beloved for his devotion to and masterful performance of Jewish music, especially Yiddish song.

When he died at age 91, Bikel was 55 years my senior, yet in my work producing Jewish cultural events, I have repeatedly turned to his words for affirmation:

"I am a universalist. I believe in the family of man… I am curious about my neighbour. I hope he is curious about me. I sing Jewish songs. Actually, I sing in 21 languages. I sing of many cultures. But, I sing Jewish songs not because they are better songs than the songs of my neighbour. I sing them because they are mine."

I once attended a conference in New York for Jewish cultural professionals. Bikel was the keynote speaker. He was assured and inspirational. He spoke of the imperative to create and to cultivate one's own culture, to look to the past to pinpoint one's place in the present and to provide direction for tomorrow, and he advocated for the kaleidoscope model of culture, not the melting pot, entreating us: "Don't obliterate, don't homogenize Jewish culture."

Witnessing Bikel's example, together with that of the impassioned professionals at that conference, I more clearly understood the energy and inventiveness in the contemporary Jewish cultural scene worldwide and made the decision to enter into it fully. I left my job at the Philadelphia Museum of Art and moved back to Canada to work in the field of Jewish arts.

Dedication to Jewish heritage and community need not be tantamount to an insular or narrow experience. Bikel's legacy sheds light on this essential topic. Bikel was a pillar of the Jewish arts scene, but equally impactful in other circles. An ardent civil and human rights activist, he was arrested for participating in demonstrations in Birmingham, Ala., in the 1960s.

Jewish art is not limited to quaint nostalgia or stagnant regurgitations of the past, but, in its most realized fullness, mines a profuse, multi-dimensional heritage. It is rather unexpected, although most impressive, when an octogenarian appears on a hip-hop album, but such was the case with Bikel's contributions to Montreal artist Socalled's collaboration-centred *Ghettoblaster* (2007) album. The traditional Yiddish song *Belz* performed by Bikel is given new dimension in a modern, beat-driven remix.

Amidst a societal obsession with youth and innovation, Bikel's artistic output reflects a cross-generational mixing that is refreshing and illuminating. This is a hallmark of Jewish culture – *mi dor l'dor.* Not newness for its own sake, but a dialogue across time and space for a present-day audience, breaking down a forced dichotomy between innovation and tradition.

Jewish art is not only for Jews. I often encounter a self-conscious attitude that creating and presenting Jewish art is tribalistic, only of interest to the initiated. However, anyone who works in the arts knows that the opposite is true – art is the great mediator among peoples. Neither Bikel's audiences nor the artists he worked with were exclusively fellow Jews, and as he put it, Jewish expression is one flower amidst "a wonderful meadow with proliferating flowers."

The key is to preserve the distinct uniqueness of that blossom. Nothing is gained by neutering Jewish expression into some generic sameness. Only through plumbing the plentiful particularity of our heritage does one arrive at universal relevance and resonance.

We are bathed in the eclectic richness that all cultures offer, yet there is something essential in embracing and developing the creative output of our people – something vital, genuine and personal.

I am immersed in Jewish culture, not because it is better than the art of my neighbour. I do it because it is mine. ■

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THE CANADIAN JEWISH NEWS
SEPTEMBER 3, 2015

Author provides a moving account of life in Israel

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

Danita Dubinsky Aziza's *Finding Home, A Journey of Life Lessons in the Land of Israel*, an account of her family's four years living in Israel, can perhaps be described as a cautionary tale. It is one thing to be living in Canada, be heavily involved in Zionist activity and visit Israel regularly. It is quite another matter to actually live there.

As Aziza notes in the book, growing up in Moose Jaw and Calgary, she was constantly taught in Hebrew school that as a Jew, Israel was her homeland. Her parents supported Israel both financially and through volunteer roles in Zionist organizations.

She visited Israel for the first time when she was 16. Later, her younger brother had his bar mitzvah there.

While studying at university in Toronto, she went on a UJA Federation of Greater Toronto mission.

She was back in Israel for her honeymoon – her husband, Michel Aziza, is from a Moroccan family in Toronto with many relatives in Israel – and also for her son, Benjy's, bar mitzvah.

But when it came to actually living in Israel, Aziza says that she never really felt comfortable.

The problem, she said, was not the danger of living in a war zone, the infamous bureaucracy, the well-known Israeli bluntness (that's not the Canadian way) or the heat. The major problem for her was never becoming comfortable speaking Hebrew. "Being able to speak the language is essential. Not being fluent in Hebrew, even though almost everybody spoke English, left me feeling a little like an outsider.

"Life in Israel was, for me, both an enriching experience and very frustrating. I gained an appreciation for the immigrant experience, and I learned an incredible amount about Israelis and myself."

The book covers a wide range of her experiences and adjustments, such as getting used to everybody minding her business and always offering advice and a helping hand, dealing with contractors and bureaucracy, and the worry generated from having a son in the IDF and from having parents left behind in Canada.

On the positive side, she writes about how easy it is to make friends in Israel and the joys of celebrating yom tovim and special days in the Jewish homeland.

"Israel is often misunderstood," she writes. "It is not what you see on television nor is it like what you experience when you go to visit for a few weeks. It is a deeply enriching, complex and unique place."

Aziza also writes about how Israel changed her. She learned patience and acceptance, and she learned to overcome her fears and timidity.

She also intersperses chapters about growing up in Moose Jaw and Vancouver, and attending university in Toronto.

Aziza notes that she and her husband had always planned to make aliyah. One of the first questions he had for her when they started dating was whether or not she would be willing to make aliyah.

One of the reasons that they moved to Winnipeg in 2002 – in addition to a job offer for Michel – is that the cost of living was less than in Toronto and they would be better able to save enough money for aliyah.

The immediate impetus to go to Israel was a health emergency. Michel underwent triple bypass surgery, and Aziza made a vow that when he recovered they would finally make aliyah.

Thus, in 2008, they packed up the family – Benjy, older sister Tali and younger sister, Rachel – and set off. Initially, the plan was to go for just a year. After a year, they extended their stay and decided to sell their house in Winnipeg. They built a new home for themselves in Even Yehuda, a community near Netanya.

Danita Dubinsky Aziza and Michel Aziza

While Tali and Benjy adapted well – Benjy enlisted in the IDF – and Michel went into business with a couple of partners, younger daughter, Rachel, had a harder time of it.

Nonetheless, after more than three years, the family seemed set to stay in Israel, but two factors changed the equation.

First, both of Michel's business partners died within a year of each other. He accepted a new position with an Israeli company who wanted to break into the North American market. That meant, for him, commuting back and forth between Israel and Winnipeg, which raised concern on Aziza's part about the possible effect on his health.

Then there was the realization that their daughter Rachel's unhappiness was a result of Aziza's own unhappiness, a feeling that she had been in denial about until that moment.

Leaving Israel was one of the most difficult choices that Aziza ever had to make. "A friend suggested that I just tried too hard," she says. "I wanted so badly to integrate. I was too hard on myself."

Coming back to Winnipeg, she says, was like slipping on a pair of comfortable old shoes.

Back home, Danita and Michel are once again quite involved in working for Israel. Michel was the inspiration for last year's Winnipeg solidarity mission to Israel at the height of Operation Protective Edge.

And, ironically, Aziza says, Rachel went back to Israel with the Gray Academy's P2G program and gained "a newfound appreciation for Israel and Israelis and a new perception of all that is exceptional and beautiful about Israel."

She says, "I tried to be open and honest about my struggles with Israeli culture and lifestyle. I think I presented a realistic picture of what life in Israel is like for olim."

The book is available in Toronto at Israel's Judaica and online through Aziza's website www.findinghomeajourney.com

A portion of the proceeds from the sale of the book is going to the Forgotten People Fund in Netanya that supports Ethiopian families in need. ■

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Reasserting Jewish life and memory in Polish space

NORMAN RAVVIN
SPECIAL TO THE CJN

Jewish Space in Contemporary Poland depicts an academic but also a personal and political recovery of Jewish space in Poland. Though "space" can operate as a vague theoretical term in scholarly discourse, editors Erica Lehrer and Michael Meng have collected essays that inspect, in impressive and immediate detail, a wide array of revealing sites: the often contested Polish State Museum at Auschwitz; the historically transformed neighbourhoods of Muranow, in Warsaw, and Kazimierz, in Krakow; rural cemeteries, market squares and synagogues; and the newly opened Museum of History of Polish Jews in Warsaw.

The dedicated reader travels contemporary Poland, encountering small-town developments in Chmielnik and Brzostek and big city itineraries in Warsaw, Lodz and Krakow. In all of these, one is challenged by contrasting Polish and Jewish views of how the past should inform the present.

Jewish Space in Contemporary Poland evokes a revolution – the word is not too strong – in the possibilities, new goals, and shifting facts on the ground associated with Jewish history and lives in Poland today.

The beginning of this revolution can be marked at various points in time, but certainly the collapse of the Soviet system in Eastern Europe ensured that the false ideology served up at sites like the State Museum at Auschwitz would be jettisoned in favour of a more honest historical account. The remnants of the Auschwitz and Birkenau camps in southern Poland remain a key access point for Poles to the history of Jews in their country. Since the 1960s, one of the volume's writers tells us, over six million Polish youths have visited as part of their history studies.

Among the most impressive essays is Konstanty Gebert's *Reading the Palimpsest*. It offers a detailed tour of central Warsaw where the Ghetto stood, in an effort to convey how a new city stands on the ruins of prewar Jewish neighbourhoods. Gebert, a Polish journalist and advocate for the country's Jewish community, positions himself at the present-day intersection of John Paul II Avenue and Solidarity Avenue, in order to point to the bits of prewar and wartime street grid that can still be seen amidst the Soviet-inspired and post-1989 architecture and urban plan.

A visitor would be wise to use Gebert's essay as a guidebook to undertake a thorough exploration of how "Jewish memory is present – or absent – in contemporary Polish spaces."

More far-flung sites come in for similarly careful examination. Two substantial essays present travelogues that describe the remaking of Jewish space in the Polish countryside. Robert Cohn's *Stony Survivors: Images of Jewish Space on the Polish Landscape*, provides an overview of the condition of synagogues, ruined and renovated; the impact of a tradition of photography by Poles aimed at depicting Jewish cemetery grounds; alongside a consideration of the recent "proliferation of images of and perspectives on Jewish spaces on the Internet."

The latter is a notable phenomenon. Access to ancestral towns, which was difficult under Communism, and required attentive well-guided travel prior to the Internet age, is now offered by private postings, through web sites run by organizations devoted to Polish Jewish heritage, and, more serendipitously, by way of sites mounted independently by towns and tourist agencies.

A related essay is anthropologist Jonathan Webber's *A Jew, a Cemetery, and a Polish Village: A Tale of the Restoration of Memory*. Like Gebert's piece, Webber's essay immerses the reader in the life of a Polish landscape – alive, as it is, with Jewish memory.

Webber's research includes interviews with rural Poles regarding their memories of Jews and the built environment that vanished with them after the end of the German occupation. He recounts a repeated experience – familiar to anyone with their own Polish travel stories – of standing in a small-town market square and asking a passerby about the Jewish past. "'You see that house?' a local responds. 'That's where the rabbi – his name was Steiner – used to live. It was a wooden house, but it's not there anymore.' I could, of course, see no wooden house," Webber explains, "but it was clearly present in the mind's eye of the villager showing it to me. I would be told that in fact all the houses in the market square used to be inhabited by Jews. There were rich Jews here, there were poor Jews there, a distillery here, a leather shop there. Fifty years after the beginning of the German occupation, elderly informants could still rattle off the names of those Jews: they had been to school with them and could remember their names as if it was yesterday."

Jewish Space in Contemporary Poland
Edited by Erica Lehrer and Michael Meng
Indiana University Press

> *"A visitor would be wise to use Gebert's essay as a guidebook to undertake a thorough exploration of how 'Jewish memory is present or absent – in contemporary Polish space'*

The story Webber has to tell is that of the southern village of Brzostek, from which his own ancestors emigrated in the late 19th century. Though the place retains a synagogue, repurposed as a hostel, and a road sign by the market that reads "ul. Zydowska" (Jewish Street), its Jewish past, at first glance, seems forgotten. Most notably, the cemetery, destroyed by the Germans, though recognized as a cemetery by locals, lay empty of headstones and unfenced.

Webber embarks on an effort to have the cemetery fenced and marked, with the encouragement and interest of local players as varied as the priest and mayor, schoolchildren who dedicate themselves to a study of the town's Jewish past, their teachers, who help prepare the re-dedication ceremony at the cemetery, in which as many as 600 people take part including the head rabbi of the Warsaw Jewish community.

Webber tells his story with great personal sentiment, as well as savvy anthropological self-reflexiveness. One feels that this sort of thing should be done wherever possible on the Polish landscape.

Early in his essay Webber muses about the future of Jewish memory among an aging Polish population and their youthful inheritors. In places like Brzostek, he wonders, would "future generations of farmers and neighbours preserve it? Or would it slowly die out? Could this memory ever be re-mobilized in quite new ways?"

These are the questions asked throughout *Jewish Space in Contemporary Poland*. The feeling one gets upon completing the collection is that they are questions that demand our attention. Webber's invocation of them is heartfelt. Other writers raise less touching motives – nostalgia, or, worse, the prospect of Jewish cultural festivals as sources of tourism and economic development. These less attractive motives will, of necessity, play an important role in the reassertion of Jewish life and memory in Polish space. ■

Norman Ravvin is a writer and teacher in Montreal.

Look for fiction from S.Y. Agnon and others in our Rosh Hashanah supplement on Sept. 10.

ROSH HASHANAH FOOD

Jewish soul food links Jewish foods and beliefs

NORENE GILLETZ
SPECIAL TO THE CJN

In the preface of *Jewish Soul Food*, author Carol Ungar writes, "Even more than in the synagogue, Jewish life takes place around the dining table."

Ungar, a freelance writer and cookbook author who lives in Israel, thought she knew all the symbolic foods until she started to write a food blog. Raised on her mother's traditional dishes that she knew from her Hungarian childhood, Ungar eventually realized there was a deep link between Jewish foods and Jewish beliefs. *Jewish Soul Food: Traditional Fare and what it Means* (Brandeis University Press) is truly a wonderful read, filled with delightful, home-style recipes for Shabbat and the Jewish holiday kitchen.

Carrot tzimmes

Tzimmes is eaten at the New Year to attract prosperity. This recipe has been in Ungar's family for generations. It's traditional to serve it through the entire High Holiday period – and it's important to use only fresh carrots for this, never frozen or canned.

- ❑ 12 medium-size carrots
- ❑ 2 heaping tbsp. all-purpose flour
- ❑ 1/4 cup vegetable oil
- ❑ 1/3 to 1/2 cup honey
- ❑ 1/2 cup water

Peel carrots and hand slice them into 1/4-in. rounds. Don't use a food processor or the slices will be too limp.

Cook and stir flour and oil in saucepan over a low flame until mixture forms a thick brown paste (roux). Add carrots and gradually drizzle in up to 1/2 cup honey and the 1/2 cup water. Cover. Simmer until carrots are tender and sweet (20-30 minutes).

Serve immediately, alongside meat or poultry. You can freeze this, but the carrots will get a bit mushy. Serves 6 to 8.

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Unstuffed cabbage

When Ungar's dear friend Sylvia boasted of her famous "unstuffed cabbage," Carol secretly smirked. Unstuffed cabbage? It seemed like such a violation, but the dish turned out to be tasty and a snap to make. Meat eating is traditional on Sukkot. Unstuffed cabbage, which is heavy on the vegetables, is a lighter way to eat meat.

- ❑ 1 cup water
- ❑ 4 cups shredded white cabbage

Meatballs:

- ❑ 2 lb. (1 kg) ground meat (can be a mixture of beef and turkey)
- ❑ 1 large egg
- ❑ 1/2 cup tomato sauce
- ❑ 1/4 cup matzah meal
- ❑ 1/2 tsp. paprika
- ❑ 1/2 tsp. garlic powder or 1 fresh clove garlic, crushed
- ❑ 1/8 tsp. black pepper

Sauce:

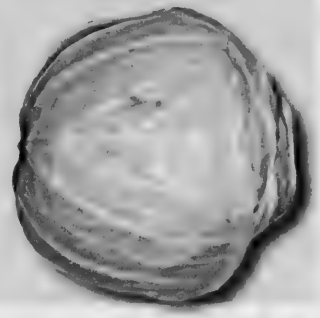
- ❑ 2 cups tomato sauce
- ❑ 2 tbsp. lemon juice, or to taste
- ❑ 3 tbsp. (packed) brown sugar, or to taste
- ❑ 1 tbsp. onion soup mix
- ❑ 1 tbsp. distilled white vinegar
- ❑ 1 tbsp. teriyaki sauce
- ❑ pinch of ground ginger

Bring water to a boil in a 5-quart Dutch oven and add shredded cabbage. Let cabbage steam, covered, for 5 minutes.

Meanwhile, in a large bowl, combine ground meat, matzah meal, egg and spices into a mixture that holds together. Using the palm of your hand, form balls that are 1 in. in diameter. You will have about 24 meatballs.

Place meatballs on top of cabbage. Re-cover and continue to cook on a low flame while you combine all the sauce ingredients in a bowl. Pour over meatballs and cook, covered, for 1 hour.

Adjust seasonings to taste before serving over rice, quinoa, mashed potatoes or pasta. This freezes well. Serves 6 to 8 as a main course and twice that as a starter.



Mandelbrot

Mandelbrot (literally "almond bread" or Jewish biscotti) is an Old Country favourite brought over to the New World and passed on through the centuries – and for good reason. This recipe is love. When Ungar recently made a batch for a friend's son bar mitzvah, neighbours besieged her begging for the recipe. So here it is, adapted from The Kosher Palette, *by Susie Fishbein and Sandra E. Blank. Because you don't bake the mandelbrot twice, this is a slightly unconventional but nonetheless very tasty recipe. It's so easy that older kids can make it on their own.*

- ❑ 2 large eggs
- ❑ 1/2 cup vegetable oil
- ❑ 1 tsp. vanilla extract
- ❑ 2 cups flour (whole-wheat pastry flour is just fine)
- ❑ 1 cup granulated sugar
- ❑ 1 tsp. baking powder
- ❑ 1 tsp. cinnamon
- ❑ 1/4 tsp. salt
- ❑ 1/2 cup slivered almonds
- ❑ 1/2 cup raisins, dried cranberries, or chocolate chips

Preheat oven to 350.

Beat eggs, oil and vanilla in a large bowl, then stir in dry ingredients, almonds, and raisins, dried cranberries or chocolate chips. Mix until dough forms a ball. Divide dough in half and place each half on a parchment-lined baking sheet. Using your hands, shape each piece into a log 12 in. long and 2 in. wide. Bake at 350 for 30 to 40 minutes.

Remove from oven. Cool slightly. Cut, using a sharp serrated knife, into 1/2-inch slices. For a crunchier mandelbrot, return to turned off oven for 15 minutes after slicing. Cool on rack. Freezes beautifully. Makes about 24 pieces. ■

rosh hashanah complete dinner

Includes: Gefilte fish, matzo ball soup, old fashioned dill pickles, traditional coleslaw, challah and fresh fruit salad.

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Choose 1:
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Choose 1:
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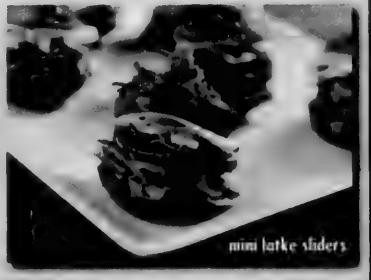
mini latke sliders

TIP Fresh fruit platters, cupcakes and dessert trays are also available. Ask your consultant for details.

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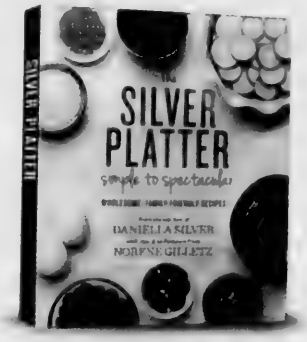
Cookbook has 'simple ingredients, spectacular results,' co-author says

BARBARA SILVERSTEIN
SPECIAL TO THE CJN



Daniella Silver developed new recipes out of necessity. Two of her three children had food allergies and sensitivities, so she created special dishes to accommodate their dietary needs.

The young mother had compiled so many recipes, she wanted to write a cookbook. "I had a binder full of recipes, but I had no idea how to take what I had to the next level."

In March 2012, she contacted food columnist and cookbook author Norene Gilletz. "She was so well known among many generations of Jewish cooks," Silver, 32, said. "I heard that she did consulting, so I gave her a call. I was very nervous.

"But Norene treats everyone so nicely. She said, 'I'd love to meet you.' We hit it off right away."

Indeed, over the next 2-1/2 years the two women collaborated on a new cookbook. *The Silver Platter* (Art Scroll, 2015), which was launched in May, has become a Canadian bestseller. By the beginning of August, more than 10,000 copies had been sold.

Gilletz said it did not take long for her to agree to help Silver. "She said, 'Teach me what to do and I'll do it. I'll do whatever it takes. I'll put in 150 per cent.' It was her passion that got me."

Silver reminded her of herself when she was a young mother, Gilletz recalled. Her own son, Steven, an asthmatic – he's now 51 – had food allergies. "I had to be very innovative in the kitchen."

She noticed Silver's culinary skills from the onset. "Daniella knew how to make beautiful things with simple ingredients.

"Simple ingredients. Spectacular results!"

However, Gilletz pointed out that her new protégé needed to learn how to write up a recipe so that other people could follow the instructions and reproduce the dish.

They agreed to meet twice a week and work through all the recipes. A year later, they sent a 75-page proposal to the U.S. publisher ArtScroll, Gilletz said. "We wanted to target the religious community."

The Silver Platter is Gilletz's 10th cookbook, and her contribution helped sway the publisher in their favour, Silver said. "I'm a new author. Norene has generations who follow her. People trust her.

"I'm thankful to Norene for the collaboration."

Apple cranberry couscous

- ❑ 1 1/2 cups Israeli couscous (see note)
- ❑ 1/2 green apple, julienned (do not peel)
- ❑ 1/2 red apple, julienned (do not peel)
- ❑ 1 tbsp. lemon juice (preferably fresh)
- ❑ 3/4 cup dried cranberries

Dressing

- ❑ 1/4 cup extra virgin olive oil
- ❑ 1/4 cup apple cider vinegar
- ❑ 2 tbsp. honey or pure maple syrup
- ❑ 1 tsp. kosher salt
- ❑ freshly ground black pepper

Cook couscous according to package directions. Fluff with a fork; let cool.

In a serving bowl, toss apples with lemon juice. Add couscous and cranberries.

Combine ingredients for dressing in a glass jar; seal tightly, and shake well.

Add dressing to couscous mixture and mix well. Serve chilled or at room temperature. Yields 4-6 servings.

Norene's Notes: To make this dish gluten-free, use brown rice couscous, quinoa, kasha or a rice blend. Cook according to package directions. Israeli couscous is actually toasted pasta and originated in Israel. It is also known as pearl couscous or maftoul.

Honey-roasted chicken with squash and onions

- ❑ 1 chicken (about 3 lb./1.4 kg), cut into eighths
- ❑ 2 onions, cut into chunks
- ❑ 4 cups butternut squash chunks
- ❑ kosher salt
- ❑ freshly ground black pepper
- ❑ 1 tsp. sweet paprika
- ❑ 1/4 tsp. chili powder (or to taste)
- ❑ 3 cloves garlic, minced (about 1½ tsp.)
- ❑ 1 tsp. dried tarragon or thyme
- ❑ 1/2 cup honey
- ❑ 1/2 cup water or chicken broth

Preheat oven to 400. Coat a large roasting pan with nonstick cooking spray. Trim and discard excess fat from chicken pieces. Arrange chicken, skin side up, in prepared pan. Add onions and squash, tucking them between chicken pieces. Sprinkle with salt, pepper, paprika, chili powder, garlic and tarragon. Drizzle with honey and rub it to coat chicken and vegetables on all sides. Add water or broth to baking dish.

Roast, uncovered, for 1 hour and 20 minutes, until glazed and golden. Baste occasionally. If necessary, drizzle in a little additional water. Yields 4 to 6 servings. ■

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Vegetarian Rosh Hashanah

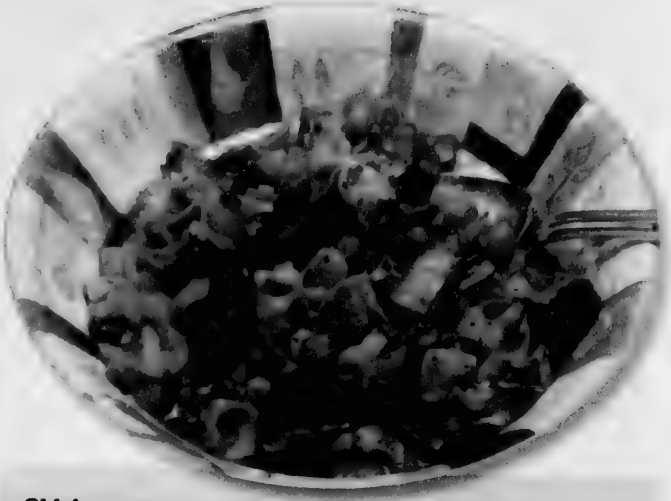
RANDY FINGRUT
SPECIAL TO THE CJN

If your Rosh Hashanah guest list this year includes vegetarians don't fret, just follow a few simple steps.

First of all, talk to your guests to see what they can eat. Are they vegetarians or vegans? Vegetarians will usually eat eggs and milk products. Vegans only eat food that are vegetable based, no animal products at all.

Try to choose a menu that will suit everyone at your table. Usually at holiday time, there are several assorted dishes to choose from.

So plan some main dishes with meat and some without, and insure that all the side dishes are meat free. Prepare enough for everyone and let your guests help themselves to whichever dishes that they enjoy.



Chickpea stew

- ❑ 1 package firm tofu
- ❑ 1 tbsp. canola oil
- ❑ 4 large zucchini, diced
- ❑ 4 carrots, sliced
- ❑ 1 small onion, finely diced
- ❑ 4 celery stalks, sliced
- ❑ 3 green peppers, diced
- ❑ 2 cloves of garlic, finely sliced
- ❑ 6 cups vegetable stock
- ❑ 2 cans chickpeas, drained, rinsed and drained again
- ❑ 1 can tomato sauce
- ❑ 1 box whole wheat or multigrain penne pasta
- ❑ 1 tbsp. dried basil
- ❑ 1 tbsp. dried oregano
- ❑ 1/2 tsp. pepper

Preheat oven to 400. Meanwhile, dry tofu with paper towel and press out any remaining liquid. Cut tofu into 1-inch cubes and place on a parchment paper-lined baking sheet. Bake for 25 minutes, turning half way through, until golden brown and firm.

Heat a large, heavy-bottomed pot to medium high heat. Add oil, zucchini, carrots, onion, celery and green peppers. Sauté until softened. Add garlic and continue to cook until soft. Add stock, chickpeas, tomato sauce, pasta, herbs and pepper. Bring to a boil. Add in the tofu. Reduce heat to medium low and continue cooking until pasta is al dente, about 10 minutes. Salt to taste.

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Vegetarian 'stuffing' muffins

- ❑ 2 tbsp. canola oil
- ❑ 3/4 cup quinoa
- ❑ 2 2/3 cup vegetable stock
- ❑ 1 small onion, diced
- ❑ 1 stalk celery, diced
- ❑ 1 clove garlic, minced
- ❑ 1 small firm pear, cored and diced
- ❑ 1 cup dried cranberries
- ❑ 1 tsp. poultry seasoning
- ❑ 1 1/2 tsp. dried thyme
- ❑ 1 tsp. dried rosemary
- ❑ 1/2 tsp. salt
- ❑ 5 slices multigrain bread cubed
- ❑ 1 cup blanched chopped almonds
- ❑ canola oil spray

Prepare a 12-cup muffin tin with canola oil spray. Heat a small pot to medium high. Add 1 tbsp. of the oil. Add in the quinoa and toast it, stirring for 2 minutes.

Stir in 1-1/3 cups of the stock and bring to a boil. Cover and reduce heat to low. Simmer until all the liquid has been absorbed and the quinoa has split. Remove from the heat.

In a frying pan, heat remaining oil. Sauté onion, celery and garlic until soft. Add in pear and cranberries and sauté until softened. Add seasonings and remaining stock. Remove from heat.

Add bread, nuts and sautéed mixture to the quinoa and combine. Spoon mixture into prepared muffin cups, about 3/4 full and press down with a spoon. Bake in 400-degree oven for 30 minutes or until browned and crispy. Cool completely before removing from the muffin tin.

Broccoli with ginger, apple and pine nuts

- ❑ 1/4 cup canola oil
- ❑ 1 tsp. sesame oil
- ❑ 1 tbsp. soy sauce
- ❑ 1/2 tsp. salt
- ❑ 1/4 tsp. pepper
- ❑ 2 cloves garlic, finely minced
- ❑ 1 tbsp. ginger, finely minced
- ❑ 1/3 cup rice vinegar
- ❑ canola oil spray
- ❑ 1 large bunch of broccoli, washed and cut into bite sized pieces
- ❑ 1 large apple, peeled, cored and diced. (Mutsu, Granny Smith, Braeburn or Pink Lady.)
- ❑ 1 cup *toasted pine nuts

Combine oil, sesame oil, soy sauce, salt, pepper and rice vinegar in a measuring cup. Place the broccoli in a bowl with a few tablespoons of water. Cover and microwave for 2 minutes. Drain water.

Spray canola oil onto a large frying pan or a wok and heat pan over medium-high heat. Put in ginger and stir until softened; add in garlic and soften. Add in broccoli and apples and stir fry until apples are cooked through, but not mushy. Drizzle with dressing and stir until combined and heated through. Remove to a serving platter or bowl and toss with pine nuts. Serve immediately or at room temperature.

*Heat oven to 350 and place pine nuts on a baking sheets covered with parchment paper. Bake nuts until they turn golden brown, watch over them carefully, as they burn quickly. ■

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Salads can add colour and crunch

EILEEN GOLTZ
SPECIAL TO THE CJN

The four weeks of the High Holidays are often preceded by the angst of trying to create menus that are in turns delicious, creative, traditional, untraditional and easy to make.

My goal, with the following recipes, is to help you create the appearance of a gourmet start to your meal on a pennies budget. Simple, elegant salads that you can prepare before you head out to shul and plate just before everyone sits down to eat.

Avocado, berry and mango salad

Dressing

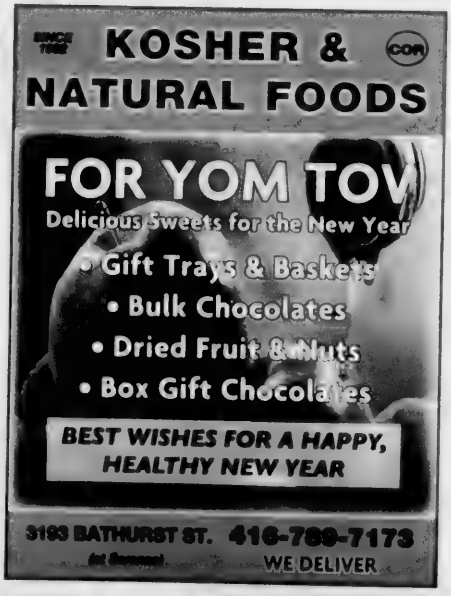
- 1/3 cup rice wine vinegar
- 1/2 cup olive oil
- 3 tbsp. honey
- salt and pepper to taste

Salad

- 4 ripe mangos, peeled and sliced
- 4 ripe avocados, peeled, sliced and drizzled with lemon juice
- 2 packages fresh raspberries, washed and dried
- 2 heads bib or red leaf lettuce, torn
- 1 cup honey-roasted cashews or almonds, chopped

In a small bowl combine the vinegar, oil, honey, salt and pepper, whisk to combine. Set aside.

Place the lettuce in a bowl and drizzle half the dressing over the top. Toss to coat. Divide the lettuce among 8 plates. Arrange the mangos, avocados and raspberries on the plates and drizzle a little dressing over the top. Sprinkle the chopped nuts over the top of the plates and serve with the remaining dressing. Serves 8.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Smoked almond and honey orange salad

Dressing

- ❑ 1/2 cup fresh orange juice (with pulp)
- ❑ 3 tbsp. fresh lemon juice (with pulp)
- ❑ 1 tbsp. honey
- ❑ 1/3 cup olive oil
- ❑ 1 tbsp. chopped green onions
- ❑ 1 tbsp. chopped fresh parsley
- ❑ salt and pepper to taste

Salad

- ❑ 3 oranges peeled and sliced into rounds (blood oranges look wonderful if you can get them)
- ❑ 2 heads romaine lettuce, shredded
- ❑ 3 carrots, julienned
- ❑ 1/3 cup dried cranberries or fresh pomegranate seeds
- ❑ 1 cup smoked almonds, chopped coarsely

Set out 8 salad plates. In a glass bowl combine the orange juice, lemon juice, honey, green onions, parsley and salt and pepper to taste. Whisk to combine and set aside.

In a bowl, combine the lettuce and carrots. Drizzle about 1/3 of the dressing over the salad and mix to coat. Divide the orange slices among the plates, placing them toward the edge of the plate. Divide the salad greens among the 8 plates and then top with the cranberries and smoked almonds. Drizzle a little more dressing over the top of the salad and serve with the remaining dressing. Serves 8.

Crazy fall chopped salad

- ❑ 4 ears of corn, husked, kernels cut off
- ❑ 1 red onion, diced small
- ❑ 4 stalks of celery, sliced thin
- ❑ 3 tomatoes, seeded and chopped
- ❑ 2 cups sugar snap pea pods, sliced in half
- ❑ 1 cucumber, diced
- ❑ 1 tbsp. fresh dill, chopped
- ❑ 1 cup sliced radishes
- ❑ 2 avocados, diced
- ❑ 1 cup chopped red or green peppers
- ❑ 1/4 cup rice wine or apple cider vinegar
- ❑ 2 tbsp. honey or sugar
- ❑ 1/3 cup olive oil
- ❑ salt and pepper to taste
- ❑ 3 tbsp. salted sunflower seeds

In a large salad bowl combine the olive oil, vinegar of choice and honey. Whisk to combine and season with salt and pepper. Add the corn, red onion, celery, snap peas, cucumber, dill, radishes, avocado, tomato and red pepper. Mix to coat. Let set for 10 to 15 minutes. Before serving sprinkle the sunflower seeds over the top of the salad. Serves 6 to 8.

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Setting healthy goals for the new year

AHUVA MAGDER HERSHKOP
SPECIAL TO THE CJN

With the new year approaching, for many this is as good a time as any to set some health goals for the upcoming year.

In an ideal world, you would wake up a "new you" on Rosh Hashanah, able to achieve all of your goals immediately, but this just isn't how it works for most people. As a result, even those chocolate lovers and exercise haters who vow to quit chocolate cold turkey and start exercising daily after the holiday often find themselves skipping the gym to eat candy only days or weeks later.

The reason many health goals fail is that they are often too far removed from the routines we already have in place.

Instead of trying to redesign your entire routine from scratch, the key to setting sustainable health goals is to pick one area that you feel you could improve on and then continuously ask yourself: "How different is this goal from what I am already doing?" "Do I feel like this is achievable in my everyday life?"

Maybe you don't eat breakfast every morning, or maybe your meals could use a few more servings of vegetables and fruit. So pick a specific goal, one that you can easily measure over a period of time, such as incorporating six servings of vegetables and fruit every day for a week, and work on that until it becomes part of your daily routine before you move on to another goal.

To up your fruit and vegetable game, when choosing snacks, why not add a handful of blueberries to a yogurt, or enjoy some homemade trail mix with almonds and raisins.

Or at lunch and dinner, incorporate vegetables into dishes you are already eating, in addition to enjoying them on their own. (This is also a great way to introduce picky eaters to vegetables by including them in one of their favourite foods!).

Preparing a large batch of sautéed vegetables early in the week makes it easy to toss them into omelets, add them to a meatloaf mixture, use as part of a rice or pasta dish, or use as a base for a delicious vegetable soup. (See below for an easy and delicious zucchini squash soup, a silky smooth and delicious way to up your vegetable intake.)

Even with these ideas, implementing diet changes can be challenging. You can hope to have every meal and snack heaping with vegetables and fruit, but what about those hectic weeks when grocery shopping doesn't quite happen? Or those crazy mornings when you can hardly get yourself out the door, and your snacks get left behind?

Keeping a food log is a great way to address not only whether or not you've been able to achieve your goals, but also the aspects of your life that are making change so difficult. Write down not only whether or not you were able to achieve your goal that day, but also what was going on at the time. If you never have time to prepare your fruit for snacks because you are running late in the morning, maybe your first step is setting the alarm 10 minutes earlier.

No matter what you choose as your goal, the most important thing is to remember that you can't expect change overnight. Though you might have an overarching goal for the year, such as losing weight or improving cardiovascular health, picking specific areas of your health to improve and setting smaller, more achievable "mini-goals" can act as motivation to attempt larger changes and make them more sustainable in the long term.

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Healthy vegetable soup

- ❑ 1 small butternut squash, peeled and seeded
- ❑ 1 large onion, peeled and quartered
- ❑ 3 large zucchinis
- ❑ 1 large sweet potato (with skin), roughly chopped
- ❑ 4 cloves of garlic
- ❑ 6 cups water or chicken broth
- ❑ salt and pepper to taste

Add all ingredients to a pot and bring to a boil. Turn down to simmer for 1 hour or until vegetables are tender. Allow to cool slightly and puree with an immersion blender until smooth. Enjoy.

The Socialite

Hall of Fame Inductees Sheldon Merling, Ben Vogel, Kermit Kitman, Harvey Wolfe (Chair of Event), Dr. Tina Kader, Charles R. Bronfman and David Zilberman

Steven Gross, Stephen Reitman, Julia Reitman and Evan Feldman

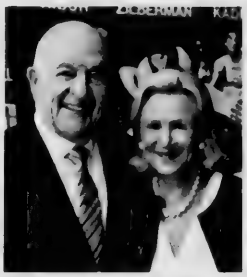
Frank Fanning, Maria Fanning, Charles R. Bronfman and Cynthia Fanning (family of the late Jim Fanning)

Victor Zilberman and John Elias

YM-YMHA Hall of Fame

Dr. Tina Kader, Joseph Kibur, Sheldon Merling (on behalf of the 1956-57 Snowdon Blues Basketball Team), David Zilberman and Charles R. Bronfman were the inductees at the recent Alex Dworkin YM-YWHA Montreal Jewish Sports Hall of Fame 25th induction ceremony. The glamorous evening included too many notables to count! All enjoyed the affair and the lovely dinner in the beautiful garden. ■

- *The Socialite*



Harvey and Roslyn Wolfe

Robert Vineberg, Harvey Levenson and Roy Salomon

David Zilberman and Harry Hus

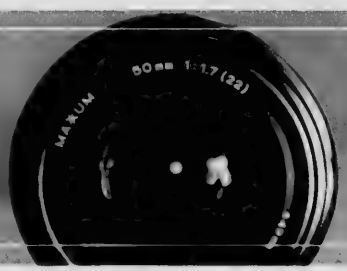
Former prime minister Brian Mulroney and Andrea Rosenbloom

Stephen Bronfman and Mitch Garber

Shirley Goldfarb and Sheila Shouela

John McHale Jr. and Montreal Mayor Denis Coderre

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.



What's New

SEPT. 3 - SEPT. 10

by Lila Sarick

Thursday, Sept. 3

YIDDISH VINKL

Miriam Beckerman discusses, "Yiddish High Holiday prayer books for women," noon, Free Times Cafe, 320 College St. $20, includes buffet lunch. RSVP yiddishvinkl@yahoo.ca.

SHORESH MINI-MARKETS

Shoresh is selling beeswax candles and honey from its farm. Today, Wolfond Centre Lounge, 36 Harbord St., 4-6:45 p.m.; Sept. 8, First Narayever Synagogue, 3:30-5:45 p.m.; Sept. 10, bee-inspired Torah class for women, 8-9 p.m., market 9-11 p.m., Jewish Urban Meeting Place, 94 Avenue Rd.

Saturday, Sept. 5

SLICHOT SERVICES

Rabbi Harvey Meirovich discusses "Shaping Jewish identity: history and memory," 9:30 p.m., followed by Slichot services, 11 p.m., Adath Israel Synagogue.

Rabbi Jonathan Porath discusses "Approaching the New Year: coping with life's transitions," 9:30 p.m., Slichot services begin at 10:45 p.m., Beth Tzedec Congregation.

Performers **Colin Mochrie, Debra McGrath, Eric Morin, Louise Camilleri** as well as the cantors, rabbis and choir from Temple Sinai will participate in Slichot services, 9 p.m. at George Weston Recital Hall, 5040 Yonge St. Free, but tickets required. RSVP 416-487-4161 or programs@templesinai.net.

Yeshiva University Kollel offers several pre-Slichot sessions. **Rabbi Jonathan Ziring** discusses "Our prayer for HaShem or HaShem's prayer for Himself," 10:15 p.m., Bnai Torah Congregation; **Rabbi David Ely Grundland** discusses "Tshuvah: the art of being yourself," 10:30 p.m, Beth Lida Forest Hill Synagogue; **Rabbi Mordechai Torczyner** discusses "Rav Kook on Tshuvah: changing our past, creating our future," 11:15 p.m. at Shaarei Tefillah Congregation and 12:15 a.m. at Thornhill Community Shul; **Rabbi Jonathan Ziring** discusses "Slichot: re-invigorating the everyday," 11:30 p.m. at Beth Avraham Yosef Congregation of Toronto.

Temple Kol Ami shows the film *God on Trial* at 8:30 p.m., followed by Slichot at 11 p.m.

Deadline reminders:
Deadlines will change for the holidays. The deadline for the issue of Sept. 17 is Sept. 7. The deadline for the issue of Sept. 24 is Sept. 10. All deadlines are at noon. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

A dance to remember

Seniors from Baycrest Health Science's long-term care facility and hospital enjoyed a special prom last month, complete with corsages, a DJ and photo booth. Sponsored by Margaret Nightingale, the event was the first prom some of the seniors had ever attended. Mari Waisglass, left, and private companion Gillian Rodriguez danced to the oldies.

AMANDA PATERSON/BAYCREST PHOTO

Sunday, Sept. 6

SYNAGOGUE GRAND OPENING

Chabad Russian Centre of Thornhill Woods, 8808 Bathurst St., holds a synagogue grand opening and Torah scroll dedication, starting at 11:30 a.m. 905-881-1919.

MIDRESHET YOM RISHON

Yeshiva University Kollel offers Sunday morning learning for women. **Rabbi Jonathan Ziring** discusses "The rich, the poor and the evil: why there are no excuses,"; **Rabbi Mordechai Torczyner** discusses "In the image of God: love and mercy," 10-11:15 a.m., Shaarei Tefillah Congregation.

Monday, Sept. 7

APPLE PICKING

Shaar Shalom Synagogue's young families go apple picking, 2 p.m. Email program@shaarshalom.ca.

Tuesday, Sept. 8

PRE-ROSH HASHANAH LECTURE

Rabbi Mordechai Torczyner discusses "Shai Agnon's *Ha Tizmoret* (The Orchestra): a story about the eve of Rosh Hashanah," 1:30 p.m., Shaarei Shomayim Congregation. To register, 416-877-2050 or info@mekorot.ca.

Wednesday, Sept. 9

PRE-ROSH HASHANAH LECTURE

Rabbi Steven Schwarzman discusses his book *Shma Koleinu*, 7:30 p.m., Shaar Shalom Synagogue.

YEZIDI VIGIL

A vigil for Yezidi women and children held captive by ISIS will be held 4:30-6:30 p.m., Yonge and Bloor streets. www.yezidihumanrights.org.

TALMUD AND BIBLE CLASSES

Aaron Nussbaum resumes his Talmud class today at 9:15 a.m., Beth Emeth Synagogue; Bible class resumes Sept. 10 at 9:15 a.m., Beth David Synagogue. 416-633-8097.

BOOK CLUB

Bruria Cooperman reviews *A Tale of Love and Darkness* by **Amos Oz** with The Lively After Fifty group of Act to End Violence Against Women. Call **Lucy Alt**, 416-630-5318.

Thursday, Sept. 10

CHALLAH BAKING

Chabad of Thornhill Woods holds a pre-Rosh Hashanah challah-baking session for mothers and daughters, 7 p.m. $10. RSVP 905-881-1919 or email admin@jewishTW.org.

Coming Events

CHILDREN OF SURVIVORS

Baycrest and the Miles Nadal JCC offer support groups for adult children of Holocaust survivors. Contact **Shoshana Yaakobi**, 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

CONTINUED ON NEXT PAGE

ALL CLASSES
Register now for Maccabi Canada's volleyball program, for children age 9 to 16. Call 416-398-0515, ext. 204, or email michele@maccabicanada.com.

Register for Morasha classes, fall session starts Oct. 14. "How to be an ethical customer," and Tanach studies. All classes at Beth Emeth Synagogue. Call **Loretta** 416-789-7400.

VOLUNTEERS NEEDED
Jewish Teen Philanthropy Board of Greater Toronto is looking for teens in grades 9-11 interested in making a difference in the community. Call **Aron** 416-635-2883, ext. 5238 or akatz@ujafed.org.

DANI is looking for volunteers in their 20s and 30s to spend time connecting by phone, email and visiting adults with disabilities. Call 905-889-3264, ext. 226, or email ssokol@dani-toronto.com

Baycrest needs volunteer musical performers to share their love of the arts and to perform for elders. Contact **Joanne Ingell** at jingell@baycrest.org

Circle of Care needs volunteers to deliver kosher meals on wheels, visit seniors or help in the office. Call 416-635-2900, ext. 496 or email cmarks@circleofcare.com.

The Royal Canadian Legion General Wingate Branch, Ladies Auxiliary, is looking for women to join who have had a spouse, parents, or grandparents in the armed forces. Call **Eva Kay** 905-886-5119.

LEGAL SUPPORT FOR WOMEN
Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

THE CHORALAIRS
The Choralairs Choir starts its new season Sept. 29, 7-9:30 p.m., Earl Bales Community Centre. The group performs in retirement homes. No audition needed. Call **Sally** 416-636-8247, or email choralairs@gmail.com.

SPOUSAL BEREAVEMENT GROUPS
Baycrest Terraces/Wagman Centre offers a spousal bereavement group for men and women over 55, starting in October. **Shawn Fremeth,** 416-785-2500, ext. 2986.

Adath Israel Congregation offers bereavement support groups for widows, Oct. 15-Nov. 19, 1 -3 p.m.; for men and women Oct. 20-Nov. 24, 7:30 p.m. Free for members, $180 for non-members. **Nilly** 416-635-5340.

JF&CS

GROUPS AND WORKSHOPS
Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney,** 416-638-7800, ext. 6215, or visit www.jfandcs.com.

- It's Never Too Late to Date: A workshop for men and women over 40 who have been single for more than 2 years. Sept. 17, 7 p.m. Lipa Green Centre, 4600 Bathurst St.

JEWISH FOSTER PARENTS
Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES
Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer,** 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

- **Adult 55+ Culture, Miles Nadal JCC.** Social swing dance lessons start this fall. No experience or partners necessary. Free demo class Sept. 8 at 11 a.m.; Two-part Rosh Hashanah workshop led by artist **Ruth Donsky**. Challah baking workshop, Sept. 10 at 11 a.m.; Challah cover-making workshop, Sept. 17 at 1 p.m. RSVP by Sept. 4. For more information, call 416-924-6211, ext. 155, or email lisar@mnjcc.org.
- **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
- **Bernard Betel Centre.** 416-225-2112. Sept. 6, **Andrew Tees** performs in concert, 1:30 p.m.; Sept. 8, **Rachel Levin** discusses "Jewish holidays as depicted in art," 10 a.m.; Sept. 10, **Jaime Slavin** discusses "Healthy eating for the holidays," 1:30 p.m. Book club meets Tuesdays at 1 p.m.
- **Earl Bales Seniors Club.** 416-395-7881. Walking group, Mondays, 10:30 a.m.; Balance and co-ordination class, Tuesdays 10 a.m.; Social bridge, Thursdays, noon; Bring your knitting and needlepoint and relax Wednesdays at 10:30 a.m.; Casino Woodbine Oct. 14.
- **WEL Group (Women Enjoying Life)** meets monthly 12:30-3 p.m., Earl Bales Community Centre. Enjoy music, speakers and day trips. Next meeting, Sept. 16. Dues $30 per year. Call **Shirley,** 416-661-4471 or **Lorraine** 416-638-6828.
- **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

- JCC players, after-school musical theatre program starts Oct. 7, 6:30 p.m.
- Music for babies and toddlers starts Oct. 15, 10 a.m.
- Beginner mah-jong starts Oct. 7, 10:30 a.m.
- **Kevin Courrier** presents "Reverence and regard: the complicated women of the silver screen," Oct. 7-28 at 1 p.m.
- **Sue Miller** teaches "The harvest painting workshop," to celebrate Sukkot, Oct. 19, 1-6 p.m.
- **Osnat Lippa** presents "Celebrating women artists," starting Oct. 13, 1 p.m.
- Bridge level 1 starts Oct. 8 at 10 a.m.
- Daytime and evening ceramics classes start Sept. 10. Beginners welcome.

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- Register now for choirs, klezmer ensemble, Hebrew and Yiddish, pottery, American Sign Language, children's programs, fitness and health and more.
- *Simita/Seven Generations* is in the gallery Sept. 1-30. Opening reception Sept. 3, 7-9 p.m.
- Shabbat family party open house, Sept. 11, 10 a.m. Enjoy singing, dancing and storytelling, for children to age 4, with an adult. Free. RSVP, ext. 388.
- Mixed abilities dance event with **DJ Layah Jane** Sept. 20, 4 p.m. Call ext. 330.
- From tummies to mummies: pre- and post-natal boot camp, aquafit and yoga classes. Call ext. 567.
- New Year by the pool: Brief ceremony at 6:45 p.m., followed by family swim till 8 p.m. Sept. 20
- Toronto Jewish Film Society presents *Broadway Musicals: a Jewish legacy,* Sept. 20, 4 and 7:30 p.m. Guest speaker, **David Gale.** $15/$10. Box office opens one hour before show.
- **Osnat Lippa** discusses the art of Degas, Oct. 19, 26, 1:30 p.m.
- Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein,** 416-968-0200

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Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

- PJ Plus is a parent/tot program for children ages 18 months to 3 years Sundays, starts Oct. 18, 10 a.m.
- Social skills groups, swimming, sports for children with autism on Saturdays.
- Singles over 50 are invited to a screening of the film *Age of Love,* followed by a discussion, Sept. 10 at 7 p.m. Pre-registration required.
- Painting: colour theory, technique, compositional development, Thursdays, starts Oct. 8, 1 p.m.
- Royal Conservatory of Music presents "The enigma of Russian music," Oct. 20, 7 p.m.
- Daytime or evening beginner mah-jong classes start the week of Oct. 8.
- Bridge level 1 starts Oct. 7, 7 p.m.
- J Reads discusses *The Invention of Wings,* Oct. 27, 10:30 a.m.■

ASK ELLA

Food for thought at Rosh Hashanah

Ella Burakowski
eb@thecjn.ca

Dear Ella,

This past year has been difficult. I watched my father die of Alzheimer's disease. My youngest teenage son was diagnosed with bipolar disorder and his situation put a horrible strain on our marriage. My husband and I are not quite separated, but we live like strangers in the same house.

I am not a religious person, but oddly I found myself praying to God on more than one occasion seeking help or answers of how to get through this.

I actually went to a synagogue near my house last week and bought myself a High Holiday ticket. I'm struggling with all kinds of emotions. God had never played a huge role my life. I always believed I was the maker of my own destiny. Now I feel like a complete hypocrite.

Turning to Faith

Dear Turning to Faith

Faith is a very individual concept. There is no right or wrong. There is only what is right for you as an individual. In fact, *The CJN* did a feature on this topic in the Aug. 6 issue, titled "Is anybody out there," so clearly you are not alone in your questioning or confusion.

Some people are born into an observant lifestyle and practise their beliefs from Day 1. Others come into religion for different reasons – marriage, spiritual fulfilment, tradition, search for peace, etc. Whatever the reason, it makes no difference. In your case, it may be the pursuit for hope. What you have been through is too much for you to handle on your own, so you are searching for help. Praying is a type of meditation. It gives you the time and permission you need to think and dig down deep into your soul for answers, for peace and for strength. You are turning to religion to find that, as so many people do.

Rosh Hashanah is an excellent time to be introspective. It is the "beginning." The start of a new year, the start of new thoughts, ideas, changes. It's a time to look back and reflect.

Spirituality is not ridiculous and you are not a hypocrite. You are simply exploring a different way of accessing your inner being and reaching out to God for strength. Don't fight it. It's a journey you'll be happy you explored.

Dear Ella,

Josh and I have been married under a year. I'm not Jewish. When we got married, I promised to follow the Jewish traditions, as they were obviously very important to Josh and his family. We've even discussed conversion before we have children.

I am hosting my first High Holiday dinner, and it's the first time I am having my in-laws over for something other than a family barbecue. I want everything to be perfect.

Introduction to Jewish cooking

Dear Introduction to Jewish cooking

Preparing a Rosh Hashanah meal is about so much more than just the food – the food is the easy part.

What you should do, is understand the reasons behind the traditions attached to what you are going to serve at your table.

The challah should be round as opposed to the long braided type. It's symbolic of the circle of life and the continuity of our faith.

Honey plays a huge role at our Rosh Hashanah tables, and it's all about the sweet factor. On this holiday, people wish each other Shanah Tovah u'Metukah: translated, you are wishing that person a good and sweet year. Also, Israel is often referred to as the Land of Milk and Honey. So honey is definitely the sweetener of choice for this holiday. You will dip the challah in honey and say a prayer and then dip apples in honey and say a prayer. You can bake a honey cake as it's also a traditional food to eat at Rosh Hashanah.

Next, you'll want to serve pomegranate. This fruit is used when reciting the *Shehecheyanu* blessing. There are different interpretations of why a pomegranate. I like the explanation that each seed is individually wrapped with fruit. Every single seed stands alone as a distinct entity, like each of the commandments or each good deed you do.

There are other traditional dishes such as tzimmes, brisket, gefilte fish, chicken soup.

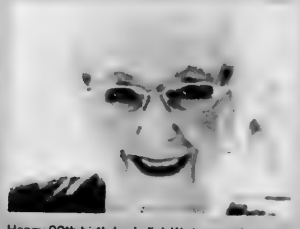
More importantly, sit back and enjoy your new family and embrace the love and warmth of the Rosh Hashanah dinner table. There are few feelings like it.

Shanah Tovah u'Metukah to all. ■

Ella's advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.

Family Moments

Mazel tov to Ethel & Jack Garfinkle on their 60th anniversary, Sept. 11. Love and good wishes from their children, grandchildren and two great-grandsons.



Happy 90th birthday Lella! We love you! Love: Randi, Ron, Lindsay, Coby, Dan, Jenn, Emma, Matthew, Leslie, Nicole and Jonah.

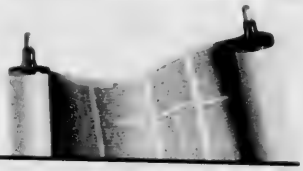
Mazel tov to Sylvia & Woolfie Frysh on their 66th wedding anniversary. Best wishes from your children, grandchildren and great-grandchildren.

Mazel tov Pearl Viner on the milestone of your 90th birthday celebration. You never cease to amaze us! Your loving husband David, your children and grandchildren.

Email your digital photos along with a description of 25 words or less to cblackman@thecjn.ca or go online to www.CJNews.com and click on "Family Moments"

Parshah

KI Tavo | Deuteronomy 26:1-29:8



Rabbi Ilan Acoca says Jewish people can only experience true happiness when they are in Israel
Rabbi Baruch Frydman-Kohl explains why we need to welcome Jews by choice with open arms
Rabbi Catharine Clark reflects on the importance of modern versions of the *Hu Ya'aneinu* prayer

Rabbi Ilan Acoca

The Midrash Bereshit Rabba (43, 3) teaches that whenever the Torah mentions the word *vehaya* (it will be), it alludes to *simchah* (happiness).

Rabbi Chaim Ben Attar (1696-1743) in his commentary on the Torah *Or Hachaim* says that this week's parshah starts with the verse, "It will be when you enter the Land that HaShem, your God, gives you as an inheritance, and you posses it, and dwell in it," alluding that when Jews will enter the Land of Israel, they will feel the real meaning of happiness, as King David writes (Psalm 126), "When the Lord returns the returnees to Zion, we shall be like dreamers. Then our mouths will be filled with laughter and our tongues with songs of praise."

I believe that what our ancestors prayed for and dreamed about has become a reality in our generation. We have a land of "milk and honey."

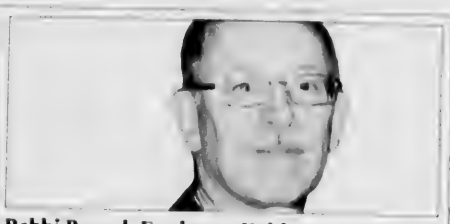
During my last visit to Israel, more than a month ago, I really felt that blessing. From the first few steps I took, I felt a sense of ownership and pride. There I was, walking in my land. I felt a sense of peace and tranquility that we do not hear about in the news.

For most of my 10-day trip, I was in Jerusalem for a Sephardi convention at the Sephardic Educational Center, a five-minute walk from the Kotel. I was spiritually uplifted both by the lectures that were presented and being able to pray at the Kotel every day. On the other hand, I spent some time with my family and experienced day-to-day life in Israel, and I was really enchanted by the Jewish State's accomplishments.

God wrote in His Torah "The eyes of HaShem your G-d is always upon it, from the beginning of the year to year's end" (Deut. 11, 12).

Let us all be proud of our Land and pray for its well-being. ■

Rabbi Ilan Acoca is rabbi at Congregation Beth Hamidrash in Vancouver.



Rabbi Baruch Frydman-Kohl

As my garden produces its tomatoes, I am drawn to the statement made in the Torah by a farmer bringing the first produce of the field to the kohen, priest. "My ancestor was a fugitive Aramean... The Eternal freed us from Egypt... and brought us to this place and gave us this land." (Deuteronomy 26:5-9)

The Mishnah taught that Jews by choice were commanded to bring the first produce, but were not obligated to recite the declaration, "which the Eternal swore to our ancestors," since God did not make the covenant with their biological ancestors. But, the Talmud Yerushalmi taught that converts had a responsibility to recite the declaration.

In medieval halachic discourse, the issue of whether Jews by choice could recite certain phrases came to Maimonides in Egypt. Ovadiah, a Jew by choice, asked him whether it was appropriate to recite certain words of the prayers.

The Talmud Yerushalmi says Maimonides responded: "You ask whether you are allowed to say in your blessings and prayers... 'God of our ancestors'... 'You performed miracles for our ancestors,' and others like this. Yes, you may say all this in the prescribed order and not change it... In the same way as every Jew by birth says blessings and prayers, you shall bless and pray, whether you are alone or in the congregation."

Maimonides taught that whoever adopts Judaism "is counted among the disciples of Abraham. They are Abraham's household," for when God changed Avram's name to Avraham (Genesis 17:3–5), Abraham became "the father of a multitude of nations," the spiritual ancestor of all who would follow the One God. Maimonides added that while born Jews descend from Abraham, Isaac and Jacob, converts derive from God, through whose word the world was created.

In our time, we should follow the example of Maimonides and look for ways to welcome Jews by choice rather than to place barriers before them. ■

Rabbi Baruch Frydman-Kohl is senior rabbi at Beth Tzedec Congregation in Toronto.

Rabbi Catharine Clark

On Saturday night, Jews in the Ashkenazi tradition will begin to recite *Slichot*. This late-night service is the last major milestone on our way to the Days of Awe. The purpose of the prayers and liturgical poems that we recite at *Slichot* is to express our regret for the wrongs we committed in the past year.

The culmination of the service is the poem *Hu Ya'aneinu*, "May He answer us!" Each stanza describes God as the One Who answered an ancestor in a moment of great need. God "answered" Abraham and Isaac when Isaac was bound to the altar by not requiring the sacrifice after all. God "answered" Jonah by releasing him from the whale's belly. The chorus chimes in with *Hu Ya'aneinu*, "May He answer us!" after each verse.

The stanzas remind us that God has answered prayers in the past. The chorus pleads with God to therefore answer our prayers today. Given the sorrow we should feel concerning our behaviour in the past year, the tone of the chorus is desperate. Given that God has responded to those in dire circumstances in the past, the tone of the stanzas is hopeful.

Reworked versions of *Hu Ya'aneinu* extend this hope to everyone in our congregations. Most older machzors, High Holiday prayer books, include only the prayers of men that God has answered. Newer machzors and web resources remind us of the times that God has answered the prayers of women.

Machzor Lev Shalem, the 2012 publication of the Conservative movement, recalls that God answered the prayer of Rebecca as her twins struggled within her. A version composed by Rabbi Julia Andelman and Lisa Exler, available on the website of Mechon Hadar, notes that God answered Deborah before the battle with Sisera. These versions of *Hu Ya'aneinu* are an important way to speak to all of the Jewish people in the pews. ■

Rabbi Catharine Clark is spiritual leader of Congregation Or Shalom in London, Ontario.

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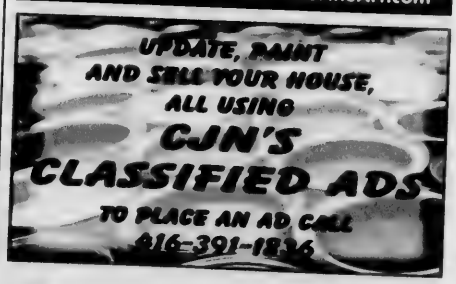

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Holocaust continues to resonate in home of Satmar dynasty

The interior of Szatmar's Saar Ha Torah Synagogue RON CSILLAG PHOTO

RON CSILLAG
SPECIAL TO THE CJN, SATU MARE, ROMANIA

Like the echoes of the Big Bang, the Holocaust continues to resonate in this drab, rubble-strewn northeastern Romanian town. With a prewar community that peaked at 13,000, Jews once formed fully one-quarter of the population and included the mighty Satmar chassidic dynasty.

While it's difficult to assess the total number of Jews left in Romania – it's thought to be between 4,000 and 5,000 – here in the town called Szatmar (in Hungarian), the head of the community, Nicolae Decsei, is specific: there are 104 Jews here today, and just two families can trace Jewish lineage on both sides. The rest have intermarried.

Of the known Jewish members of the Szatmar community, about 30 consider themselves religious enough to attend regular synagogue services. Three are Holocaust survivors who returned home.

At 74, Decsei is among the youngest.

There might be more Jews, but they are "hidden," says Decsei, a serious but affable former lawyer and army officer. "They don't want to be known."

It's a rather sad state of affairs for the North American visitor, who encounters two Jewish cemeteries here: the Orthodox, with some 3,000 graves, and the "Neolog" (also known as the Status Quo cemetery), which holds about 900.

At the former (where my mother's father is buried), the scene is probably a repeat of half-forgotten Jewish graveyards all over eastern Europe: many tombstones are crooked, toppled or faded and chipped to unreadability. Moss and mould play havoc. The brush is knee-high in places, the ground heaves.

The oldest tombstones date from the first half of the 19th century. One of the grandest graves belongs to the first wife of Joel Teitelbaum, the late Satmar Rebbe.

The cemeteries' caretaker, Ioan Bojani, who apprenticed as a tombstone maker at age 16, does the best he can with limited funds and resources. But, he says, the families of the dead could be long gone themselves. With a sweep of his arm, he notes that there are a total of 126 Jewish cemeteries in this region of Transylvania.

Jews first settled here around 1700, and the community grew to have eight synagogues, a yeshiva and a Hebrew printing house. The town was annexed to Hungary in 1940, and following Nazi Germany's invasion of Hungary in March 1944, a ghetto was established. Soon after that, more than 18,000 Jews were deported from Szatmar and surrounding communities to Auschwitz. Very few returned.

Apart from the cemeteries, all that's left are two shabby synagogues, located next door to each other. The Great Synagogue on Decebal Street was finished in 1892 and modelled on the synagogue in the larger city of Oradea, some 130 kilometres southwest. Unused for 40 years, it re-opened a few years ago as a venue for cultural events, including well-attended klezmer concerts.

The only remaining working shul is the musty, creaky Saar Ha Torah Synagogue, opened in 1927, just a hop over. Chairs for services, split between men and women, are set up in the lobby, where a sign on the wall attempts to discourage chatter: "Only God speaks in the synagogue."

Between the two synagogues is an impressive new Holocaust monument paying tribute to local victims, while on the wall of the working synagogue, names of the dead may be engraved into stone at a cost of one Euro per letter.

Decsei, who was born in the wartime Romanian-administered territory of Transnistria, which for Jews was little more than an open-air concentration camp, notes that there was a third synagogue destroyed in 1965. Today, there's a four-level police station on the site.

A rabbi visits Szatmar from the Romanian capital, Bucharest, or the Hungarian city of Debrecen, but rarely, Decsei says. There are just four rabbis in all Romania, he adds with some sadness in his eyes.

On the other hand, there's little anti-Semitism today in a country with a long history of it. Decsei says it's common knowledge that the late dictator Nicolae Ceausescu sold Jews to Israel. But, he adds, Romania was the sole Eastern Bloc country not to sever relations with Israel following the 1967 Six Day War.

Asked about the Szatmar Jewish community's future, Decsei shrugs. ■

Mark Dubowitz: The U.S. should amend Iran deal

JODIE SHUPAC
jshupac@thecjn.ca

Mark Dubowitz is the executive director of the Washington, D.C.-based non-partisan policy institute the Foundation for Defense of Democracies, where he's led projects on Iran, sanctions and nonproliferation.

On Aug. 24, Dubowitz spoke at Toronto's Beth Tikvah Synagogue about the nuclear agreement between Iran and the P5 + 1. Prior to this talk, he spoke to *The CJN* about the specific problems he has with the deal.

Compared to some of the harsher critics of the Iran deal, like Israeli Prime Minister Benjamin Netanyahu, where would you say you stand on it?

I think it's a deeply flawed deal that gives Iran pathways to a nuclear weapon, but I don't think it's necessary to rip up the deal. I think there's a lot of precedent for the U.S. Congress to demand of a president to amend the deal or negotiate ways of improving it. I think there are specific and reasonable ways it can be improved.

What amendments would you recommend?

The deal's fatal flaw is that restrictions on Iran's ballistic missile program and access to heavy weaponry disappear over a five to 15-year period. That provides a patient pathway for Iran to get nuclear weapons and regional dominance. So one recommendation I have would be to eliminate the sunset provision and amend the deal so the UN Security Council determines when to lift the arms embargo based on evidence, not an arbitrary time period. For example, in eight years' time, the Security Council could look at whether Iran is developing an intercontinental ballistic missile (ICBM) program and determine whether to lift the embargo on Iran's access to ICBM technology. The United States would maintain the veto if China and Russia, for example, were pushing to keep the sunset provision.

The second is that, under the current deal, if there's any attempt to re-impose sanctions on Iran, it can treat the agreement as null and void. I would negotiate an amendment that removes this right and gets the Iranians to acknowledge that the United States and Europe have the right to re-impose sanctions for non-nuclear reasons, like terrorism or human rights.

The third is that, under this deal, the inspections process essentially relies on Iranian good faith and self-inspection. I would negotiate for weapons inspectors to be entitled physical access to suspicious sites, including military ones.

I recommend these changes for this president or a future president. I think trying to dismantle the whole nuclear program isn't something we'd get support for from European allies, but I think if demands are specific and suggested amendments reasonable, we can get European support. The French, in particular, hate the current deal. If we got the French on board, we could get the British and Germans.

How do you respond to U.S. President Barack Obama's contention that this deal is preferable to the alternatives of a sanctions regime crumbling, or war?

I think most experts, including those who support the deal, have rejected Obama's claim that it's this deal or war. I think this deal makes war more likely, because over time, Iran's program will become so big and Iran will legally be able to move to near-zero breakout time to develop a nuclear weapon. At that point, we won't have sanctions options to enforce the deal and will have to concede a nuclear weapon or use military force to forestall it.

I testified before Congress five times in the last few weeks and feel that it's not conceivable that the European banks will be willing to take the risk of re-engaging with Iranian banks if Congress rejects the deal. I feel those financial institutions would at least wait until the next president is elected to see if he or she enforces a deal, and if so, how vigorously. The key is keeping Europe out, because Europe is Iran's biggest economic prize, not China, Russia or India. I think sanctions and working with the French to amend the deal will keep the Europeans on board for at least a few years.

Mark Dubowitz

But haven't a number of banks already settled with the U.S. government for violating sanctions, including some American banks?

Some major U.S. and European banks have been fined billions of dollars for sanctions busting, but I think it's made them extremely risk-averse in terms of re-investing in Iran. BMP Power, which is a huge French bank, was fined $9-billion for sanctions busting with Iran and other rogue actors. These big banks won't rely on assurances from Obama, who will be gone in 18 months. They'll be very cautious about going back in, and I think that will provide space for the next president to negotiate amendments.

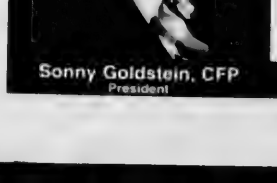
Are you concerned that Israel and the United States' relationship has become seriously weakened over this?

I think the relationship between Obama and Netanyahu is very bad and certainly has been for quite awhile. But I think it's worth keeping in perspective that the president will be gone in 18 months. All the candidates, with the exception of Rand Paul, have very strong ties to Israel. I think if you do a thorough assessment of the deal, you see it's deeply flawed and represents a threat to the United States and Israel, so Jewish and pro-Israel groups in America had little choice but to oppose it. I think they've done so respectfully and in a way that's not been *ad hominem*. I don't see this causing lasting damage to the community or U.S.-Israel relations.

According to Roger Cohen's column in the *New York Times*, some polls have shown that the majority of American Jews support the deal and that the community is divided. What do you think about the fact major American and Canadian Jewish organizations aren't, in opposing the deal, necessarily reflecting the community's diversity of opinion?

First of all, poll after poll shows the majority of Americans oppose the deal. Obviously, the American Jewish community is divided along ideological and religious grounds, and I think it's healthy for the community to be engaged in debate and for the organizations representing the community to be engaged in debate. If you're an American Jew and you accept the deal, you can go to J Street. If not, you can go to the American Israel Public Affairs Committee or the Anti-Defamation League. There are organizations available to those who are supporters and those who are opponents. I think the mainstream Jewish organizations have done a careful and deliberate assessment of the deal, and their leadership has determined it's fundamentally flawed. ■

This interview has been edited and condensed for style and clarity.


Sonny Goldstein, CFP
President

PLANNING FOR RETIREMENT?

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Soon we will take the time to reflect on the past year and anticipate the coming year.
Let us not forget to be thankful for the abundance we enjoy in our lives –
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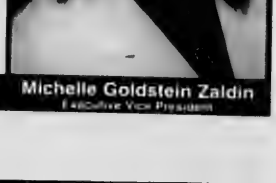

Michelle Goldstein Zaldin
Executive Vice President

The Nobel Peace Prize for Hitler and Chamberlain

Backstory

EROL ARAF

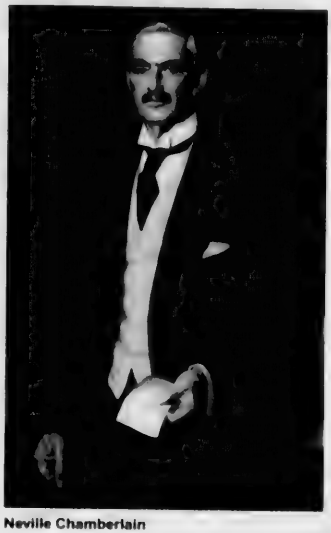
After Neville Chamberlain and Lord Halifax, his Secretary of State for Foreign Affairs, surrendered in Munich in 1938, influential voices were heard calling for awarding the Nobel Peace Prize to Chamberlain and Adolf Hitler.

On Jan. 24, 1939, 12 members of the Swedish parliament nominated Chamberlain to the prize. For the signatories, the British prime minister was the leader who "through this dangerous time saved our part of the world from a terrible catastrophe." This was followed by a letter of support to the Nobel Committee signed by 18 officers of the US Association of Warriors in Chicago stating that Chamberlain was "the most outstanding statesman of this day" who kept the world out of war.

Support for the nomination poured in from the four corners of the world: Stockholm's *Titningen* newspaper wrote that bestowing the Nobel Prize on Chamberlain was warmly supported in all quarters in Sweden and Norway; *Le Figaro* endorsed the idea and even suggested that a monument should be erected in honour of the "modern saviour of Europe"; and, Mahmoud Pasha, the prime minister of Egypt, wrote that Chamberlain whose name would "go down in history as a statesman who saved civilization from destruction" was an ideal candidate for the prize.

But it fell to a Jew like Gertrude Stein, a Nobel laureate, to spearhead a campaign for the nomination of Hitler for the Peace Prize first in 1934 and again in 1938. She told the *New York Times Magazine* on May 6, 1934 the following: "I say that Hitler ought to have the peace prize because he is removing all the elements of contest by driving out the Jews and the democratic and Left element, he is driving out everything that conduces to activity. That means peace...By suppressing Jews... he was ending struggle in Germany."

Not surprisingly, in 1938 she acted on her beliefs and actually nominated Hitler to the prize. This was disclosed by Gustav Hendikksen, a former member of the Nobel Committee and subsequently professor emeritus of Bible Studies at Sweden's Uppsala University in 1996. Unlike Stein, E.C.G Brandt, a member of the Swedish parliament, also proposed Hitler for the Nobel Peace Prize but as a farce to protest the nomination of Chamberlain. Stein and the other signatories were not joking. Indeed, while residing in France during the war, Stein came to admire Vichy's leader Marshal Philippe Petain and actually translated a series of his anti-Semitic speeches and writings into English for the edification of Vichy's Anglo-Saxon admirers. After the war, when the horrors of the Holocaust became public, she even made a pilgrimage to Hitler's Berchtesgaden retreat and wanted to take with her an iron radiator as a souvenir to be used as a flower pot. Unfortunately, Stein was neither the first nor the last Jew to worship at the altar of those who wish Jews ill.



Neville Chamberlain

Chamberlain would have received the Nobel Peace Prize had Hitler not betrayed him by gobbling up the rump Czechoslovak state a few months after signing the Munich Agreement. While the British PM thought that with deal, Czechoslovakia would "find a greater security than she has ever enjoyed in the past," Hitler told his acolytes: "I shall not occupy Prague for six months or so. I can't bring myself to do such a thing to the old fellow at the moment."

Hitler's "soft spot" for Chamberlain reminds me of Alice's Walrus who tricked a bunch of oysters to come with him and his friend, the Carpenter, for a pleasant walk and talk on a briny beach only to feast on them.

"I weep for you," the Walrus said:
"I deeply sympathize."
With sobs and tears he sorted out
Those of the largest size,
Holding his pocket-handkerchief
Before his streaming eyes. ■

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OBITUARIES AND RELATED NOTICES

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Rae Blackman	Aug 18/15	11 Brill Crescent
Minnie Shankman	Aug 18/15	176 Centre Streete
Dorothy Greene	Aug 18/15	333 Simcoe St., North
Sydney Fogel	Aug 20/15	1035 Eglinton Ave. W.
Henry Peters	Aug 21/15	65 Skymark Drive

The unveiling of a monument to the memory of the late
LOU FRUITMAN ז"ל
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Sunday, September 13th at 12:00 noon
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Loving mother of Jared, Sabrina and Trevor Teitel. Dearest daughter of Norman and Rita Rosenberg. Greatly missed by her brothers and sister-in-laws, nieces and nephews - Stephen and Barb, Hailey, Rob and Jake. Darryl and Jennifer, Nicole and Marissa. Your thoughtfulness and overwhelming support and generosity during this difficult time is very much appreciated.

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Prime Minister Stephen Harper visits Montreal Federation CJA

Israeli Prime Minister Benjamin Netanyahu warns against Iran deal during address to joint session of U.S. Congress

Four French Jews killed at Paris kosher supermarket

Free-speech advocate Alan Borovoy passes away at 83

Ontario Premier Kathleen Wynne announces trade mission to Israel

Election campaign heats up as Jews protest outside Trudeau event

SEE PAGE 8

ELUL
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SIVAN
IYAR
NISAN
ADAR
SHVAT
TEVET
KISLEV
CHESHVAN
TISHREI

One person is killed after a Jewish extremist goes on a rampage at Jerusalem's Pride Parade

Jewish community on edge after deadly Parliament Hill shooting

Canadian-Israeli Howie Rothman seriously injured in Jerusalem terror attack

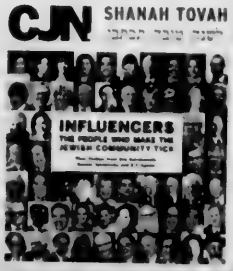
Gunman attacks a synagogue in Copenhagen

Former Israeli prime minister Ehud Olmert found guilty of fraud

B'nai Brith Canada reports record high number of anti-Semitic incidents

CANDLELIGHTING, HAVDALAH TIMES

Halifax	7:15 p.m.	8:16 p.m.
Montreal	6:55 p.m.	7:57 p.m.
Ottawa	7:03 p.m.	8:05 p.m.
Toronto	7:17p.m.	8:17 p.m.
Winnipeg	7:33 p.m.	8:38 p.m.
Calgary	7:41 p.m.	8:48 p.m.
Vancouver	7:16 p.m.	8:21 p.m.



Special section:
The Jewish community's movers and shakers.

A call for action on Syrian refugees

Canadian Jews want Ottawa to do more. **PAGE 61**
Plus, Maman defends rescue, PAGE 12

Synagogues host election debates

Candidates face off in Toronto and Montreal.
Election coverage PAGES 22, 24, 26

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A fishy Clinton email, and a late bar mitzvah gift

Hillary waded into carp trade spat

A newly declassified email written by then-U.S. secretary of state Hillary Clinton in 2010 contained the curious subject line "Gefilte fish," with the message body reading simply: "Where are we on this?" The email was linked to a trade spat sparked when an Illinois fishery asked Clinton to get involved in a dispute over the exporting of carp to Israel. The fish was subject to a hefty tariff under the 1985 U.S.-Israel free trade deal. Carp cultivated by Galilean farmers was one of the products exempted from the deal, since it was liable to be swamped by cheap U.S. imports. Israel offered a compromise – to let in two containers of fish tax-free for each one with full tax paid – but the U.S. firm rejected it.

Student sues mom. Now he's a man.

A 20-year-old student was awarded a $5,000 gift from his 2007 bar mitzvah he said his mother never handed over. Jordan Zeidman of Long Island, N.Y., sued his mother, Shirley, for a gift from his maternal grandmother, Rachel Steinfeld, a.k.a. Baba. Shirley Zeidman was also ordered to add nine per cent interest for eight years and lawyer's fees, for a total of some $10,000. Shirley Zeidman and her husband divorced 10 years before the event. Jordan is the youngest of three kids. At the bar mitzvah, Steinfeld told him she would give him $5,000, "just like I gave to your brother and sister." Shirley Zeidman later gave her son a handwritten note, admitted as evidence, that read, "I owe Jordan $190.00 + $5,000 from Baba." But Baba testified that she never gave the $5,000 to Jordan's mother to hold for him.

Not welcome in the Holy Land?

Israel freezes Bombardier deal

The Israeli government has suspended a $263-million (US) deal with Bombardier Inc. to supply 62 electric locomotives, mainly for Israel Railways' new Tel Aviv-Jerusalem line, saying the Quebec-based firm has failed to undertake $45 million in reciprocal procurement of products and services in the Jewish state as part of the agreement. *Globes* reported last week. Bombardier disputes the claim, saying it has fulfilled its contractual obligations. ■

Gematria

$55,000

The amount of a grant from Yukon's territorial government that will allow the Jewish Cultural Society of Yukon to research a small, Gold Rush-era Jewish cemetery in Dawson City and the influence once held by the Jewish community there.

3

The number of counts of first-degree murder white supremacist Frazier Glenn Miller, 74, has been found guilty of. Miller killed three people outside two Jewish facilities in a Kansas City suburb in 2014.

Quotable

"*Its true test will be in the ability of the powers to reach wider detente with Iran. This is still questionable*"

— *Ha'aretz* editor Aluf Benn on the Iran nuclear agreement. Full interview, p. 94.

Inside today's edition

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Letters to the Editor

Who is best for the Jews?

I'll tell you who is best for the Jews in the upcoming election: a Roman Catholic, of course ("Where Canada's three main parties stand on Israel," Aug. 27).

Thomas Mulcair, leader of the Opposition and of the NDP, has been married to Catherine Pinhas since 1976. She is a Sephardi Jew who, while born in Paris, is the daughter of a Turkish Jew.

She and her husband Thomas have two children who have been raised as Jews. These children have children of their own, who may be Jewish as well.

So it is rather obvious: which other leader has produced at least two more Jews to add to the "tribe"?

Phyllis Wintraub
Toronto

Canadian Jews are not one-issue voters. Jews are educated and sophisticated and are passionate about human rights and a prosperous, safe and secure Canada.

While the major parties have expressed support for Israel during this election campaign, their past actions are more revealing. The Conservatives have always been solid supporters of Israel's right to exist peacefully, while the Liberal and NDP parties have not. From participating in the Durban conference and seldom voting against anti-Israel resolutions at the United Nations, Liberal support has been lukewarm at best. There is a Diefenbaker Forest in Israel, not one named after Lester Pearson.

For the last 100 years, Jews have blindly voted Liberal. Those days are over. Like it or not, the Middle East is a partisan issue, with the Conservatives seeking Jewish votes and the Liberals and NDP courting the Muslims, though the Liberal foreign and immigration policies have these votes in the bag.

Len Bennett
Ottawa

Hate bill will protect Jews

As a Jew and as a former member of the Ontario Human Rights Commission for 11 years, I deplore the Centre for Israel and Jewish Affairs' criticism of Quebec's proposed legislation to combat hate speech, dubbing it an abuse of freedom of speech ("Quebec hate bill could stifle free speech, CIJA says," Aug. 27).

As the primary target of hate-mongering, for Jews to be an outspoken critic of Quebec's proposed legislation is enough to discourage governmental bodies from proposing similar legislation. Let us leave that position to our enemies.

As to the merits of the Quebec bill as drafted, its purpose is clear and with any judicious improvements, its effectiveness will emerge from its administration.

Lita-Rose Betcherman
Toronto

Another look at being 'cured'

While I carry the greatest respect for persons who deal with addiction issues, part of the recovery is that you are always 'a recovering addict.'

At no time shall you slip to where you say you are recovered. You put yourself in the position of being one hit, drink, whatever your poison was that got you here and relapsing into the spiral you worked so hard to stop.

It is great that Erick Bouaziz is doing this sorely need work in his community but I would not leave a loved one in his care if his attitude is "cured," the attitude of Ethan Shumak, now clean and sober, after 45 days ("Recovered addict opens treatment centre," Aug. 27).

Part of this particular illness is recognizing that the demons that brought you here still lurk. A great deal of self-reflection is required to continue to thrive in today's society without your chosen poison or any other crutch.

More uplifting stories please, but let us also quote experts in the field who will tell us all the additional work that needs to be done.

Rob Ford was "cured" in three weeks, and we all saw how well that worked.

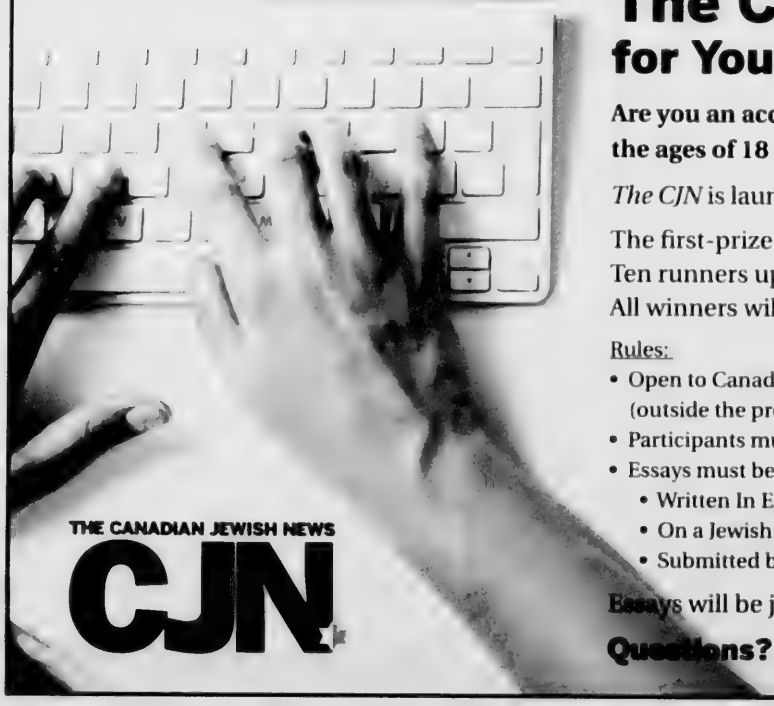
Elaine Sack
Toronto

How's your health?

After reading Michael Taube ("Many Jews eat bacon, but some are hypocritical about it," Aug. 27), I must ask him, "Have you had your cholesterol checked recently?"

Edward J. Farkas
Toronto

Letters to the editor are welcome if they are brief and in English or French. Mail letters to our address or to **cjninfo@gmail.com**. *We reserve the right to edit and condense letters, which must bear the sender's name, address and phone number.*



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RABBI-2-RABBI

High Holiday services are stressful

Clergy can only hope the Jews in the pews appreciate the mix of planning and spontaneity required to keep services moving and congregants engaged

RABBI AVI FINEGOLD
FOUNDER, THE JEWISH LEARNING LIBRARY, MONTREAL

RABBI PHILIP SCHEIM
BETH DAVID B'NAI ISRAEL BETH AM CONGREGATION, TORONTO

Rabbi Finegold: The past couple of years have been the first in my adult life when I have not been leading services for the High Holidays and was free to be a simple *mitpalel*, a person at prayer. I must say this has been most enlightening for me, both as a personal Jew who gets to engage with the tfillot and also as someone who will likely go back to leading services at some point in the future.

I was curious as to your thoughts on having spent a career in the pulpit and not in a pew when it comes to the High Holiday service. Are there things that you miss or wish your congregants knew about the job? Are there things you wonder about with regard to your congregants' experience?

Rabbi Scheim: When the time comes for me to transition from pulpit to pew, I know I will welcome the absence of stress and the luxury of no longer needing to remain constantly focused on the flow of the service.

I find the most challenging High Holiday service to be Neilah, which must end at precisely the moment when the fast concludes. The rabbi assumes the role of the official timekeeper. Will an explanation need to be added so as not to end too early? Or will a non-essential piyyut have to be skipped in order to end on time? This is more stressful than most people might imagine.

I know that it is not easy to be a congregant on the High Holidays, with huge crowds and complex, difficult liturgy. I am reassured by participants' desire to be part of the Jewish world, and respect them for persisting in an experience not devoid of challenge.

The fact that they come back for more, year after year, is one of the joyous wonders of the Jewish world.

Rabbi Finegold: While the rabbi may have to worry about the pacing, the *shaliach tzibur*, the cantor, must worry about so many other pieces. I remember having to decide when a song was warranted and when it was sufficient to rely on nusach melodies, and, after carefully planning each step of the service, deciding on the spur of the moment that things were lagging and scrambling to find a song that would lift everyone. Or, being asked to cut a song when the rabbi decided we needed to move things along.

There are so many pieces to the service puzzle that must come together perfectly, and I hope that congregants appreciate what goes into it.

Sure, there are passages that are always uplifting, like the *Unetaneh Tokef* and the repeated refrain of HaShem HaShem on Yom Kippur. But there are also passages that must be maddening and perplexing for the average congregant, such as the section of the Mussaf on Yom Kippur that deals with the high priests' Temple duties. I really wish there was a way to make these long recitatives more engaging for congregants.

I recall one rabbi who once instructed me to simply read a section to myself while he stood at the pulpit and gave a detailed explanation of what was being said. It certainly felt like a step in the right direction.

How do you deal with this or other parts of the service that can be prone to boredom or used as an excuse for leaving services?

Rabbi Scheim: As a rabbi who enjoys chazzanut, I receive in advance a list of the portions that are very special to the cantor and make sure not to skip those sections. We agree in advance as to the "skippable" portions, since it's important that the congregation have the opportunity to hear some classical renditions and to sing with the cantor during familiar and even newly introduced melodies.

In terms of the lengthy and unexciting portions, often the cantor will begin the recitation, allowing the congregation to continue silently. I will offer voice-over commentary, interpretive and, hopefully, inspirational readings. In the martyrology section on Yom Kippur, for example, the traditional chant will be interspersed with Holocaust reflections and remembrances.

As long as the clergy remain engaged and enthused by the liturgical opportunities on the Yamim Nora'im, hopefully some of that energy will carry over to the pews and engage worshippers in an otherwise potentially trying and less-than-riveting experience. ■

How to reach us

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HEAD OFFICE:
1750 Steeles Ave. W., Ste. 218, Concord, Ont. L4K 2L7

Tel: 416-391-1836; Fax: 416-391-0949

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From the Archives | Rosh Hashanah in Iceland

ONTARIO JEWISH ARCHIVES, BLANKENSTEIN FAMILY HERITAGE CENTRE PHOTO

Meyer Bubis immigrated with his family to Ontario during World War I and enlisted with the Royal Canadian Army at the outbreak of World War II. He died in the Dieppe raid on Aug. 19, 1942. This photograph documents the first Rosh Hashanah celebration for servicemen stationed in Iceland. Bubis is pictured middle row, second from right.

FROM THE FARLEY MERNICK FAMILY JUDAICA COLLECTION, TORONTO

SeeJN | Shanah Tovah

A three-dimensional, mechanical, stand-up greeting card from Germany, 1890-1905

From Yoni's Desk

Looking back at 5775

The walls surrounding my desk at our Toronto offices are camouflaged by an ever-growing collage of *CJN* covers. Every Monday afternoon, after the week's paper has been sent off to the presses, I like to print a copy of the front page and tape it to the wall, right next to the previous week's version. It's a ritual that signals the end of one news cycle and the beginning of the next. This week's cover will be number 84 on the wall.

As we were putting together this week's cover story – "5775: The year in review" (see page 8) – I found myself gazing at the collection of front pages accumulated over the past 12 months. A few stand out:

- The Oct. 2, 2014 cover featured the silhouette of a young woman with the headline "From trauma to triumph." It was the first in a three-part series about poverty in the Jewish community, as told from the perspective of those who experience it first-hand. Two weeks later, the cover asked a pointed question: "One in seven Canadian Jews lives below the poverty line. What are we doing about it?"
- After a terror attack at a Jerusalem synagogue left five people dead and Canadian-Israeli Howie Rothman seriously injured, the Nov. 27 cover showed a religious man peering through the bullet-punctured door of the shul, over the headline "Jerusalem under attack." The same issue featured an important debate regarding whether Israel can be both Jewish and democratic.
- On Jan. 15, we went with an all-black cover and the simple headline, "Je Suis Juif." It was a symbol of our collective shock and mourning in the wake of the attack at a kosher supermarket in Paris that left four people dead and had Jews all around the world wondering whether it signalled the beginning of a new wave of anti-Semitic terror.
- The Feb. 5 cover centred around a mouse – or more accurately, a "maus." The accompanying story explained how cartoonist Art Spiegelman and his signature creation, a cigarette-puffing, yellow star-wearing rodent changed the way we think about Holocaust education.
- One month later on March 5, our Purim edition was illustrated by a hamentash overlaid with a black-and-blue pattern. Or was it white and gold? Readers may have been confused by some stories we covered that week – including the groundbreaking report "Jewish community leaders are concerned that young professionals of the millennial generation are not as committed to maintaining their grip on the worldwide media as the generation before them" – but it was all in good fun.
- Two weeks ago, the cover featured a Magen David on top of an orange, red and blue backdrop – the colours of the NDP, Liberal and Conservative parties, respectively. I like this one for its simplicity, but also because it represents the stellar efforts by our reporters and editors thus far in covering the federal election campaign.

As a new year dawns, I'm excited to see what will grace the cover of *The CJN* in 5776. If the last 12 months are any indication, we're in for another interesting year. Shanah Tovah to all. ■ — YONI

REFLECTIONS

Laying my mother to rest

Patricia F. Goldblatt

Yesterday was a tough day. I hadn't expected it to be so difficult. It was the unveiling of my mother's tombstone monument.

Although she passed away a year ago, my mother has been with me every single day since then. An invisible friend who has been hovering close to me as I've participated in my daily activities. It's as if there has been a constant stream of her words in my head – as I go about my shopping, when she reminds me to hold my tongue, when I remember I must share an event with her during our regular lunch at Tim's Donut Shop on Saturdays, when I've needed help to unravel a knitting conundrum, or just to share a tantalizing piece of gossip. She has been my constant companion.

I knew, of course, she was no longer on this earth, but I hadn't really let go of her. I heard her voice, her wise words of instruction, thoughtfulness, support, and her laughter.

Yesterday, the rabbi read the words on the tombstone and talked about the profound gap between the two dates carved into the stone, the gap that connotes the many, many years of living.

And then I saw her.

She flashed through my mind, wearing an apron, presiding over the Friday night chicken soup dinners; the walking up and down with crying babies; the running toward the bus with a light foot and returning with a chocolate cake and white fish.

I saw her carrying heavy loads to the car for my father; and dashing up flights of stairs to retrieve an object.

The author's mother, Eve Wolman, 18, on her wedding day.

I saw her with her arms around me, knowing when an embrace was needed. I saw her in purple suits and green velvet dresses, always a fashion sense at sale prices.

I saw her standing and ironing every Monday night behind our store. I saw her engaged in lively conversations with customers and rising early to get us on the road for a summer family vacation – always a bubbling roasted chicken wrapped in blankets for the trip. I saw her both young and old. I saw her sunburned on a trip to Florida. Always on the move, always flying toward someone or something, never thinking of herself.

And I witnessed the lesser moments.

> *It was painful to allow her to leave. And as I recited the Kaddish, I began to quiver and cry.*

When her legs failed her, her energy waning, a stony silence corrupting her face. The many faces of Eve that ranged from my young, active, smiling-faced mother to the too-quiet, seated, 90-year-old.

But standing in place by the stone yesterday, I, the official mourner, experienced finality with the sounds and sights of my dear mother. The rabbi said she was now with the eternal, and like an angel, she felt as if she were ascending upward, released from earthly connotations and bindings, no longer bound by the ties that had kept her here for me.

It was painful to allow her to leave. And as I recited the *Kaddish*, I began to quiver and cry. The terrible release of both her and me.

Before me was the lifeless hunk of stone heavily attached to this earth, a symbolic memento of years passed in joys and trials and devotion, truly only a marker. And yet, the simple words, the briefest of words, the single adjectives – "beloved," "treasured," "cherished" – carved into the rock unleashed a storm that cracked my indifference to the coldness of the funerary stone.

Later, I thought of a recent article I had read by Hillary Clinton who, on the passing of her own mother, reflected that when someone dies when they are young, we grieve for all they have lost – children, grandchildren, future possibilities. However, when the person is older, like my mother, our thoughts are for ourselves – what we will miss without their presence. Yes, that was it. I selfishly wanted to hear, see and touch my mother again, say goodbye properly, and tell her how much I loved her.

Then the rabbi read a poem about how at first we are our parents' dream and then they are ours. Simple but true. Particularly now.

Will I only hear and see my mother at crucial moments in my life now, associate her with the opening of flower buds or the last dribble of snow? I don't know. The unveiling of her tombstone has changed things for me. Perhaps that is what it is supposed to do. ■

Patricia F. Goldblatt was a program officer at the Ontario College of Teachers. Her articles on education, diversity, books and travel have been published internationally and locally. You can follow her on www.bloggingboomer.wordpress.com

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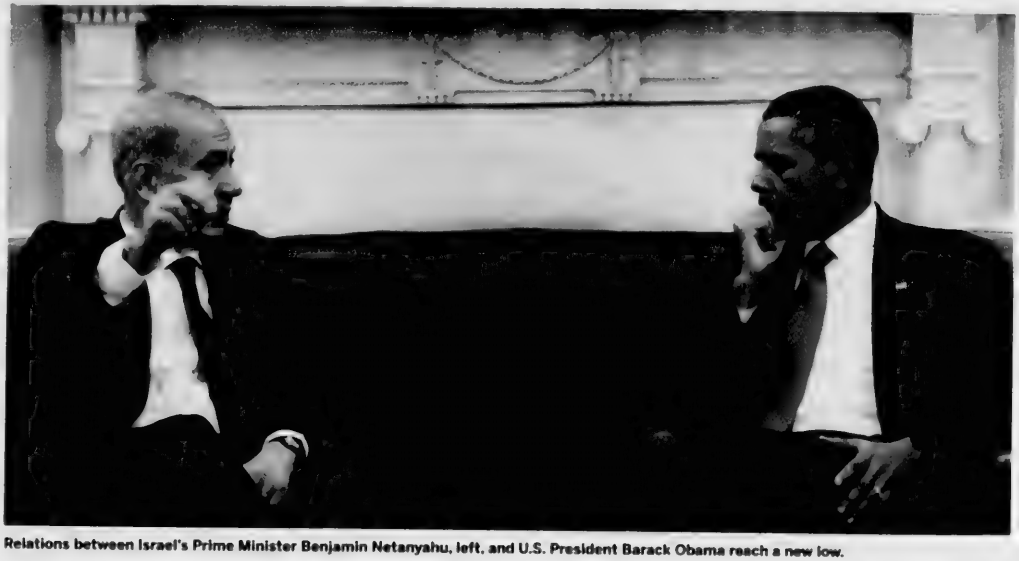
5775: The year in review

It's been a busy 12 months for the Jewish world, in Canada and beyond. Here are some of the most memorable moments

COMPILED BY CJN STAFF AND JTA



Relations between Israel's Prime Minister Benjamin Netanyahu, left, and U.S. President Barack Obama reach a new low.

September 2014

• At the annual UN General Assembly, U.S. President Barack Obama focuses his speech on the Islamic State (ISIS), Israeli Prime Minister Benjamin Netanyahu likens Iran to ISIS and Iranian President Hassan Rouhani blames the West's blunders for fomenting the terrorists of ISIS. Meanwhile, Palestinian Authority President Mahmoud Abbas issues a scathing attack against Israel for its conduct in the summer's war with Hamas in Gaza.

October 2014

• Several Jewish buildings in Ottawa are under "lockdown" and the entire Canadian Jewish community takes extra security precautions after a shooting on Parliament Hill in Ottawa and a hit-and-run in Quebec two days earlier.

• Rabbi Barry Freundel, the longtime spiritual leader of Kesher Israel synagogue in Washington, D.C., is arrested and charged with voyeurism following the discovery of hidden cameras that recorded women undressing in the Orthodox synagogue's mikvah. The following February, Freundel pleads guilty to 52 counts of voyeurism.

• Rabbi Avi Weiss, an ardent political activist who espouses a liberal brand of Orthodoxy, announces his planned retirement from the Hebrew Institute of Riverdale in New York. Weiss is the founder of the Yeshivat Chovevei Torah rabbinical school for men and Yeshivat Maharat school for female Orthodox clergy.

• The Jewish Foundation of Manitoba celebrates its 50th anniversary with a gala evening at Winnipeg's RBC Convention Centre.

• Lou Ronson, an elder statesman in Canada's Jewish community who spent the better part of his life fighting for human rights and against discrimination, dies on Oct. 5 at 99.

• *The Death of Klinghoffer* – an opera based on the true story of an elderly American Jewish man in a wheelchair, who's killed by terrorists aboard an Italian cruise ship – opens at the Metropolitan Opera House in New York amid protests that the production is anti-Semitic and sympathetic to terrorists.

• Relations between the Obama White House and Netanyahu reach a new low after an anonymous American official calls the Israeli leader a "chickenshit" in an interview with Jeffrey Goldberg of *The Atlantic*. U.S. officials condemn the remark and U.S. Secretary of State John Kerry calls Netanyahu to apologize.

SodaStream closes its West Bank factory.

• SodaStream, the Israeli at-home seltzer machine company, announces that it will close its West Bank factory and move the facility's operations to southern Israel in 2015. The company says the move out of the Jewish settlement of Mishor Adumim is unrelated to boycott threats.

CONTINUED ON PAGE 50

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Why the Tories are winning the Jewish vote

Howard Adelman

According to exit polls, a majority of Canadian Jews – 52 per cent – voted Conservative in the 2011 federal election. Will Jewish Canadians continue to support Stephen Harper in the 2015 vote in increased numbers, even as polls indicate the prime minister's national support is hovering around 30 per cent?

In post-Word War II Canada, Jews were very divided in their political loyalties. Gradually, voting patterns coalesced mostly behind the Liberals. Joe Clark's stumbling initiative to move the Canadian embassy to Jerusalem in 1979 and Brian Mulroney's strong support for Israel never affected voting patterns significantly in favour of the Conservatives.

But in October 2000, cracks in the Jewish community's traditional support for the Liberals appeared after Canada voted for UN Human Right Council Resolution 1322, which condemned Israel's "excessive use of force" against the Palestinians. This was but one of 10 resolutions Canada supported that were critical of Israel. MP Irwin Cotler openly chastised members of his own Liberal government.

As the Liberals left the door ajar to losing Jewish votes, politicians on the right began to push it wide open. Stockwell Day, as head of the Canadian Alliance party, began to make inroads among Jewish voters, and Harper continued the trend. Just before the Alliance and Progressive Conservative parties merged in 2004, Harper gave a speech to Civitas, an organization that promotes individualism and social order, in which he emphasized family, crime, self-defence and a principled stand in foreign policy as ways to attract support from ethnic groups and religious denominations.

Harper has been unstinting in his appeal to Jews and his support of Israel. Ahead of the 2006 federal election that brought him to power, the Conservatives adopted some very prominent positions on the Palestinian-Israeli conflict that favoured the Israeli government. Canada became the first western country to suspend aid to the Palestinian Authority. Harper unequivocally defended Israel's reprisals in Lebanon after Hezbollah kidnapped two Israeli soldiers, even though Israel's massive 34-day attack killed more than 1,000 Lebanese and displaced one million more. Canada evacuated 50,000 of its citizens from Lebanon at the time. When eight members of a Montreal Canadian-Lebanese family were among the casualties, Harper defended Israeli military actions as "measured."

After that, prominent Jewish Liberals began to join the Conservatives, including Robert Lantos, Heather Reisman, Gerald Schwartz and other plutocrats. While Michael Ignatieff, then Liberal leader, accused Israel of war crimes, under Harper, Canada was the first country to withdraw from Durban II in January 2008. At the start of 2009, Harper's government was the lone dissenter regarding the UN Human Rights Committee's criticisms of Israel. As a result, Canada lost its bid for a seat on the UN Security Council.

Last June, I had dinner with Cotler. He was originally elected in Mount Royal with 92 per cent of the vote. In 2011, he told me, a majority of Jews in his riding voted Tory. He only managed to be re-elected with overwhelming support from the Vietnamese community. He's not running again. If he had done so, he predicted he would have been defeated. Now, Mount Royal is awash in Robert Libman-Stephen Harper signs. Libman could be on the verge of winning a riding that's been Liberal for 75 years.

Canadian Jews live in a country much more dedicated to hyphenated integration than melting pot assimilation. Seventy-four per cent of Jewish Canadians have visited Israel – twice the ratio of Americans. For most Jews in Canada, Israel is a wedge issue, far more important than it is for Jews in the United States. The strong and sincere rhetorical support for Israel by Harper, even when there are no deliverables, has resulted in a tectonic shift in Jewish Canadian voting patterns that's likely to increase in 2015, even as much of the rest of Canada is moving in the opposite direction. ■

Howard Adelman is a professor emeritus of philosophy at York University.

Shul membership is about more than getting a good deal

Daniel Held

Up and down Bathurst Street in Toronto, the sidewalks are cluttered with sandwich boards advertising synagogue membership, with offers such as, "New member pricing," "Student discounts," and "Young family discount." The advertising for membership is a far cry from generations gone by when people went to synagogues that reflected their ancestry, such as the Kiever, Anshe Minsk or Hebrew Men of England. Today, the choice of which synagogue to join – and to a greater degree the choice of whether to join or not to join – begs the question of how to develop and promote the value proposition of synagogue membership for a new generation.

While the signs appear on Bathurst every year, they are changing. I remember signs from years past advertising High Holiday tickets with hardly a mention of membership. Today, most signs push introductory membership prices that are often less expensive than purchasing tickets alone.

On one hand, it's refreshing to see the move away from the transactional Judaism based on purchasing tickets for the High Holidays and toward a relational Judaism based on membership in a synagogue community.

In my heart of hearts, I would like to believe that synagogues are offering membership rather than tickets, because the market is demanding the services, pastoral care, locus for learning and prayer, and meaningful community that synagogues offer. In truth, synagogues are offering membership because it's a deal. It's a form of penetration pricing.

Penetration pricing offers a discounted rate for a limited period of time in order to hook customers. It's a tactic that's used to increase market penetration and is best used when the transaction cost – the cost of switching to a competitor – is high. Penetration pricing is the reason Internet providers offer reduced fees for the first six months and why you can buy a trial subscription to the *New York Times* for 99 cents. It can be a powerful way to build market penetration.

Except when it's not.

I've often said that High Holidays are the worst time of year to experiment with a new synagogue. The charm and character of many synagogues is drowned out by the roar of the High Holidays. Clergy who are usually personable are under added pressure from the crowds, and congregants who are usually warm are lost in the mayhem.

Penetration pricing is designed to give the consumer a taste of a top-quality experience, but too many synagogues take a break from their year-round nature at this time of year and shift into High Holiday mode.

Moreover, penetration pricing in synagogues is difficult, because transaction costs are quite low. Without deep roots connecting someone to clergy or congregants, switching from one "provider" to another is relatively easy.

A Facebook friend recently asked me about synagogue choices. When someone in the thread suggested a particular congregation, my friend replied, "I grew up there, but I was totally turned off when we had to pay to be members for the first years after we got married – $100 isn't a lot of money, but after all the money spent on the wedding, it was the principle."

Notwithstanding her childhood experiences and wedding in the synagogue, the transaction costs of switching were so low that she was ready for a change. Her post ended with the words, "and the membership fee after is crazy high."

The synagogue plays a central role in my life. It's where we build community, teach our children and mark the turning points in our lives. The challenge to today's synagogue is not to hook members with low prices, but to demonstrate the value that belonging adds to the lives of congregants.

In searching for a synagogue, I believe that more than seeking a deal, my peers are looking for value – the recognition that synagogue affiliation adds value to our lives that's greater than the price of High Holiday tickets. ■

A time to look back – and forward

Jean M. Gerber

While Rosh Hashanah does not require a list of hastily conceived resolutions, it does challenge us to rethink what we have done, who we are and, most importantly, where we want to be.

What was the past year like? I can only tell you about mine.

My husband and I (no royal reference intended, but how else do you say it?) celebrated our 50th wedding anniversary. I hardly remember the ceremony, although we will never forget the late Rabbi Samuel Schafler, who performed it. We never got to eat our dinner, with all the hugging and the envelopes pressed into our hands – which my mother-in-law (z'l) quickly stored away.

Did we imagine then, that 50 years later we would be celebrating it with friends and family in what seemed a foreign land? Of course not. Did we imagine the joys and heartaches that would follow? Nope. We have been happy beyond our dreams, and blessed with loving family and friends who continue to share our lives.

This past year, to celebrate, we travelled to Europe, meeting people whose communities go back 2,300 years (Rome) and people who have restarted an ancient community long suppressed (Barcelona).

We've had some sorrow, losing old friends. We've had great joy, watching our children flourish and granddaughter grow.

We've had the usual aches and pains of aging, unimagined by that smiling couple cutting a cake 50 years back.

As Thomas Jefferson wrote to his old friend John Adams as they both aged, "Our machines have been running for 70 or 80 years, and we must expect that… here a pivot, there a wheel, now a pinion, next a spring, will be giving way: and however we may tinker them up for a while, all will at length surcease motion." We can expect more tinkering as the years progress.

What about the coming year?

In Canada, we have the privilege of living openly as Jews without fear of the darkness of hatred. Yes, some people will always despise us, but we know that a democratic system gives us the right and the privilege to express our Judaism. While this was not always so in Canada, sorry to say, today we have what so many other peoples lack.

We are able to help Jews – and others – here and abroad because our general affluence gives us those resources. Our community can always do more, and should, for the 14 per cent who live in poverty, or the disabled who still need our back-up support. We have a way to go to live up to our ideals when it comes to First Nations, and I am so, so happy to see that, at least in Vancouver, the Jewish community and individuals have stepped forward.

We have the opportunity this year to choose our leaders for the next four years. Sometimes I fail to appreciate this great gift, denied to so many.

At the Rosh Hashanah table, we ask each person what they hope for the coming year. I admit to rushing the season a bit, but I went ahead and asked some to-be-guests what they see for 5776.

Some of us have given up hoping for peace in the Middle East, at least in the near future. While things look bleak on the foreign scene, interestingly, people focused closer to home: on what are things that seem do-able in our lives and our communities.

"We are so fortunate that each of us has a parent living, able to enjoy the great-grandchildren. We pray they can continue in the coming year."

"Better understanding among employers about how to work with and support people with special needs."

"Health for the children."

"Affordable Jewish education for our children."

"Our children to be healthy, good people."

"While holding to Halachah, when we come to a fraught situation, let the prophet's voice decide." (Tosefta Kippurim, 1:12)

Shanah tovah, metukah uvrachah. ■

Turkey and the misfortune of the Kurds

Paul Michaels

Recently, Turkey's president, Recep Erdogan, under the cover of finally joining the fight against the Islamic State (ISIS), has revived an old battle against the Kurds.

This is a major step back for Erdogan who, for the past several years, had moved to recognize limited rights for Turkey's Kurdish minority (14 million, or 18 per cent of the population) who have been seeking autonomy, not sovereign independence. Erdogan had also been negotiating with the PKK, the Kurdish separatist movement based in northern Iraq. Given Turkey's tortured history with the Kurds – 40,000 people, mainly Kurds, killed over three decades by Turkey's army and security services – Erdogan had tried to set relations with the Kurds on a new course.

However, when the Kurds' People's Democratic Party (HDP) passed the 10 per cent threshold in the June 7 elections and won representation in parliament, Erdogan and his ruling Justice and Development Party (AKP) lost their parliamentary majority. With that went Erdogan's plans to strengthen his presidential rule. (Many worry that the Islamic Erdogan is aiming, through his AKP, to rule as an autocrat.)

Failing to put together a coalition government, and ruling in the interim with a caretaker government, Erdogan has set Nov.1 for new national elections. Still aiming for a majority, Erdogan's best chance arguably is to appeal to grassroots nationalists who are suspicious of the Kurds.

Erdogan capitalized on that populist suspicion when, blaming the PKK for the July killing of Turkish police officers, he launched a series of bombing raids against them in northern Iraq and south-eastern Turkey. While the HDP has been explicit in rejecting violence, Erdogan seized the opportunity to paint the Kurdish party as a front for the PKK and even called for the prosecution of some HDP parliamentarians.

Around the same time, ISIS carried out a suicide bomb attack on the Turkish town of Suruc, which borders Syria. Thirty-two people, mainly Kurds, were killed, forcing Turkey finally to respond against ISIS.

This involved allowing the U.S. access to Turkey's Incirlik airbase for bombing operations against ISIS in Syria – an operation that Turkey indicated it would also join.

What transpired was something else: more Turkish bombing raids not only against the PKK but also against the Syrian Kurdish People's Defence Units (YPG), America's ally confronting ISIS in northern Syria. Turkey was hitting the very Kurdish forces that had been the most effective fighters against ISIS. As many analysts pointed out, Erdogan views the political arm of the YPG as an independence-threatening Kurdish movement with implications for Turkey's own HDP which, especially before November, he wants to see weakened.

Turkey did strike ISIS targets in Syria but, according to most accounts, they were more token than substantial. Erdogan's main targets were Kurdish forces – in Iraq, Turkey and Syria.

Kurdish movements in the region cannot be viewed in isolation from one another even if, historically, they've adapted to different political and geographical realities.

In her profile on the plight of Turkey's Kurds for August's *Atlantic* magazine, Lauren Bohn reminds readers that the Kurds belong to a 40-million strong people encompassing Turkey, Syria, Iraq and Iran and constituting "the largest stateless ethnic group in the world."

For decades, "progressive" forces, especially in North America and Europe, have taken up the cause of the Palestinians but remained silent about the far more numerous Kurds – silence all the more ironic given Israel's serious but rejected offers for Palestinian statehood. Meanwhile Muslim and Arab states with large Kurdish populations remain hostile to the very idea of Kurdish statehood.

Reflecting on this disparity, the *New Republic* once said that the Kurds would have received the international attention they deserved if the Jews had been their enemies. The misfortune of the Kurds, it added, was that the Jews were not. ■

Paul Michaels is the director of research and media relations for CIJA.

News

Montrealer defends hostage rescue efforts against critics

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Steve Maman, the Montreal businessman who claims to be rescuing Christian and Yazidi women and girls held captive in Iraq by ISIS, has taken legal action against Yazidi leaders and other advocates who have demanded that he provide evidence supporting those claims.

They question the legitimacy of the Liberation of Yazidi and Christian Children of Iraq (known as CYCI), the foundation Maman had federally incorporated in June as a not-for-profit corporation (a copy of the Industry Canada document is reproduced on CYCI's website) and heads to collect money for rescue operations.

Saying he has "nothing to hide" and that he will not "deal with pressure groups," Maman sent a "cease and desist" lawyer's letter to the authors of a public letter released by Yazidi leaders on Aug. 26 demanding an immediate inquiry into CYCI's activity.

Among the 20 names attached the letter is that of Babasheikh Kherto Ismael, identified as "the supreme spiritual leader" of the Yazidis, a Kurdish religious community, and head of the Yazidi Supreme Spiritual Council, and Vian Dakhil, a Yazidi member of the Iraqi parliament. The one apparent non-Yazidi is Matthew Barber, identified as a PhD student at the University of Chicago and an advocate for the Yazidi community who works with Yazida, an international organization.

Barber emailed *The CJN* on Sept. 1 to say that "certain individuals among the signatories have made contact with Canadian officials and asked them to pursue the matter."

Maman is also seeking retractions from media who have reported on doubts raised about CYCI, in particular, Vice News, a New York-based international news outlet, which first reported the Yazidis' letter.

CYCI claims to help negotiate and pay for the release of the hostages, who it says are being used as sex slaves, through brokers on the ground in Iraq.

Neither Maman nor anyone at CYCI immediately responded to email and telephone messages from *The CJN*, except for an automated email on Aug. 31. That reply stated that "due to the high volume of emails and phone calls," it is referring inquiries to CYCI's website and Facebook pages for the latest updates.

According to CYCI, it has raised more than $387,000 in about two months and negotiated the release of over 120 captives. Its crowd-funding appeal at GoFundMe.com was shut down following the release of the Yazidis' letter, but CYCI continues to solicit donations through its website.

In an Aug. 31 posting on its Facebook page, CYCI said that two reporters from "major media outlets in Israel and America" are currently "on the ground in Iraq vetting our catalog of rescues and documenting CYCI's work" and that it will be published "soon."

On Aug. 30, Maman issued a statement responding to the Yazidis' letter.

"During recent days, CYCI has been the target of accusations and scrutiny founded on poor journalism and lack of proper research. We have also seen deep activities of corruption within groups that claim to protect this oppressed group that are the Yazidis."

Steve Maman

He referred to the authors of the Aug. 26 letter as "so-called representatives" and notes that there are no handwritten signatures and the document bears no official letterhead.

"Basically, we received a letter lacking proper form with defamatory statements not based on facts, but assumptions."

Their request for accountability is "reckless," he added, saying it "would compromise our channels because identifying the victims is going to, by extension, identify the brokers that give us this unparalleled access to these victims and result in compromising our mission and our future ability to continue its execution."

The authors' "allegations... seems [sic] to hint of resentment at the success and not representative of a true expression of skepticism," he continued.

Maman said he is prepared to provide evidence of CYCI's mission to a non-Yazidi organization, such as the International Committee of the Red Cross.

He said he will also provide documentation to the Canadian, U.S., or Iraqi governments, if they request it, and he will discuss what CYCI is doing with Masoud Barzani, the president of Iraqi Kurdistan, if he asks.

"We have been clear about the fact that all CYCI liberations are documented, including fingerprints and detailed statements from the victims," Maman wrote. "Everything is photographed and we have footage of every liberation we conduct. If any governing body wishes to have access to this confidential information, I invite them to contact us and we will disclose everything."

The Yazidis' letter states that it is "imperative that any organization claiming to conduct such a high-level project, especially one that deals so visibly with such sensitive problems, recognize the need for accountability and open itself to the scrutiny of the leadership of the Yazidi community."

They suggest Maman's high profile may be reckless.

The authors say that ISIS has uniquely targeted Yazidi females for enslavement, and not Christians.

CONTINUED ON PAGE 17

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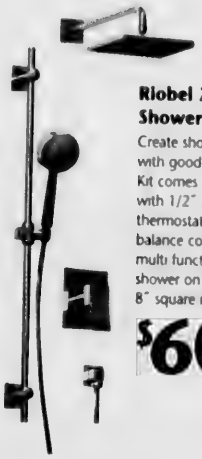

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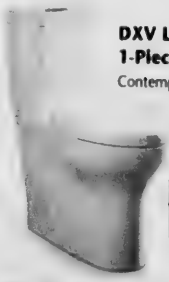

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Canadians fund shelter playground for kibbutz near Gaza

JULIE CINAMON
SPECIAL TO THE CJN

Last year Sagit Milshtein Sadi, now a mother of three, set out to build a playground in an underground bomb shelter for the children of her kibbutz, Mefalsim, near the Gaza border in Israel.

Everyone told her it would cost too much money and involve too much aggravation. But she kept pushing, and with the help of donations from generous Canadians, she achieved her dream and the playground is set to open for Rosh Hashanah.

"Everyone on the kibbutz is eagerly awaiting the grand opening," said Milshtein Sadi, who has uncles and cousins in the Toronto area. "Their hearts are warmed by the knowledge that people across the ocean cared enough to donate to our cause so that our children can play safely."

Kibbutz Mefalsim, established in 1949, was built by South American Jews and sits in the south of Israel, just two kilometres from the Gaza border. The 800 residents – 100 of whom are less than six years old – are under daily threat of rocket attacks and have only 15 seconds to seek cover once a siren sounds. As a result, playing outside in the open air is not always a safe option.

Since moving to Mefalsim in 2005, Milshtein Sadi has experienced hundreds of alarms and two wars.

Her idea to convert the kibbutz bomb shelter into an underground play space germinated during Israel's first war with Hamas in Gaza in 2012, when the kibbutz essentially "shut down," she said.

Residents stopped leaving their homes out of fear for their safety while schools, daycares and workplaces were closed.

Milshtein Sadi said she recalls feeling like a "prisoner in her own home."

She began fundraising for her cause during last year's IDF operation against Hamas in Gaza. In total, more than 150,000 shekels ($50,000 Cdn) has been raised, almost half of which came from Canadians (the rest came from a private donor in the United States and friends in Israel).

While Canadian fundraising started in the Greater Toronto Area last summer with Milshtein Sadi's family members, Milshtein Sadi and Marcia Shuster, who is active in the Montreal Jewish community and has relatives living on the kibbutz, worked to get Federation CJA in Montreal to support the idea so fundraisers could issue tax receipts.

Kibbutz Mefalsim children test out their new underground play space before the Rosh Hashanah grand opening.

The move helped speed up the effort.

"Only through the good offices of CJA Federation was I able to raise the $20,000 [Cdn] in a four-month period," from August to December 2014, Shuster said.

Overall, she was able to raise more than 40 per cent of the total.

But the project took more than just money. It took drive to co-ordinate the planning and the renovations, which began in April and were supervised by Milshtein Sadi, who was pregnant with her third child throughout the whole process.

No detail was overlooked, from choosing the theme – "Under the Sea" – to creating a seating area for parents.

After the shelter was used during the war as a barracks for IDF soldiers, repairs were needed to its plumbing, air conditioning and ceiling. The washrooms were also upgraded and a kitchen was installed.

The playground is set to open officially on Rosh Hashanah.

The equipment is ready. The staircase leading to the shelter is painted to match the theme. The residents are organizing a supervision schedule, and the final repairs and touch-ups are being concluded.

"The playground instilled a new hope into the residents of the kibbutz. It gave us a common goal to work towards as a community, and we haven't had a project like this in a very long time," Milshtein Sadi said.

Milshtein Sadi is particularly thankful for the generosity of Canadians. "You really made my dream came true. Thank you." ■

THE CANADIAN JEWISH NEWS
SEPTEMBER 10, 2015

Court upholds jurisdiction of beit din in financial dispute

PAUL LUNGEN
plungen@thecjn.ca

The Ontario Superior Court of Justice has agreed to stay a proceeding over a financial claim between two members of the Orthodox community in favour of an arbitration hearing by a rabbinic beit din (also called a beis din, or halachic court).

Judge Mario Faieta ruled that the parties, Harold Gerstel and Joel Kelman, had agreed to submit their dispute for arbitration before a rabbinic court – the beit din of the Kollel Avreichim Institute for Advanced Judaic Studies in Toronto – and that the beit din should adjudicate the dispute between them.

The court rejected a contention by Gerstel, who does business as "Harold the Jewellery Buyer," that he agreed to the arbitration under duress. Gerstel had not shown the level of "coercion of the will" necessary for the court to interfere in the jurisdiction of the beit din, Faieta ruled.

The dispute between Gerstel and Kelman, who does business as the Mortgage Maven, arose over money Gerstel claims was owed to him as commission for mortgage referrals he sent to Kelman.

Local Orthodox businessmen Harold Gerstel and Joel Kelman agreed to binding arbitration in a rabbinic court. GOOGLE STREETVIEW PHOTO

Reviewing the facts of the case, the court noted that Gerstel and Kelman agreed in December 2010 that Gerstel would direct prospective mortgage clients to Kelman and that Kelman would pay him commissions. Gerstel issued a statement of claim in February 2014 claiming damages of $500,000 and asking for a full accounting of all revenues and profits on business he provided Kelman and the Mortgage Maven.

Instead of filing a statement of defence, Kelman approached the Vaad Harabonim's beit din, asking that it adjudicate the dispute. Under Ontario law, parties can submit a financial disagreement to a mutually agreed-upon arbitrator. Once an arbitrator is selected, the courts are limited in the extent to which they can intervene.

"The [Arbitration] Act's clear direction is to compel parties who have agreed to arbitrate disputes to do exactly that, and to discourage them from running to the courts after the agreement has been made if they think there is some particular tactical or strategic advantage in doing so," Faieta stated.

Faieta noted that the Vaad Harabonim's beit din had issued two *hazmanahs*, or summonses, to Gerstel before he approached Rabbi Shlomo Miller, rosh kollel of Kollel Avreichim, asking if the kollel's beit din could adjudicate the matter instead of the Vaad Harabonim's beit din.

"Between Feb. 26, 2014 and March 5, 2014, Gerstel obtained a ruling from Rabbi Miller, the head of the Kollel Beis Din [another prominent beit din in Toronto], which stated that Gerstel could appear before a different beis din. Gerstel obtained the ruling because he preferred that the dispute be handled by the Kollel Beis Din rather than the Vaad Harabonim Beis Din," Faieta wrote in his ruling.

CONTINUED ON NEXT PAGE

SHANAH TOVAH

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Gerstel told the court that failure to comply with three *hazmanahs* from a beit din could lead the rabbinic court to issue a *seruv*, or citation for contempt. That could lead to "severe consequences for a member of the Orthodox Jewish community, including being ostracized or excommunicated from the community."

Gerstel told court he agreed to submit to the jurisdiction of the kollel's beit din because Rabbi Miller told him it would be able to handle the case. He said he also feared the consequences of a *seruv* ordered against him.

Under terms of the arbitration agreement, Kelman agreed to provide all relevant documents requested by the Kollel's beit din and Gerstel agreed to stay the civil case.

Several months after the process began, Gerstel wished to return to the civil courts, arguing that a bookkeeper hired by the beit din, who had once worked for him, requested documents that Kelman failed to provide, including some belonging to Kelman's mother.

The court, however, cited a document provided by the Kollel beit din that indicated Kelman had provided all material it had requested of him – in compliance with the arbitration agreement – but that Gerstel had not stayed the case, as was required of him.

> *The [Arbitration] Act's clear direction is to compel parties who have agreed to arbitrate disputes to do exactly that, and to discourage them from running to the courts after the agreement has been made if they think there is some particular tactical or strategic advantage in doing so.*

The court also rejected Gerstel's contention that he acted under duress, fearing "the threat of severe personal and business consequences and that such threats amounted to illegitimate pressure." Such a finding in Gerstel's favour would permit the court to intervene and take back jurisdiction over the case.

The court noted that after receiving two *hazmanahs*, Gerstel asked for an alternative forum – the kollel's beit din – to adjudicate the matter. The *hazmanahs* were neither illegitimate nor unlawful pressure, which might have required the court's intervention, the court ruled.

The court also found other factors weighing in favour of leaving the case in the beit din's hands: Gerstel had stated he felt the kollel's beit din could adequately handle the claim; he did not protest the arbitration forum; and he proactively made changes, in his own hand, to the arbitration agreement.

Even if there was duress, the judge wrote, "I find that Gerstel affirmed the arbitration agreement by his participation over a six month period in the arbitration before the Kollel Beis Din."

Efforts to reach Gerstel and Kelman for comment were unsuccessful. ■

Letter writers want CICY claims verified

CONTINUED FROM PAGE 12

Maman publicized an endorsement of CYCI's work by Canon Andrew White, who, until last November, was vicar of St. George's Church in Baghdad and is president of the Foundation for Relief and Reconciliation in the Middle East. His adoptive son, a Christian Iraqi soldier, is working on the ground with CYCI's brokers, Maman said.

The Yazidi letter writers are concerned that CYCI funds may be going to jihadists, citing Maman's claims that CYCI has had direct negotiations with ISIS.

The Yazidi authors said they approached Maman a number of times over several weeks before releasing their letter, but he refused to provide any information.

Their request is that he make the evidence they seek known to "a select number of Yazidi leaders," not the public. In the meantime, they ask that donations to CYCI stop until its work is verified.

"If his project is legitimate, safe, and ethical, we will… support him," they say in the letter. ■

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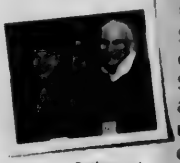
LEHITRA'OT!

The Koschitzky Centre took leave of two long-time friends this summer:

Former Centre Coordinator Merle Lightman at her desk.

Merle Lightman has served as the administrator/coordinator of the Centre for over twenty years. We wish her all the best as she begins her well-deserved retirement.



Ruthie and Marty Lockshin

Professor Martin I. "Marty" Lockshin has been a member of the York University faculty for close to forty years, served a term as Director of the Centre for Jewish Studies, and been one of Toronto's most visible and influential Jewish public intellectuals. We wish him and his wife Ruth all the best as they fulfill a lifelong dream and make *aliyah* to Israel.

They will be sorely missed!

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CELEBRATING THE KOSCHITZKY CENTRE'S 25TH ANNIVERSARY

During this past year, the Israel and Golda Koschitzky Centre for Jewish Studies celebrated its 25th anniversary by sponsoring an international symposium on "The State of Jewish Studies: Perspectives on Premodern Periods." This event in early December 2014 brought together two dozen leading scholars from Canada, England, Germany, Israel, Scotland, Switzerland, and the USA for three days of intense learning and discussion. Symposium attendees also included faculty and students from York and other area universities, as well as interested members of the community.

The festivities included public lectures by Professor emeritus Michael Brown of York University and Professor Jonathan Sarna of Brandeis University. These were followed by a reception in honour of the Koschitzky Centre's special anniversary that was well attended by friends and supporters of the Koschitzky Centre. In all, it was a most fitting tribute to the Centre and its generous supporters.

left to right: Former and current Directors of the Koschitzky Centre celebrate twenty-five years of excellence: Michael Brown, Martin I. Lockshin, Sydney Eisen, Sara R. Horowitz, and Carl S. Ehrlich.

Professors Shai Secunda (Hebrew University of Jerusalem), Vivian Mann (Jewish Theological Seminary of America), and Eliyahu Stern (Yale University) enjoying the hospitality of the Koschitzky Centre.

Faculty of the Koschitzky Centre flanking Prof. Jonathan Sarna (4th from right) following his lecture.

Symposium attendees listen to a talk by Prof. Steve Mason (University of Aberdeen, Scotland).

International intellectual exchange: Dr. Uri R. Kaufmann ("Old Synagogue" House of Jewish Culture, Essen, Germany) and Prof. Michela Andreatta (University of Rochester).

Dr. Judith Cohen and Demetrios Petsalakis entertain symposium attendees with a concert of Sephardic music.

MAZAL TOV!

To former Ph.D. student Dr. Mark Celinscak on the upcoming publication and book-launch of his *Distance from the Belsen Heap: Allied Forces and the Liberation of a Nazi Concentration Camp* (University of Toronto Press, 2015).

To Professor David Koffman on his two co-edited volumes: *Stories Told/Histories que l'on raconte: Selected Writings on the Jewish Public Library of Montreal and Oyfn Veg/On the Road: Essays in Honour of Gerald Tulchinsky,* both published by the Association for Canadian Jewish Studies.

To Dr. Yael Seliger on the completion of her Ph.D. dissertation *After Postmemory: Coping With Holocaust Remembrance In Postmodern Hebrew Literature.*

TODAH RABBAH!

Thanks to Professor Sara R. Horowitz, who served with her usual aplomb and skill as Acting Director of the Centre during the 2014/15 academic year.

Shuls offer alternatives for people who don't want to pray

JODIE SHUPAC
jshupac@thecjn.ca

Sandi Horwitz, a decades-long member of Toronto's Oraynu Congregation for Humanistic Judaism, says the first time she attended a Rosh Hashanah service at Oraynu's forerunner, the Secular Jewish Association (SJA), was a "revelation."

Her use of the term was somewhat ironic: she didn't mean it in a religious sense, but was referring to the wonderful realization that she could be Jewish in a way that felt comfortable, but didn't contradict her beliefs.

"I would read prayers in English [at other congregations] and go, 'I can't say these words.' I'm agnostic... I didn't believe it... But [at SJA], I felt like I'd come home," said Horwitz, who grew up in what she called a "pseudo-Orthodox" Montreal household.

Oraynu doesn't hold regular Shabbat services, but has always conducted Rosh Hashanah and Yom Kippur services that are influenced by secular, cultural and humanist values.

Over the past few years, Horwitz explained, these services have developed into fairly robust programs built on poetry, philosophical reflections, readings and music, but no prayer.

"The tone is that we have the power to make change in our own lives, rather than relying on the supernatural," Horwitz said.

Oraynu is one of several options available in Toronto for Jews who want to celebrate the High Holidays in a meaningful, community-oriented and even spiritual way, but for various reasons don't want to pray.

The congregation's new spiritual leader, Rabbi Denise Handlarski, suggested that services such as Oraynu's could appeal to people who feel dread or obligation at the prospect of sitting in shul, as well as people who don't believe in God or wish to engage in the holidays' ethos of joy and self-exploration in a human-centred way.

"I love the way we celebrate, because it's an opportunity to rededicate ourselves to our values and what we hold dear," she said.

Oraynu's services, to be held at the Avenue Banquet Hall in Vaughan, are innovative, but rooted in tradition and holiday themes such as repentance.

Congregation members have created service materials in English culled from writings and poetry mostly (but not exclusively) by Jewish sources such as Maimonides and American Jewish poet Judy Chicago.

Yizkor is marked by the recitation of names of attendees' deceased loved ones, accompanied by live instrumental music, while the Yom Kippur daytime service is focused on storytelling about "ordinary Jewish people who've done extraordinary things," Horwitz said

Rabbi Handlarski noted that this way of marking Yom Kippur could be appropriate for Jews who want to focus on self-improvement, charity and social justice without having a "guilt-based experience" that's heavy on sin references.

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"Even the most religious Jew will tell you [Yom Kippur] is very much about asking others for forgiveness... I think the idea of atoning is about creating a more just world where people treat each other fairly," she said.

Another secular option is the Winchevsky Community's Rosh Hashanah and Yom Kippur celebrations.

The progressive organization, which is part of the United Jewish People's Order, is holding a Rosh Hashanah service on the first day of the holiday and a Kol Nidrei service on Yom Kippur – both feature community-created materials that interweave poetry, readings and Hebrew and Yiddish music.

Focus is placed on new beginnings, reflection and commitment to improving the world, "with no mention of God," said executive director Maxine Hermolin.

Unlike Oraynu, which she noted "has a rabbinic figurehead," the Winchevsky Community is completely member-driven.

The grassroots, downtown Jewish community Makom isn't a secular organization, but its Rosh Hashanah and Yom Kippur services, held at Hart House at the University of Toronto, are alternative insofar as they incorporate what Makom's rabbi, Aaron Levy, calls "some non-traditional modes of spiritual connection" into traditional prayers.

These include guided meditation and movement meditation, which Rabbi Levy said "can help make the verbal part of the service that comes after much more mindful," and makes services generally more accessible.

Makom also has a non-prayer option: a standalone meditation session conducted on Yom Kippur.

Beth Tzedec Congregation will also offer an alternative to prayers with programs led by congregant Rachel Rosenbluth on Rosh Hashanah and Yom Kippur.

These will include meditation, Torah learning, poetry and contemplative activities to "tap into the deep, spiritual essence of the holidays," Rosenbluth said.

While spending the High Holidays praying is off-putting for some, this doesn't preclude a desire for a spiritual, community-driven experience.

As Rabbi Handlarski put it: "It's harder to achieve spiritual satisfaction and fulfillment if a person is saying words they don't believe... People come to us looking to connect with what I think is at the heart of the Jewish High Holiday experience: the accounting of the soul, thinking about who we want to be, about our world and its preciousness and how we can do better." ■

Oraynu's choir sings at a Rosh Hashanah service several years ago.
ASI ORBACH PHOTO

Gabriel spent over a year in hospital. But he was always part of the community.

Baby Gabriel was diagnosed with infantile acute lymphoblastic leukemia. Treating his cancer kept him in hospital for over a year. During that time, Gabriel was always part of two communities: his community of treatment, care and support at SickKids, and his community of faith. The table for his first Rosh Hashanah was laid out in the hospital, and the shofar reverberated in his room. Today, Gabriel is doing well. From one community to another, l'shanah tovah.

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CAMPAIGN NOTEBOOK

Can we talk politics without lashon hara?

Daniel Wolgelerenter

Over the course of the election campaign to this point, the Jewish community has seen repeated and sometimes flagrant violations of halachic and ethical prohibitions against lashon hara – wicked speech – and some of the 31 transgressions related to it, such as unnecessarily engendering controversy and division.

But although negative politicking has become more common in Canada – though perhaps not to the same debased degree as in the United States – it's worth asking whether it's even possible for political speech to conform to Jewish law regarding lashon hara?

Moreover, is it possible to engage in any journalism or political discourse at all in a way that doesn't contravene this restrictive halachic precept?

In a nutshell, the laws of lashon hara, as laid out by Rabbi Israel Meir Kagan, a.k.a. the Chofetz Chaim (1839-1933), the recognized authority on the subject, refer to speaking disparagingly of another person, even if the information is true.

There are exceptions to this near-total ban on negative personal speech, but they generally only apply if the intention is to warn others about the behaviour of a person being spoken about, or if the person speaking lashon hara explains why he or she is doing so and tries to rebuke someone privately before doing so publicly.

Speaking lashon hara about a fellow Jew to gentiles is even more serious, because it can create a chilul HaShem, a desecration of God's name, if non-Jews hear of Jews doing something unseemly.

So let's look at what's transpired Jewishly so far: an embarrassing debate over the propriety of invoking the Shoah in politics spilled beyond the Jewish community and into national consciousness, while a militant Jewish group protested outside the Toronto home of a Jewish philanthropist who had the temerity to host a fundraiser for a politician who differed with the group's Manichean worldview. The rally followed a semi-public email exchange in which one invited guest declined to attend by saying he'd be desecrating the memory of the Six Million if he did so.

In the first instance, strictly speaking, *Walrus* editor Jonathan Kay was engaging in lashon hara when he tweeted about York Centre Tory MP Mark Adler trumpeting his status as the child of a Holocaust survivor on a massive poster outside his campaign office. Both Kay and York Centre NDP candidate Hal Berman – who rebuked Adler on Twitter, despite himself noting in his campaign literature that he, too, is the child of a Holocaust survivor – would seem to be guilty of airing dirty laundry before a gentile audience.

Similar criticisms apply to the Jewish Defence League protest fiasco.

Rabbi Jonathan Ziring of Yeshiva University Torah MiTzion Beit Midrash Zichron Dov of Toronto, studies the laws of lashon hara and how they relate to journalistic ethics and public debate.

In an interview, he noted that the Chofetz Chaim, who had little time for newspapers and the sensationalized press of his day, takes a formal, legalistic view of negative speech in a mostly personal context that doesn't mesh easily with free-speech and journalistic values in a modern democracy.

But Rabbi Ziring suggested there may be room to carve out space for politics and journalism if lashon hara is understood as an ethical value to be weighed against other ones – such as "love your fellow as yourself," "do not engender controversy," or "judge your fellow favourably" – when evaluating the merit of speech, political or otherwise.

Rabbi Ziring, a relative newcomer to Canada, wisely steered clear of commenting on local political controversies.

But even if one adopts a less restrictive position, he said, it's worth noting that "once things devolve into bickering, blowing things out of proportion, not treating the other side with respect and not allowing for discussion, all benefit has been lost."

He added: "It's always a good thing to lower the volume and raise the level of discussion."

So, the bad news: the community has given itself a black eye thus far. But the good news, in the spirit of taking stock on the High Holidays, is that we still have 5-1/2 weeks to redeem ourselves.

We can start with changing the tone of debates around our Rosh Hashanah dinner tables. ■

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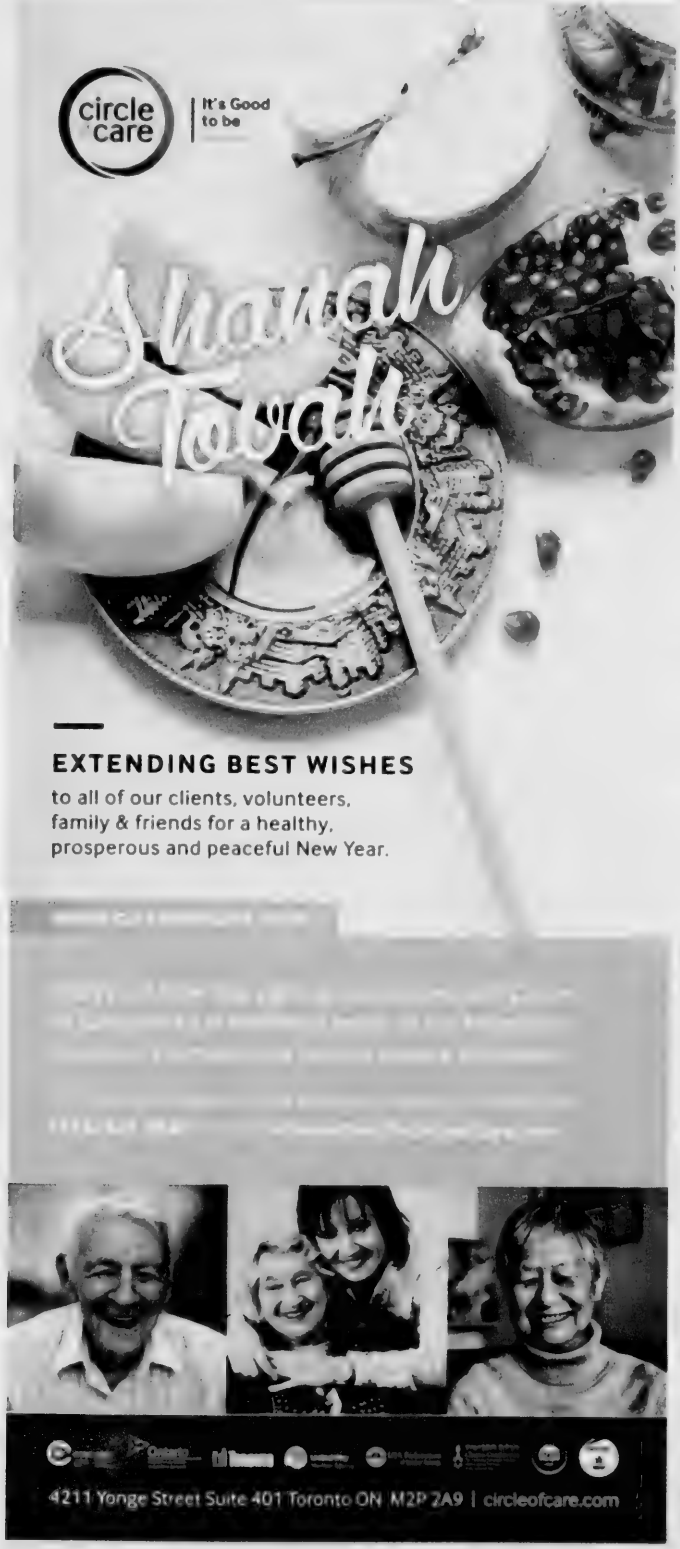
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Economy focus of shul debate

From left, Kevin Farmer, Carolyn Bennett, Ed Greenspon, Noah Richler and Marnie MacDougall.

JODIE SHUPAC
jshupac@thecjn.ca

The economy was the dominant issue in a Sept. 1 federal election candidates' forum hosted by Holy Blossom Temple.

The four candidates competing in Toronto-St. Paul's riding – incumbent Liberal MP Carolyn Bennett, Tory Marnie MacDougall, the NDP's Noah Richler (son of late novelist Mordecai Richler) and the Green party's Kevin Farmer – spent much of the 90-minute debate discussing economic policy, with Richler, Bennett and Farmer frequently criticizing the Conservatives for creating policies they said favour wealthy Canadians.

The event, which drew about 200 people, was open to the public and aimed to give the Holy Blossom community a chance to hear where the parties stand on various issues.

The format involved Greenspon, former editor-in-chief of the *Globe and Mail* and currently editor-at-large at *Bloomberg News*, posing questions to the candidates on issues such as creating economic growth, wealth distribution, international affairs and the state of Canadian democracy. The audience also had a chance to ask questions.

Greenspon framed the economic portion of the debate by noting that young people today are having trouble getting by and that baby boomers are afraid they'll outlive their savings.

Richler, Farmer and Bennett each criticized the Conservatives under Prime Minister Stephen Harper for what they said was failing to invest in a diverse economy, as well as introducing an income-splitting plan for spouses and higher contribution limits on tax-free saving accounts (TFSAs), which they said both disproportionately benefit wealthier families.

"Income splitting won't help the people who need it most. [The Liberals] would ask people who need it most to pay less taxes and the people making the most to pay a little more," said Bennett, who added that low interest rates make it a good time for the government to stimulate the economy and invest in infrastructure.

MacDougall defended income-splitting, arguing it helps a lot of middle-income families. The Conservatives plan to lower taxes on families and businesses, she added, saying, "We're trying to drive more money into the hands of people like those in the room."

Farmer argued that "our economic system has destabilized the middle class" and that offering tax cuts to its members won't help elevate lower-income Canadians. He called TFSAs "virtually useless."

In addition to running a deficit and building a green economy, Farmer said Ottawa should invest in sustainable resource development and social infrastructure such as transit, health care, education and childcare.

The candidates then debated the state of Canada's democracy, addressing issues such as Senate terms and anti-terror legislation Bill C-51.

Farmer declared that, "democracy under Harper is withering" and that Bill C-51 will "empower a police state and a secret police force."

Richler criticized the prime minister for "muzzling critics and the press," and the Liberals for supporting Bill C-51.

Bennett countered that the Liberals believe the bill needs serious changes, but emphasized that "you need to protect people's security as well as their freedom… you can't trust Harper with people's freedom or [NDP leader Tom] Mulcair with people's security."

MacDougall argued that the democratic process under the Conservatives has been extremely open, that cabinet ministers have ample opportunity to speak in caucus and that the Conservatives themselves introduced legislation to limit Senate terms.

The candidates touched last on the Iran nuclear deal and their parties' stances on a two-state solution in Israel.

Bennett reiterated the Liberals' position that Iran should be judged on its actions, not its words, noting, "If I've learned anything from [retiring Mount Royal Liberal MP] Irwin Cotler, it's that Iran is a threat to Israel's existence."

Richler said he has no illusions about Iran, but cited the former head of the Shin Bet Ami Ayalon's statement that the deal is the best option for Israel. MacDougall called the deal worrisome, saying that "any country that wants to annihilate the State of Israel is no friend of ours."

All four candidates said their parties support a two-state solution.

CJN editor Yoni Goldstein offered closing remarks, calling on community members and candidates to maintain civility despite differing on the issues. ■

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Murray Goldkind
Broker of Record

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NCSY TORAH HIGH

Mount Royal debate gets testy over Middle East and terrorism

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

Candidates, from left, Robert Libman, Mario Jacinto Rimbao and Anthony Housefather after their debate JANICE ARNOLD PHOTO

Israel, Iran and security dominated the first debate between the major party candidates in Mount Royal riding, held Sept. 2 before a raucous, standing-room-only audience of more than 600 people at the Spanish and Portuguese Synagogue.

Conservative Robert Libman went on the attack against Justin Trudeau, criticizing his sincerity on those issues, while Liberal Anthony Housefather attempted to clarify the Liberal leader's positions.

Libman contrasted Prime Minister Stephen Harper's "principle" with Trudeau's having "a moral compass dictated by how it will win or lose votes."

Libman's aggressive concluding statement that Housefather had "avoided talking about his leader" was refuted by Housefather.

"It appears he knew what I was going to say about Justin Trudeau before I said it," Housefather said, noting Libman was speaking from a text prepared before the debate.

Housefather appealed for respect, especially within the Jewish community, for differences of opinion, and accused the Conservatives of making Israel a "wedge issue" to the detriment of community unity.

"This division is not good for our community," he said. "What has to stop is people saying you are not a good Jew if you are not voting for one party."

The 1-1/2-hour event, which also included New Democratic Party candidate Mario Jacinto Rimbao, was organized by B'nai Brith Canada. Several times, moderator Dan Laxer, of CJAD radio, called for decorum, after jeers and boos erupted in the room.

There were no questions from the audience. B'nai Brith said the questions put to the candidates by Laxer were formulated from top issues raised in a survey it had conducted in the Canadian Jewish community.

Housefather insisted "no party has a monopoly on virtue" regarding Israel and that the Liberals are "unequivocal" in their support.

"Justin Trudeau has said that we will have Israel's back, that we will boycott international conferences, like Durban [the 2001 UN anti-racism conference], that lead to anti-Semitism and anti-Zionism, that BDS [boycott, divestment and sanctions] and Israeli Apartheid Week have no place on campuses, that [outgoing Mount Royal Liberal MP] Irwin Cotler is his mentor on Israel."

Housefather noted that Trudeau's staff adviser on Israel is Hampstead native Marci Surkes, a resident of Mount Royal. "I am a proud Jew," Housefather continued. "My company has offices in Israel, I travel there often… I will fight for Israel all the time."

Libman countered that he had never heard of Surkes, but that Trudeau does listen to Mississauga Centre Liberal candidate Omar Alghraba, a former president of the Canadian Arab Federation, who has been, he claimed, unfavourable to Israel in the past.

Libman also quoted Trudeau as telling an "Iranian newspaper" that Harper is "pandering to the Jewish vote."

Trudeau's talk of "a return to a more nuanced foreign policy" and the role of "honest broker" is code, according to Libman, for "watered-down support for Israel."

"Lies, lies, lies," Housefather responded.

Rimbao, who identified himself as a member of the Filipino community, said he understands "the Jewish feeling about Israel," but his party believes Canada should be a "peace broker" in the Middle East helping to find a two-state solution, under United Nations resolutions. He added that NDP leader Tom Mulcair's wife is a Sephardi Jew, that their two children had bar mitzvahs, and that Mulcair has been to Israel.

The exchange on Iran was even more testy between Libman and Housefather. The former accused Trudeau of "want[ing] to reward" Iran by resuming diplomatic relations with a regime that continues to call for "the annihilation of Israel and death to America." "Let's not be naive, let no one be duped," Libman said. "History has taught us appeasement does not work."

Housefather said the Conservative position, as officially stated when the deal was struck, is "almost identical" to that of the Liberals: no lifting of sanctions until Iran meets the stipulations of the agreement.

Trudeau, Housefather said, would consider reopening the Canadian Embassy in Tehran before that, because Canada also maintains diplomatic relations with "enemies" such as North Korea. A diplomatic presence in Iran would protect Canadian citizens who travel there, he said.

He stressed that Cotler has done more to make Iran accountable than any other MP.

"Iran is the biggest threat to the world, and I will do everything I can so that Iran does not get nuclear weapons," Housefather stated. ■

Associated is only local school in new recruitment program

JODIE SHUPAC
jshupac@thecjn.ca

Elysa Greisman says Jewish day school enrolment is dropping, but not to the extent that it's perceived to be.

Nevertheless, the director of institutional advancement at Associated Hebrew Schools of Toronto said some day schools are seeking innovative ways to retain existing families.

In this vein, Associated is participating in a recruitment and retention program called Atidenu, run by the Boston-based non-profit, the Partnership for Excellence in Jewish Education (PEJE).

The 18-month-program, supported by the American Avi Chai Foundation, has accepted 25 North American day schools – of which Associated's Thornhill Kamin Education Centre campus is the only one in Toronto – to take part in its inaugural round of recruitment and retention training.

Through Atidenu, which Associated was accepted to after applying last fall, the schools gain access to two conferences – one was held in Miami in February, the other will take place in Boston this November – at which Greisman said "gurus of marketing, recruitment and financial aid" share best practices with each school's marketing, admissions and other staff.

The consultants focus on areas such as how to grow enrolment numbers using social media and word-of-mouth marketing and retention strategies.

Greisman, who has been in her current role for two years and was previously head of school at the Paul Penna Downtown Jewish Day School, said the experts she's been connected to through Atidenu have been helping Associated beef up areas such as market segmentation, parent ambassadorship and fundraising.

Rather than simply running events for prospective families and advertising them through mail-outs, Greisman said, Associated is learning to use a more fine-tuned market segmentation strategy that involves looking closely at where currently enrolled families are coming from – be it certain synagogues, feeder daycares or the alumni community – and strategizing about ways to attract more families from those markets.

"We've now identified our top five feeder shuls and are beginning to have conversations with families sending their kids from them to see if they know other families in their communities who would be interested. We ask them what kind of messages our school should put out or what kind of programs we can offer [to these prospective parents]," she said.

The school has also created a database of Associated alumni and is examining whether being an alumnus impacts a parent's decision to send their child to Associated, as well as whether these parents can recommend other families to target.

Associated's Atidenu team during a visit from its Partnership for Excellence in Jewish Education consultant

ASSOCIATED HEBREW SCHOOLS PHOTO

"One thing we're learning from Atidenu is that the same practices we've naturally used in fundraising, like identifying the market, determining their needs and cultivating the relationships, we're now seeing as important to teach to admissions people," Greisman said.

As part of Atidenu, Associated has also been assigned a coach who periodically visits the Kamin campus and gives guidance and training tailored to the school's needs. Associated's coach, Adele Yarmack, is a PEJE employee and has already visited twice and met with administrators, parents, students, teachers and board members "to get an understanding of the landscape of our campus and school," Greisman said.

In addition to running hands-on meetings with school staff, Yarmack has given them assignments in benchmarking, marketing and market segmentation, to be completed as part of the program.

Greisman said Associated specifically selected the Kamin campus for this training because, like most Jewish day school campuses in Vaughan, Kamin is experiencing enrolment struggles, though the school declined to provide numbers. "There's a lot of unanswered questions as to why that's happening," Greisman said. "I think it's really timely for the community to focus on strategies [in this area] and look at... who's continuing to choose us there," she said.

She noted that one factor seems to be that Associated's biggest competitors in the north are high-quality public schools that are desirable to many Jewish parents.

"When your competitor is free, spanking new and already full of Jews, that's a hard thing to compete with," she said.

UJA Federation of Greater Toronto's Julia and Henry Koschitzky Centre for Jewish Education (CJE) is also supporting Associated's participation in the Atidenu program by splitting the program cost – about $35,500 – with the school. ■

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THE CANADIAN JEWISH NEWS
SEPTEMBER 10, 2015

New IT course helps young frum adults earn a living

SHERI SHEFA
sshefa@thecjn.ca

As the proverb goes, if you give a man a fish, you feed him for a day. But if you teach a man to fish, you feed him for a lifetime.

After noticing some members of the religious community struggle to make a living, Ron Shuster, a 38-year-old telecommunications veteran and a member of Thornhill's Lubavitch community, was inspired to address the needs of the Orthodox community.

"I think it is a well known fact that within the religious community... there are a lot of guys who go through the system, go to yeshiva and whatnot, and at the end of the day a lot of them don't pursue higher education," said Shuster, who has been working in the information and communications technology field since 1999.

"I have a lot of friends who are literally struggling, a lot of them work for COR as a mashgiach, and it is very difficult to live off of $20,000 or $30,000 a year," he said.

After having a conversation last year with a young man who was fresh out of yeshiva, Shuster sought to provide his peers with an opportunity to build promising careers.

Ron Shuster

"There was a young guy in his early 20s, not married yet, and he said, 'how do I get into this industry?' This kind of triggered the whole chain of events."

Shuster, who has the highest level of certification with Cisco – a global leader in telecommunications systems, ranging from security to wireless technology, to data storage – did some research into the training program offered by the company.

> *I have a lot of friends who are literally strugaling*

Through Cisco Networking Academy, an IT education and career-building program available to individuals and universities and colleges worldwide, Shuster got to work getting approval to lead a pilot program geared towards the frum community in Toronto.

"The goal was to bring this very niche, specialized market to the young Jewish community. These courses are available at colleges, and in Ontario, they are recognized by the Ministry of Education," Shuster said.

"Having a bachelor's degree from York [University] or wherever, after four years and after spending $40,000 or $50,000, what's next? The challenge is, they get married and they have to put food on the table, there is rent or mortgage, and you know the rest. So the idea is, let's avoid going through a four-year BA degree."

Earlier this year, Shuster ran the pilot, which was a course that teaches students how to design, build, troubleshoot, and secure computer networks. It required 100 in-class hours at the Cheder Chabad in Thornhill, in addition to the completion of labs to materialize the concepts into practical, hands-on application.

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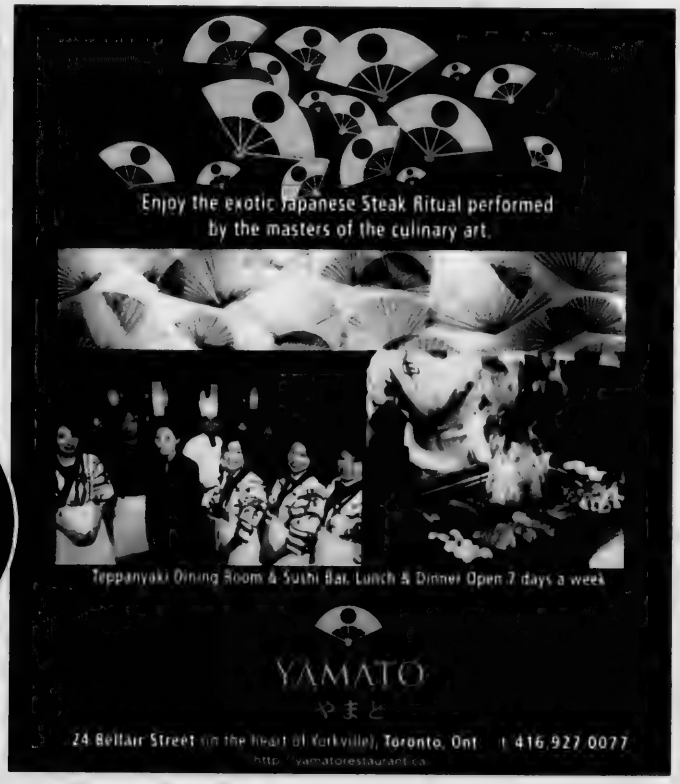
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He said the Canadian Cisco Networking Academy representative provided Shuster with the hardware and other resources required for the course at a heavily reduced rate and committed to helping him launch a co-op program.

"So my idea is not only to have an academic exercise, but to translate this academic exercise into a real job," Shuster said.

Eli Wasserman, 22, was one of the 10 participants in the pilot program, who graduated from yeshiva and took part in the course in hopes of finding a lucrative career in the field of networking and technology.

"I went through the complete yeshiva education system, and I appreciated it and I enjoyed it, but at the age of 22 or 23, when you finish the yeshiva system, you usually end up in an interesting spot, because you're left in the middle of the world," he explained.

"Sometimes it's impossible to go to college and put in another four or five years [at school]. Especially in these communities, it is hard for people to end up in career-based jobs. They usually end up doing sales, or you'll find a lot of entrepreneurs, and they do succeed but it's hard to find career-based jobs coming out of the yeshiva system."

Wasserman explained that throughout his eight months in the program, he learned how to run a company's network.

Ron Shuster, back row second from left, with some of the people in his class

"This Cisco course is meant for the networking part of IT, which is running the very back end of a large business. An example would be Walmart. They have locations all across North America and they have a complex computer system running the business. They have to know inventory in order to ship certain products... so they have this whole computer system that someone like me would maintain and build so that all the computers are communicating with each other."

Wasserman said he's already landing job interviews in the field.

"People are looking at me as a qualified participant," he said.

"We're reaping the fruits before we expected to reap the fruits," Shuster said.

"We didn't expect anyone to get a job after Round 1 because it is so basic, but there were some people who went above and beyond the scope of the course. I sat with them and they did some more labs and they went at a faster pace. I have one person now with a full-time job and two people who are doing some contract work."

Shuster said that he'd like to build on the success of the pilot and secure sponsorship and funding to build a program, as well as rent a space to serve as a community resource centre for people in the IT field.

"These certifications are globally recognized and highly appreciated. So my idea is to bring this skill to the Jewish community and help young guys who have the head for it, the analytical skills, the troubleshooting, thinking-outside-of-the-box type of skills," Shuster said.

"It is said that providing a person with the means to make a living is a greater mitzvah than giving him tzedakah," Shuster said.

"We are currently looking for funding in order to turn this dream into a tangible reality, thereby minimizing [the need for] community funds for the needy." ■

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THE CANADIAN JEWISH NEWS
SEPTEMBER 10, 2015

Hillel, CIJA plan for new year on campus

PAUL LUNGEN
plungen@thecjn.ca

Remember the window-smashing mini-riot at Concordia University a few years back that prevented Benjamin Netanyahu from speaking on campus? Or the thuggish behaviour of anti-Semitic protesters at York University whose bellicosity and cries of "Die, Jew, get the hell off campus," forced Jewish students to find refuge in Hillel's campus lounge?

That's so 2009. Today, the situation on campus is much better for Jewish students and other advocates for the State of Israel, say personnel from the Centre for Israel and Jewish Affairs (CIJA) and Hillel preparing for the school year ahead.

There are exceptions in some schools – McMaster University seems problematic – and there remains a hard core of anti-Israel activists on some campuses. So, to make it easier for Hillel professionals to help Jewish students cope with anti-Israel propaganda, CIJA held an advocacy training day recently as part of "Hillel professional development" at the Lipa Green Centre in Toronto. The day featured sessions on the challenges and opportunities faced by Hillels across the country, how to best promote the "shared values model" that links Canada and Israel, how to talk to the media, as well as primers on the core issues facing Israel today.

The training is meant to prepare Hillel advocates to better serve their student clients and supplement their knowledge of Jewish engagement with pro-Israel advocacy, said Judy Zelikovitz, vice president of university and local partner services of CIJA.

Despite the preparations involved in the training day, things are not as bad as they were only a few years ago, she stated. Zelikovitz, who spoke to 40 Hillel professionals at the PD day, said the negative message being delivered by Israel bashers has failed to resonate among Canadian students.

"Most tune it out, including our own kids," she said. "Kids go to university to get an education, have a good time, find a spouse. They don't go to fight those battles… Our job is to ensure kids get a safe experience on campus."

That's an assessment shared by Marc Newburgh, executive director of Hillel of Greater Toronto and soon-to-be CEO of Hillel Ontario, which will bring together Hillel of Greater Toronto with Hillel centres in the rest of the province.

"We obviously do have our challenges. There is anti-Semitism on campuses in Canada and the United States. We have no doubt about that," Newburgh said. "But [Israeli Apartheid Week] has become a non-issue. It's not getting the crowds or media attention. They're preaching to their own.

"That's good for us. It means the work by CIJA and Hillel over the last six, seven, eight years has been effective," he said.

The organization's strategy is not to get into "a spitting match" with Israel's opponents, but to appeal to students "in the middle" who don't have a preconception about the conflict, he said.

Hillel personnel are being advised to promote the positive aspects of Israel as well as similarities between Canadian values and those in the Jewish state. They're also being equipped to address falsehoods directed at Israel, such as claims of apartheid and ethnic cleansing, Zelikovitz said.

The BDS movement, which calls for boycotts, divestment and sanctions, "is certainly happening on campuses." It creates "angst" and is perceived by our community as prevalent, but "it's really on the margin," she added.

The movement has had virtually no success with business or government, so "now it is going after student unions, which is the low-hanging fruit," Zelikovitz said. A relatively small number of students control student groups, though they claim to speaking for tens of thousands.

Judy Zelikovitz

Overall, "way more positive things are happening on campuses," Zelikovitz said. School administrations have made it clear they won't tolerate intimidation, and they have worked to protect the rights of all students on campus and make it a place where all students are comfortable, she added.

Nevertheless, Hillel is allocating a substantial portion of its resources to addressing Israel issues on campus. Half of the 20 people it can draw on in the Toronto area work on Israel advocacy and engagement. And they support other Hillels across the province, at Queen's, McMaster and other campuses.

Newburgh said Hillel expects soon to add staff at McMaster and at the Hillel in Guelph. There is no one currently on the horizon to take on Hillel staff duties in Kitchener-Waterloo, but campuses there will be served by personnel from the Toronto office, he said. ■

Alternative Hamilton day school stays open

Kehila's 2014-15 combined junior and senior kindergarten class

ABIGAIL CUKIER
SPECIAL TO THE CJN, HAMILTON

It looks like David Shore's youngest daughter will get to graduate from Hamilton's Kehila Jewish Community Day School after all, now that the school has revamped its cost structure.

All four of Shore's daughters have attended Kehila, but when funding woes threatened to close the school, he doubted his youngest, who is 10, would have the chance to continue there.

This past spring, Kehila's board of directors made the difficult decision to close the kindergarten-to-Grade 5 school due to lack of funding and low enrolment. But a group of parents formed a new board and decided to keep the school open for students in junior and senior kindergarten and Grade 1.

The hope was to extend the school to Grade 5 again in the future. But the future came more quickly than expected, and Kehila opened Sept. 7 for the first day school.

Through word of mouth and news articles, sympathetic community members sought ways to help keep the school open. Donors came forward to cover some of the funding shortfall and parents of students in grades 3 to 5 approached the board to see if they could find a way to keep the upper grades.

The board reconfigured the school's administration and teaching models and how tuition is structured. Tuition was previously $10,000 a year, but the majority of students were attending with bursaries, which were paid for through fundraising. The new tuition is $5,000. "It doesn't reflect the cost to run the school, but it reflects what parents feel they can afford," said Shore, former chair of Kehila's board.

"Tuition was $10,000 but with the bursary, many parents were paying $3,500. So we actually generated more revenue by reducing tuition. Parents felt they could dig a little deeper when the cost was reduced," he said.

"The cost is not significantly more to run the upper grades, and some parents were not going to send their younger child if an older one couldn't go. So now we have two students, which gives us added revenue, but not much added cost."

Kehila, which is housed in Temple Anshe Shalom, was opened in 1999 by a small group of parents seeking an alternative to Hamilton Hebrew Academy (HHA). They wanted a school that was pluralistic and egalitarian. Kehila prides itself on integrating secular studies with Jewish customs and religion, as well as on an "arts-enhanced curriculum" that lets students "explore subject areas through music, drama, visual arts and dance."

It opened with five children and peaked at 41. It had 26 students last year.

Kehila still needs to raise about $45,000 for the 2015-2016 school year, but Shore is confident it will, since it usually raises that much money annually.

Current board chair Ryan Lobb said one event will be held in January and another in May. The events usually honour community members or distinguished alumni.

The school is also supported by the Hamilton Jewish Federation, although Lobb said he is unable to disclose the exact amount of the contribution.

"Given all the sad stories about Jewish education in North America, this is a great success story. We are still small and there is no guarantee year to year, but given where we were six months ago, I think it's a real success story," Shore said.

"We now have 20 to 25 kids who would have gone to public school who are now getting a high-quality Jewish education. That's small from a Toronto perspective, but for a small Jewish community, that's a huge win."

Federation CEO Barb Babij said her organization is "still supporting the school" financially, and will make a contribution from its overall allocation to day schools based on the percentage of kids enrolled at Kehila and HHA.

"We are pleased that Kehila will offer classes from kindergarten through Grade 5, and that we will continue to have a pluralistic choice in Hamilton for families who would like their children to receive a Jewish education," she said. ■

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Holocaust diary details rabbi's struggle to survive

Brother who lived through the war brought the manuscript to Toronto

SHERI SHEFA
SSHEFA@THECJN.CA

It was on his wedding day in 1964 when Feivel Wolgelernter's uncle Dovid gifted him with the unnumbered pages, yellowed with age, handwritten in cramped, nearly undecipherable Yiddish that detailed, in real time, the anguish, fear and unimaginable loss suffered by his father who recorded his desperate struggle to survive the horrors of the Holocaust.

"My uncle, who was living in Toronto, sent it to me in the hope that I would work on it. When I got it, I was newly married, I was still studying in university, I was almost 24," Feivel recalled, speaking to *The CJN* from his home in Zurich, about the publication of his late father's memoirs, *The Unfinished Diary: A Chronicle of Tears*, 70 years after he was murdered during the Holocaust.

"If you look at one of the pages, it was extremely hard to read. I mean, I can read Yiddish, I can read a newspaper, but this was extremely hard to read. It was bad quality paper and he was writing with a pencil. The pages were already fading," he said.

Feivel preserved the pages by spraying it with a special fluid, and tucked it away in a drawer where it didn't see the light of day for more than two decades, until his then teenaged son, Nafti Wolgelernter, took it upon himself to translate the diary and learn about the grandfather he never knew.

Rabbi Chaim Yitzchok Wolgelernter, a gifted student who received his smichah at the age of 18, was a husband and father when World War II broke out.

In September 1942, 1,500 Jews in his Polish town of Dzialoszyce were rounded up and murdered, while others – including his sister-in-law and three-year-old first-born daughter, Alte'le – were deported to the Belzec death camp.

Chaim sent his wife, Chayele, and one-year-old son, Feivel, to live in a village with false papers that identified them as non-Jews, while he and his brothers, Meir and Dovid, fled in hopes of paying Polish non-Jews with cash and valuables to hide them.

Remarkably, details about Chaim's brushes with death, his despair in learning about the fate of his daughter, parents and other family members, and his pleas to God were meticulously recorded with pencil and paper in poetic prose, with the hope his testimony would serve as a memorial if he didn't survive.

Rabbi Chaim Yitzchok Wolgelernter, his wife Chayele and their first-born daughter Alte'le in the fall of 1940.

In a rare published diary by an Orthodox Holocaust victim, Chaim writes about a near-death experience and the thoughts that tormented him.

"I am in grave danger. O Merciful God! I pray. It is not yet three months since I was orphaned of my parents. Shall my two-year-old son, my one remaining child, now become orphaned, too, of a father whom he hardly knows? If I perish here in the fields of Drozejowice, there will be no witness to my death, and my dear Chayele will remain a tormented agunah for the rest of her life. Tomorrow night is our seventh anniversary. Shall our happy married life come to such a tragic end?"

Although he survived that ordeal, Chaim and his relatives, with whom he had been hiding, were eventually betrayed by the Polish man they'd been paying for about a year and a half to use his barn for shelter.

When the Polish man learned they would be leaving his barn for a new hiding place, Feivel said, the man likely informed a Polish underground group about Chaim and his relatives, with the intention of having them killed and splitting whatever valuables they had.

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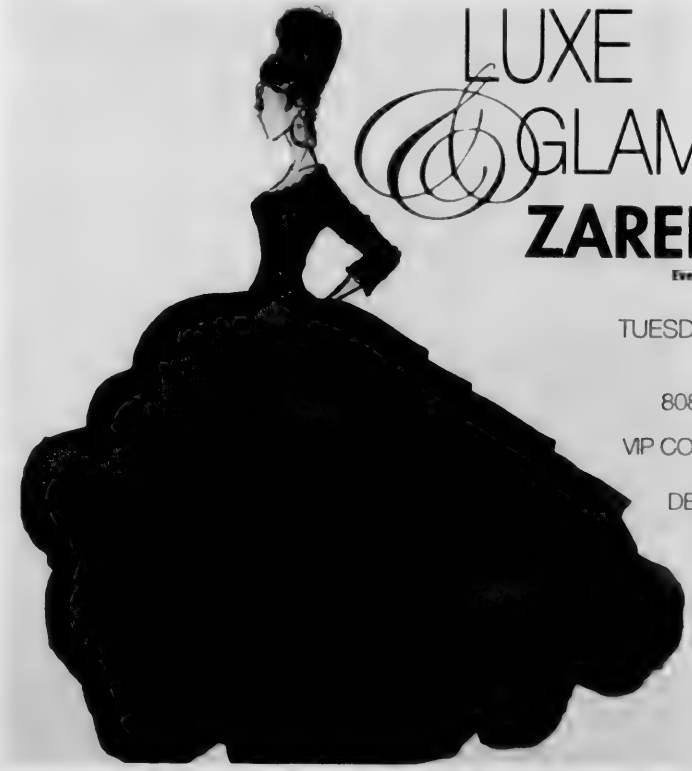

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"He knew that my father wanted to leave, because my Uncle Dovid and my cousin had already found a new place... with the help of a Jewish partisan named Avraham Fuhrman... and had already gone there and taken some luggage with them," Feivel said, adding that Dovid likely took his brother's journal with him.

While Dovid, his cousin and the partisan waited for the rest of the group to join them, Chaim and the others who stayed behind were murdered and buried in a mass grave near the barn.

If not for the initiative of Feivel's son, Nafti, Chaim's unique historical account of his family's desperate struggle for survival may never have been added to the Holocaust narrative.

When Nafti was a student at a yeshiva in Philadelphia, he showed it to one of his teachers, Rabbi Yitzchok Perman, who said he was also a descendent of the Wolgelernter family, and he put Nafti in touch with people who were experts in deciphering Yiddish documents.

Despite the efforts by people who offered their expertise, there were still many parts of the diary that were incomprehensible.

"Since he was already on the east coast of North America, he decided to make a trip to Toronto [in 1990], and there he sat with my Uncle Dovid, and they went through it, and he cleared up many of the unknown words," Feivel said.

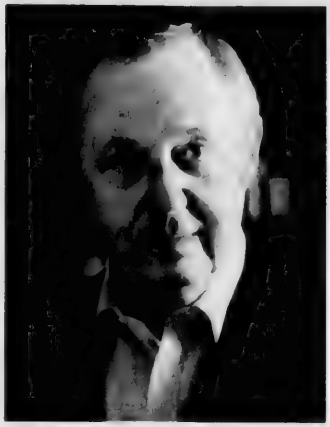
"I remember when my cousin Feivel sent his son to Toronto to sit with my dad one summer so that my dad could give him an idea of what happened and give him a perspective about things in the diary," recalled Shia Wolgelernter, Dovid's son, who lives in Toronto.

Shia said he witnessed first hand the effects of the trauma his father endured.

"Over the years, my father would tell me about what went on during the war, that he was hidden and that his family... was killed," he said.

"There were instances where he would wake up in the middle of the night yelling and screaming, reliving whatever happened to him... There were a lot of times when my father would break down, and it was hard for him to accept the fact that all these people had been killed."

Nafti dedicated years to translating, researching and editing the work, with the help of many including Rabbi Avraham Yaakov Finkel and Hindy Mandel, "but still, I didn't do anything with the text," Feivel said.



Feivel Wolgelernter

> *I wanted them to know... about my father and my ancestors.*

Although he said he can't explain his hesitation to publish it, Nafti, "kept at it."

In 1993, Nafti was invited by a cousin to attend an annual reunion of Holocaust survivors from Dzialoszyce. He went to the event in the hope of learning more about his family's history.

Nafti was introduced to Avraham Fuhrman, the young partisan who had helped Dovid find a place to hide.

"This Fuhrman asked Nafti if he had ever been to the grave and he said, 'No.' Fuhrman asked him, 'Why not?' And he said, 'Because no one knows where it is.' So Fuhrman said, 'I know exactly where it is.' Four weeks later, we found the grave."

Although his father's memoir comes to an abrupt end, the book moves forward with an epilogue by Dovid, a survival story by Chaim's widow, Chayele, and an account by Feivel about how his family's remains were recovered from an unmarked grave and reburied in Israel.

"I did not mean to write a best-seller, which it became," Feivel said.

"I have five children, and a lot of grandchildren and already more than a dozen great-grandchildren, and I wanted them to know what happened and something about my father and my ancestors." ■

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Judge remembered for being down to earth

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Marc Rosenberg

Marc Rosenberg, who served for nearly two decades on the Ontario Court of Appeal, was remembered as a towering intellect and a warm, down-to-earth person outside the courtroom. A past president of Temple Emanu-El, he delighted in serving as an usher on the High Holidays, arranging chairs and greeting congregants as they entered the sanctuary. Rosenberg died Aug. 27 at age 65 after a battle with brain cancer.

Hundreds turned out for his funeral at Benjamin's Park Memorial Chapel, including many legal colleagues. The Ontario Court of Appeal issued a statement describing Rosenberg "as one of Canada's finest jurists and criminal law experts. He was a judge of the Court of Appeal for Ontario for almost two decades, having been appointed to the court in December of 1995."

His colleague on the bench, Justice John Laskin, remembered Rosenberg as possessing an "exceptional" knowledge of criminal law and criminal evidence.

"He had a first-class mind" and had the ability to simplify issues before the court. There were times when he would run cases by Rosenberg for his insights, Laskin said.

Even before he was appointed to the bench, Rosenberg "was widely regarded as the best appellate lawyer of the criminal [law] side," he added.

Rosenberg was called to the bar in 1976 and during his career he worked in various aspects of the law. He practised criminal law with the firm of Greenspan, Rosenberg and Buhr until 1995, when he joined the Ministry of the Attorney General's public law and policy, and civil law divisions. He was a director of the Criminal Lawyers' Association from 1987 to 1991 and was actively involved in the association's educational programs for many years.

He was an editor of *Martin's Annual Criminal Code* and was an associate editor of *Canadian Criminal Cases* and *Dominion Law Reports* from 1978 to 1995. He wrote many articles and papers mostly related to criminal law, evidence and the Canadian Charter of Rights and Freedoms.

But it was his passion and gift for teaching that many remembered. Rabbi Debra Landsberg of Temple Emanu-El recalls as a new rabbi arriving from the United States, Rosenberg patiently explained the way the Canadian legal and political system worked. He did so graciously and in a way that made a complex system seem clear, she said.

Laskin credited Rosenberg with being one of the foremost educators of other lawyers and judges in Canada and around the world. He developed a course on the Charter for other judges, delivered through the National Judicial Institute, and another on wrongful convictions, he said.

He was also responsible for improving the system for appeals by inmates of provincial and federal institutions, in which for the first time capable lawyers acted pro bono as duty counsel for convicted criminals on appeals to the Court of Appeal. Before that innovation, inmates represented themselves.

On a personal level, "Marc was one of the most modest and unassuming people I've known in our business," Laskin said. "He never sought the limelight. He was incredibly kind to all of us."

Rabbi Landsberg echoed that view. Despite his high standing in law circles, he was always ready to help out at the temple, putting up signs, making sure events were properly organized. He would do the same whether for the broader congregation or the shul's tots and family programs, she said.

"He was such a low key, calm presence. He was brilliant, so quick and funny, but really low key. There was no pretense. He was calm, warm and kind," she said.

Lawyer Leo Adler recalls meeting Rosenberg when he practised law with noted defence attorney Eddie Greenspan. Where Greenspan was the courtroom barrister with the big personality, Rosenberg was "the legal brain" who "was always fascinated by legal concepts. He was always excellent at that. As a result, he argued many cases in the Court of Appeal.

"It was always a pleasure to appear before him. He made you feel comfortable. He was always pleasant, even if you weren't going to get what you wanted."

Keith Landy, a lawyer in Toronto, said Rosenberg "was a giant in the legal field. He was an exceedingly understated and self-effacing guy, and extraordinarily bright. He was a highly regarded judicial persona."

Rosenberg was predeceased by his wife of more than 40 years, Martha Rosenberg, and father Morris. He is survived by his mother, Ethel, partner Priscilla Platt, and two children, Debra and Daniel. ■

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Manitoba archeologists help uncover Goliath's hometown

MYRON LOVE
PRAIRIES CORRESPONDENT, WINNIPEG

The epic battle between David and Goliath is one of western civilization's best-known and most popular stories. Now, University of Manitoba's Haskel Greenfield is working with an international team of archeologists to put some historical meat on the bones of the story.

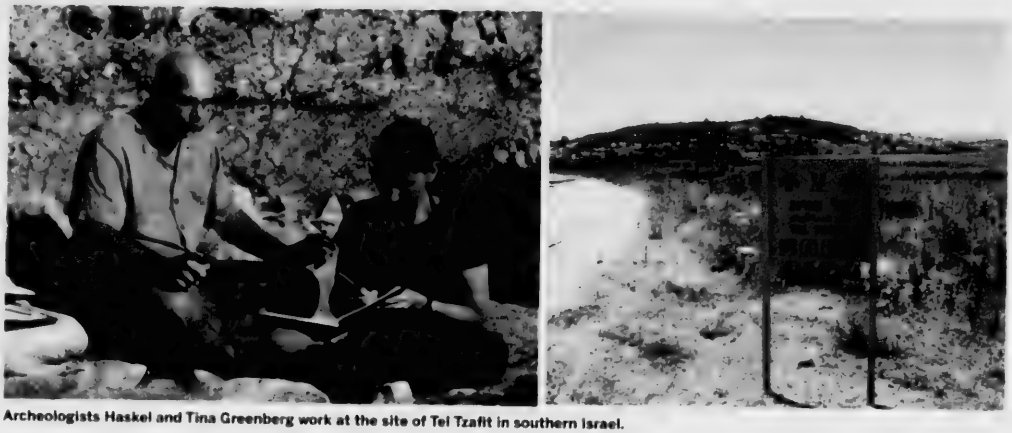
Greenfield and his students have been excavating Tel Tzafit (Tell ess-Safi/Gath) in Tel Tzafit National Park in southern Israel since 2008 when they joined forces with the director of the excavation, Aren Maier of Bar Ilan University.

The site, Greenfield says, is thought to be ancient Gath, the Philistine city that was the home of Goliath, who fought David nearby.

Gath, he adds, was also the city where David took refuge from King Saul.

"The Book of Samuel (21:13) tells us that David pretended to be a madman by scratching his hands on the gates of Gath, and letting saliva run down into his beard," Greenfield says.

"Gath was not only a Philistine city in the Iron Age, but it has now been convincingly demonstrated that it was an older city that extended deep into the Bronze Age when it was occupied by Canaanites. It was among the largest of the cities in the region even 5,000 years ago," in the early Bronze Age.



Archeologists Haskel and Tina Greenberg work at the site of Tel Tzafit in southern Israel.

Greenfield went back to Tel Tzafit in the middle of June with seven undergraduate students and five graduate students, as well as his wife and fellow archeology professor, Tina Greenfield, and their children.

Haskel Greenfield has been working on the site with his team along with Israeli, American, Australian, Korean and other teams that come with their professors. Each summer, an average of about 100 professors, students and volunteers are there. The excavation is organized as a large field school where students and volunteers are educated in the archeology of the region and the latest scientific approaches to the archeology.

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A view of the city wall of Gath in Tel Tzafit

> *Our work here is helping us to understand the importance of the Philistines historically*

"We were working on the upper tel [mound] with teams from the United States and Australia," he says. "The Israeli and Korean teams and some of my students – and one of my children – were digging in the lower city where they were focusing on the Iron Age Philistine occupation. While we and the other teams have been uncovering the walls and houses of the upper city, the expedition had not been able to find the walls for the lower city – until this summer."

What happened this summer is that a member of one part of the Israeli team, led by Amit Dagan, noticed unusual formations on a surface about 10 to 20 metres to the east of where they and the Korean team have been focusing their efforts for the past eight years.

Test trenches, Greenfield says, revealed a massive fortification wall – six metres wide – that extended farther to the east. The wall continued to a point where there seemed to be a large structure followed by an open space.

"It looks as though we are looking at the edges of a massive tower on the other side of the open space, with extensive fortifications continuing to the east," Greenfield says. "It's likely that the space is the gateway to the ancient Philistine city. The significance of this is that if you stand back and look at the walls and towers, you can imagine Goliath, the hero of the Philistines, striding out of the gate for his fateful encounter with David.

"The importance of this find is that it demonstrates that the lower site was enclosed in a massive system of fortifications."

Greenfield says the entire site – combining the upper and lower cities – covers close to 50 hectares, making it one of the largest fortified cities in the entire southern Levant.

"It was bigger than Jerusalem of that time," he notes. "Our work here is helping us to understand the importance of the Philistines historically and their dominance in that era."

The layers at the site probably go back to at least 4000 BCE – before the beginning of the Early Bronze Age, he says. The original proto-Canaanite Early Bronze Age city was destroyed in 2600 BCE and a smaller city rebuilt on the site about 800 years later during the Middle Bronze Age. This grew into a major Canaanite city that the Philistines took over around 1200 BCE.

"We have only dug down to 2800 BCE," Greenfield says. "We still have another thousand years to go to reach bottom."

While he would love to uncover a temple or a palace, he says, the modern scientific approach – and his focus as an anthropological archaeologist – is to excavate houses in neighbourhoods in order to study changes in daily life over time.

"We are trying to increase our understanding of daily life in ancient times and how our modern lifestyles evolved," he says.

He invites readers who may be interested in participating in the dig when it continues next summer to contact him at the University of Manitoba. He notes that readers can consider donating to the university or the Jewish Foundation of Manitoba so that more students can go. ■

THE CANADIAN JEWISH NEWS
SEPTEMBER 10, 2015

Roof fire at Boat Shul causes $100,000 in damage

Eighteen trucks and 55 firefighters battled an overnight blaze that threatened holy books and religious objects

PAUL LUNGEN
Plungen@thecjn.ca

A roof fire at Congregation Kahal Avreichim on Bathurst Street south of Lawrence Avenue – commonly known as the Boat Shul, or Shiff Shul – caused an estimated $100,000 in damage and threatened the synagogue's holy books and other religious objects last weekend.

Toronto Fire Service was called to the synagogue at 2:19 a.m. on Aug. 30 to put out a fire that began on the roof.

Eighteen trucks and 55 firemen rotated through the scene as firefighters worked to locate and then put out the fire in a difficult-to-reach area at the back of the roof, said Capt. David Eckerman of Toronto Fire Services.

As firefighters battled the blaze, others placed tarps on valuable religious objects in the synagogue, while other objects were removed from the building to protect them from fire, water and smoke damage, Eckerman said.

Once the fire was put out, which took less than an hour, the building was ventilated by large fans that cleared the building of smoke. A faint burnt smell could still be detected two days later, though members of the congregation continued to daven in the building's sanctuary.

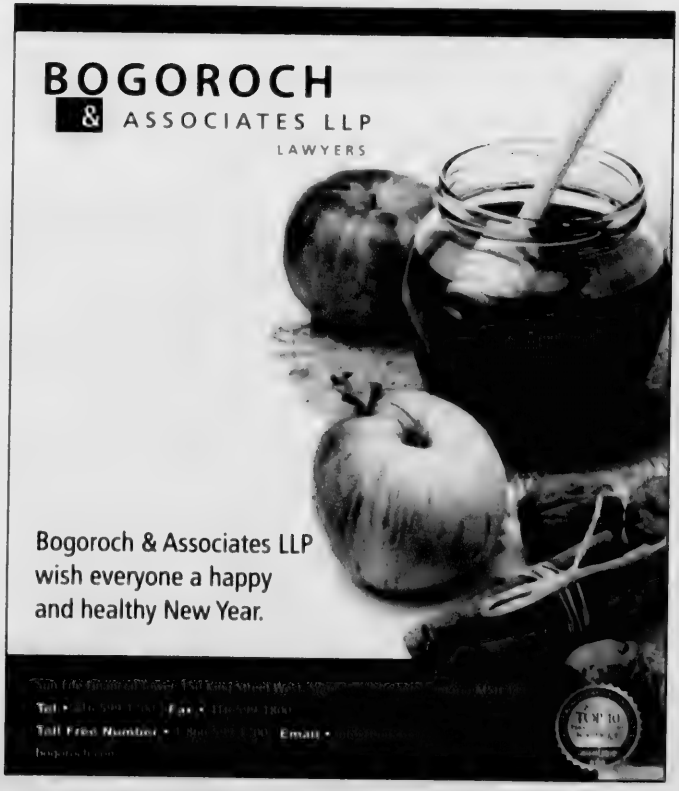
TFS personnel believe the fire was started by "improper handling of an ignition source."

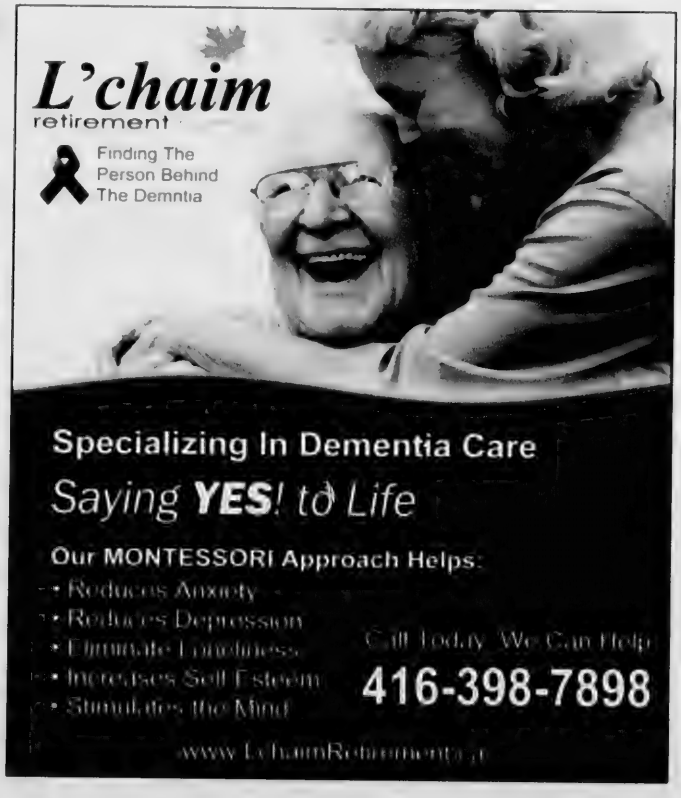
Eckerman said it appears the roof was under repair, and roofers used tools such as a blowtorch to heat tar on the shul's flat roof.

He said the materials used could have remained smouldering for some time until they ignited into a fire, he added.

Rabbi Jacob Sofer of the synagogue declined to be interviewed for this story. ■

The roof of Congregation Kahal Avreichim had been undergoing repairs.
JEREMY COHN/@JEREMYGLOBALTV PHOTOS





Mississauga's Solel Congregation welcomes new rabbi

PAUL LUNGEN
plungen@thecjn.ca

The members of Solel Congregation in Mississauga weren't really used to the business of finding a new rabbi for their synagogue. After all, they'd enjoyed the services of only one spiritual leader, Rabbi Lawrence Englander, ever since the congregation was formed way back in 1973.

But after he retired in July 2014 – he is now rabbi emeritus – they were forced to deal with the yawning gap on the bimah. They brought in people on an interim basis, rabbis whose credo is "have Chumash, will travel," quipped synagogue education director Arliene Botnick.

But the congregation, which consists of 275 member families, wanted someone special, someone who shared the values and hopes of the synagogue.

Over the course of more than one year, they did their due diligence, approached the Union for Reform Judaism and the Central Conference of American Rabbis for assistance, and they consulted extensively with the congregation and people in the shul's school.

From pretty early in the process, it appeared that Rabbi Audrey Pollack was the right fit.

Rabbi Audrey Pollack, centre, is flanked by Solel Congregation president Joel Brown and the synagogue's education director Arliene Botnick. PAUL LUNGEN PHOTO

They were looking for someone warm, friendly, knowledgeable, heimish, someone who worked well with young people and someone who was musical as well.

From early in the search process, "we had our hearts set on Rabbi Pollack," said Joel Brown, the synagogue's president.

With their criteria satisfied, Rabbi Pollack came on board July 2, one day after Canada Day, the U.S.-born spiritual leader noted. She was joined by her husband, Phil Subeck, a social worker, and three children.

She had been working as a pulpit rabbi in West Lafayette, Ind., home to Purdue University, but for her as well, the position at Solel Congregation seemed a perfect fit.

She appreciated the shul's family-like atmosphere, the way everyone was made to feel welcome and participate in all aspects of synagogue life – and she played guitar during services as well.

"I grew up in a congregation where we were encouraged to take positions of leadership," Rabbi Pollack said in an interview in the shul's boardroom.

In the synagogue where she grew up, Beth Emet in Evanston, Ill., members were expected to participate in leading services, working with young people, preparing music for High Holiday services, and working with lay people in running the supplementary school.

That's pretty much the way it's done at Solel, and Rabbi Pollack believes it's the best way forward for North American Jews.

"Each one, teach one," she said, summarizing the motto that suggests tradition should be passed down generation to generation by all members of the congregation.

It's that kind of involvement that allows people to "make connections with each other. All of us have to make the choice that Judaism is meaningful for us. To do that, we need to take a role, get connected. We need to open as many doors as possible and let people find their way in." ■

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'Pop-up' rabbi takes Judaism to the coffee shops

Rabbi Adam Scheier makes a point to coffee shop patrons.

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

For two hours on the morning of Aug. 31, at a table outside the Second Cup on Greene Avenue, Rabbi Adam Scheier set up shop as "the pop-up rabbi." It was quite a departure from his more austere role as senior clergy at Congregation Shaar Hashomayim.

His idea was to meet people in a public place in a relaxed, approachable way. Anyone could come up to him, sit down and, as the sign in front of him beckoned, ask him anything.

And they did. Rabbi Scheier saw a steady stream of people, some Shaar members, but many who were not – Jews and non-Jews among them.

"Synagogues are always thinking of ways to outreach to the community," he said. "As beautiful as our synagogues are, they often serve as a barrier. People are hesitant about entering them.

"This was a direct way of sharing our beautiful tradition and wisdom in an accessible, loving fashion."

Rabbi Scheier is using social media to inform the public about what he's doing, and a hashtag of "popuprabbi" has been created to keep the conversation going beyond the coffee date.

His second outing was held at the Starbucks café, on Sherbrooke Street at the corner of Claremont Avenue on Sept. 9, and he will be back at Second Cup on Sept. 17 from 4-5:30 p.m.

He chose the High Holiday period because he felt it is a time people have questions or are reflecting on their faith or life's direction.

The first outing was entirely positive, he said.

"People asked real questions about prayer and liturgy, and they raised personal and family issues," he said. He didn't ask anyone their religion.

"One woman – a non-member – told me about her hardships, and how difficult it was for her to pay for seats at the High Holidays. I invited her to join us at the Shaar."

Many more were simply curious or offered an amicable greeting and encouraged Rabbi Scheier for "holding office" where the people are.

The café owners welcomed the "pop-up rabbi" most graciously, said Rabbi Scheier, who got their permission beforehand.

Rabbi Scheier has been senior spiritual leader of Shaar Hashomayim since 2004. The Westmount synagogue has some 1,600 member families. ■

N.S. businessman named to Order of Canada

JOEL JACOBSON
ATLANTIC CORRESPONDENT

Martin Chernin

Sydney N.S. businessman Martin Chernin, says he's "honoured and humbled" to receive the Order of Canada.

Named to the Order on July 1, he proudly noted, "I'm following in the footsteps of my sister, Judy [Budovitch, of Fredericton, N.B.], who was appointed in 2008" for her work as a community volunteer and support for various artistic, educational and civic groups in New Brunswick.

"I'm very honoured to be the second in my family named to the Order."

He also noted several other members of the Cape Breton Jewish community are members, including the late Irving Schwartz, the late Ruth Goldbloom, the late Jack Yazer and Ron Caplan.

"I'm in good company," Chernin said.

Born and raised in Cape Breton, Chernin began his career in the wholesale grocery business with his father and uncles. They and a few partners later developed holdings in real estate and cable television.

"I guess I'm a true Cape Bretoner. I wanted to stay here and see if I could do anything here in Cape Breton."

He's worked hard to contribute through both his business and community efforts. Chernin has been chairman of the board of Cape Breton University, as well as being actively involved in fundraising for both the Cape Breton Regional Hospital Foundation and the United Way of Cape Breton.

Chernin credits "hard work, honesty and integrity" for his success, noting it's also been important to surround himself with good employees and business partners.

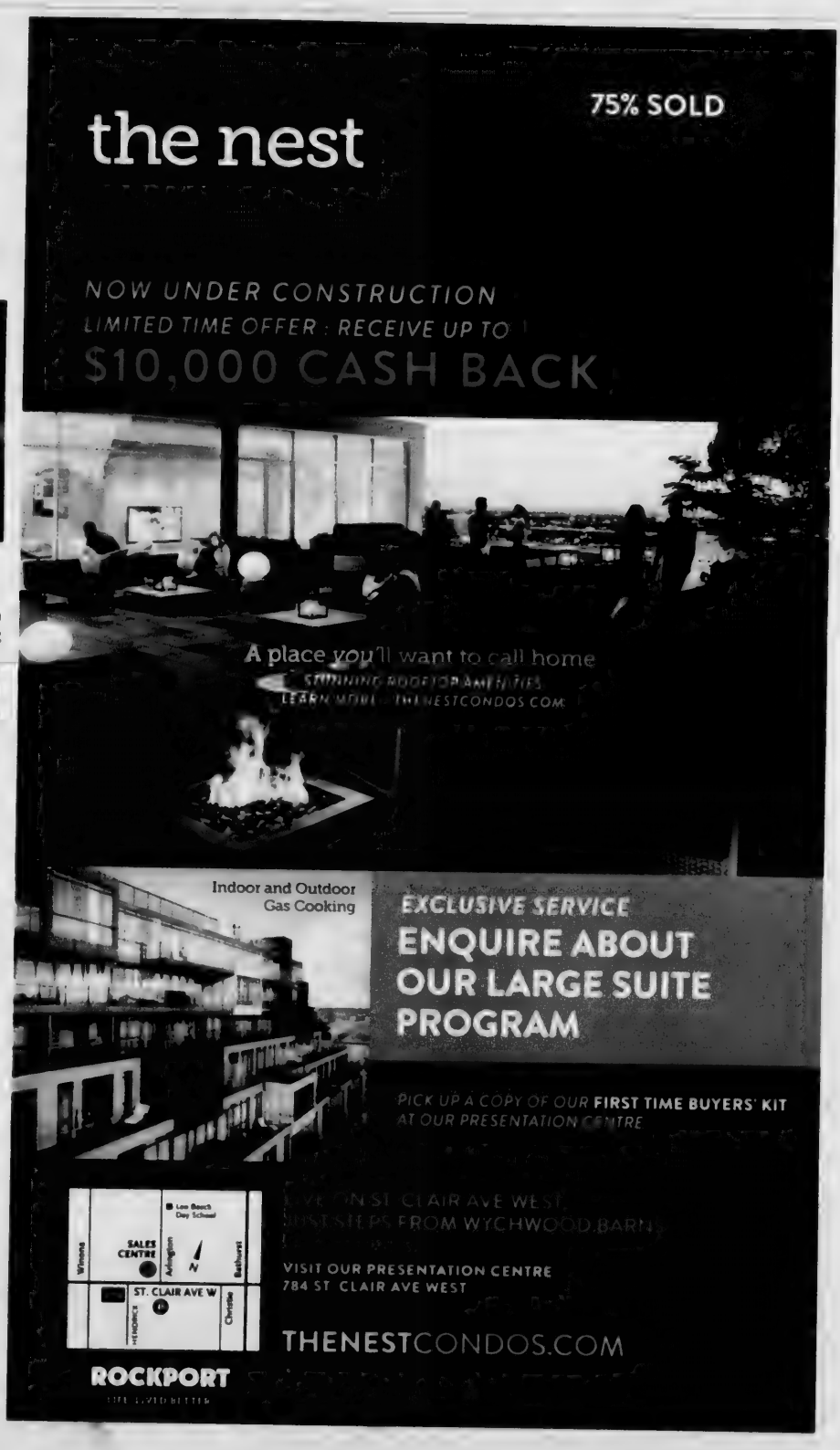
In the Jewish community, Chernin has been president of Temple Sons of Israel in Sydney for the last 27 years ("No one will run against me," he laughs), served as president of Atlantic Jewish Council, was on the board of Jewish Federations of Canada - UIA, State of Israel Bonds and the Canada-Israel Committees, the Centre for Israel and Jewish Affairs and for three, three-year terms with the Canadian Jewish Political Affairs Committee.

"There have been high points and low points in my career. You don't win in everything, but you have to pick up your boots and get back at it," he said.

He says retirement is not yet on his agenda. "I like business," he said. "These are interesting times, and there's lots to do. I'm trying to do a few more things before I hang up my shingle."

He suggested that his wife Gail Rudderham Chernin, a Sydney lawyer, would also be a good candidate for the Order of Canada.

"She's been president of the Nova Scotia Barristers Society and, in October, becomes president of the Canadian Breast Cancer Society. She's been a strong community contributor for many years, too." ■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PROVEN WEALTH ON THE DATE OF MARRIAGE

Family Matters

by

John Syrtash
B. A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 33 years

You buy a house. You live in it alone for a while. You then meet the love of your life. He/she moves in with you and you settle into a bed of roses. Later you get married, and after a few years your family grows, so you buy another house, this time in joint names or maybe just in your name alone. You then use part of the sale proceeds from the first house to make the purchase of the second house. Or maybe you have just rented out the first home and kept it as an investment. After the many years that pass in marital bliss you come home and find your devoted spouse in that former bed of roses with another, *in flagrante delicto*. So you both sadly split. Most everyone knows that whether the house you both reside in on the date of separation is in your name alone or registered in both, it won't matter. You are both entitled to 50% of its entire value as appraised as of that date when calculating the split of your respective net worth, called "net family property." (Depending on the circumstances you and your spouse may even be entitled to a 50:50 split of the equity as of the date the property is sold, irrespective of whether the property is registered solely in your name or hers, depending on the circumstances, but that issue shall be discussed in another article.) You may have even heard of the term "matrimonial home" i.e. that the house that you both reside in on the date of separation is the "matrimonial home" and it is always split 50:50.

What you may be very surprised to hear is that the first house you owned on the date of marriage is **not** a matrimonial home and the value of its equity is **not** split 50:50. In fact, because you owned all the equity in that house on the date of marriage, you can deduct its full equity from your net worth (net family property) when calculating how much might you owe on property division or how much you could receive after you separate. By doing so, the amount you receive as your share on the sale of your current home, as opposed to your spouse, may NOT be 50:50 and may very well be imbalanced in your favour on the date of marriage.

Example: Let us say the equity in the house you own on separation is $500,000 and this is the only major asset you own. Let us further assume that you and your spouse have no other major assets. If you *didn't* have any real estate on the date of marriage, you would each receive about $250,000 on the sale of the current house, even if the current house was registered in your name. However, say that in addition to your current home, you also owned a home entirely in your name on the date of marriage and the equity in that first home was valued at $200,000. **Well Ontario family law allows you to deduct the $200,000 of value from the $250,000 in equity of the house you owned on the date of separation when calculating how to "equalize" your net wealth when comparing it to your spouse's.**

In short, in this example the law figures that your spouse has more wealth than you do on the date you separated because you get to deduct the wealth you had when you got married.

This fact means you now only have $50,000 as compared to your spouse's $250,000 in value as of the date of separation when comparing her net worth to yours. Accordingly, after the house is sold your spouse has to pay you half the difference between $250,000 and $50,000 to "equalize" your respective net worth positions (called "net family property") i.e. $100,000. Then if the net sale proceeds equaled $500,000 on sale, you would get $350,000 and he/she would only get $150,000! This is all because you had greater proven wealth in the form of equity in real estate on the date you married than your spouse. Such "date of marriage wealth" could also take the form of jewelry, cash, bank accounts, valuable furniture, like a grand piano—anything that can be documented, even intellectual property. And no, you don't get the extra money because you found him or her *in flagrante delicto*.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, with experience in family law for 33 years. Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit

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Israeli college in Galilee serves diverse student body

PAUL LUNGEN
plungen@thecjn.ca

Zefat Academic College has supporters in Canada and the United States, but no official friends group, but that may change one day if Baruch Nevo's recent visit proves a success.

Nevo, president of Zefat Academic College, was in Toronto earlier this summer to meet supporters and potential supporters of the learning institution, which to date has flown below the radar for most Canadian Jews.

"We have some unique features that I came to expose, to talk about," he said during his Toronto visit.

One of them is the college's role in the region's economic future. Not only does it provide an education for its 2,500 students, but it also serves as an engine for economic development in the region.

Many of the graduates return to their home communities where they apply the skills and knowledge they picked up at the college.

"We like to see ourselves as missionaries for all the Galilee. Our graduates will spread and serve in all the territory in the north," improving the lives of people they serve, Nevo said.

Zefat, also known as Safed, is home to 35,000 people. It lies in the eastern Galilee, up a long winding road, 900 metres above sea level, making it Israel's highest city.

Up until 10 years ago, the college was affiliated with Bar Ilan University, but at that point it was severed from its parent institution. The people of Safed, concerned about losing an important institution, wanted it to continue to function to better provide people in Israel's "periphery" access to higher education, Nevo explained.

A professor of educational administration and a sixth-generation resident of Safed, Nevo is now in his second term as the school's president.

He listed several features of the college that he believes make it worthy of the support of Canadian Jews. Its students come from a variety of backgrounds and cultures, the vast majority of them from the Galilee. "On one campus you'll find secular Jews, religious Jews and haredim. Within the Arab body of students, there are Muslims, Christians, Druze, Circassians," he said.

"The students study in the same classroom. They study for exams together. They learn to respect other ethnic groups. I would call it an island of peace in the middle of a stormy ocean," he said.

The school offers baccalaureate programs in health sciences, law, the humanities and the social sciences.

There is a department of mysticism and spiritualism as well. Given the city's background, that only makes sense. Safed is considered one of Judaism's four holiest cities. In the 1600s, it was the centre for the study of Kabbalah, or Jewish mysticism.

Baruch Nevo

On the temporal plain, where the rubber hits the road, programs in subjects such as law provide a real practical benefit to local communities and the students.

The program in law is a breakthrough for the school and the region, explained Lior Hameiri, director of Israel engagement and a Jewish Agency shaliach who works with UJA Federation of Greater Toronto.

Before the program was offered, anyone interested in a legal career would have to apply to other law schools across the country. That entailed moving to a major city, such as Haifa.

"Since the socio-economic status in the area is not high, many could not afford to move," said Hameiri, who accompanied Nevo on his round of meetings in Toronto.

Fees at Zefat College are relatively modest. Students pay the equivalent of $2,500 (US), and the cost of living in the northern community is substantially less than in other Israeli cities. For those who commute to classes from their home, the cost is even lower.

By virtue of its location in the eastern Galilee, the college makes it a viable option for some traditional families who would not permit their daughters to leave home and live alone on campus. That applies to haredi and Arab women alike, Nevo said.

Given the conflicts between Israel and its Palestinian neighbours, you might expect that friction to be replicated on campus, where the student body is more than half Arab. But Nevo said that even during last summer's war in Gaza, that didn't happen.

"To begin with, the atmosphere is friendly. People talk and try to avoid confrontations," he said. "We deal with extremely heterogeneous people... We present a model for better days."

Canadians are being asked to provide scholarships and subsidize the fees of students.

Alternatively, they can choose to direct their money to capital improvements.

"We have several antiquated buildings that we want to renovate, give them new life. Some are beautiful, but they were neglected for 150 years," Nevo said. ■

94-year-old memorializes his perished German family

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

On the eve of his 95th birthday, Leo Klag has finally fulfilled the Fifth Commandment to honour one's father and mother, he says.

Klag does not know how, when or where his parents, or his only sibling, died.

They are among the countless Jews who perished in the Holocaust, which not even Yad Vashem has been able to document.

This summer, the Montreal man travelled to his native Berlin for the installation of three *Stolpersteine* ("stumbling stones") commemorating his family in front of the home where he grew up.

These small blocks topped with brass plaques are permanently embedded in the pavement outside the last known address of victims of Nazism, Jewish and not, at the request of survivors or their descendants.

Klag, who is legally blind and, he says, "not in the best of shape," insisted on making the journey to witness the dedication. It's the closest he'll come to giving his parents and brother a proper burial, 70 years after their passing. "I did not have the privilege to be present for the death of my parents," he said.

Over 50,000 *Stolpersteine* have been installed in Germany and former Nazi-occupied Europe since 1996. German sculptor, Gunter Demnig, born in 1947, initiated and heads the project. He was inspired by the Talmudic dictum that "a person is only forgotten when his or her name is forgotten."

Under the heading "Here Lived," stones recalling Albert Abraham and Rebecca Liba Klag are engraved with their birth years, 1887 and 1890, respectively, (both in Poland, Klag thinks), and their son Max's in 1922.

The *Stolpersteine* organization was able to provide some information on their fate of which Klag was unaware. Albert and Max, the engraving notes, were rounded up in a "aktion" and sent to Bentschen/Zbaszyn, a town on the Polish border, and Rebecca is said to have fled to Poland in 1939. All three were "murdered in occupied Poland."

The Klag stones are outside an apartment building at 17 Lottumstrasse, the same as its prewar address, in the central Mitte district. The family was comfortably well off before the war, said Klag. But, today the building is defaced with graffiti – unrelated to the *Stolpersteine*. "I asked one of the tenants how he felt about the stones being there, and he was fine with it," Klag said.

Klag was accompanied by his two children, Malvina, 53, who works for the Miriam Foundation, and Alan, 51, a veterinarian in Philadelphia.

"I was bar mitzvah in 1933, and even at that age I realized there was no future for me in Germany," Klag said. He tried to get out of the country on his own, to Palestine or even Latin America, but was turned away because he was a minor.

Leo Klag and daughter Malvina outside his former home in Berlin

After Kristallnacht in 1938, the 18-year-old Klag left the family home and hitchhiked to Hamburg. He hid for several months – in the forest, even sleeping in a stadium.

At a Jewish hospital a social worker arranged for him to get to Britain legally in July 1939. Klag stayed in the Kitchener refugee camp in Kent, which housed mostly young German and Austrian Jewish men who the Nazi regime allowed to leave after the November pogrom. All Klag would ever know of the relatives he left behind was that they had been "sent to the east."

In 1940, Britain deported Klag, along with about 2,000 other German and Austrian nationals in the country, to Canada. He was interned in an 18th-century fort in Ile-aux-Noix, an island in the Richelieu River.

After his release in 1942, he resumed his trade in lithography, eventually owning an envelope-making business.

Klag went back to Germany several times over the years. "I felt that if Ben-Gurion could meet [Konrad] Adenauer [Germany's first postwar chancellor], I could return. I never hesitated to go."

Although the *Stolpersteine* program is almost 20 years old, the Klags had never heard of it until a couple of years ago when a friend of Malvina's sent her an article from a European magazine. She made an application, but was warned that there is a long waiting list. "After about 1-1/2 years passed, I reminded them that my father was 94, and we were finally given a date," she said.

Applicants must send what documentation they have, and there's a nominal 120 euro fee.

Klag's wife, Suzanne, was born in Vienna and escaped to Britain with the Kindertransport. Her family also perished. At 91, she was unable to make the trip to Germany.

"It was a fantastic experience and the program itself is unbelievable," said Malvina. "We would be happy if as many people as possible know about the program so they can benefit as well." ■

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THE CANADIAN JEWISH NEWS
SEPTEMBER 10, 2015

Vietnamese 'boat people' thank Jewish community for help

Jews played a disproportionate role in helping refugees settle in Canada in the late 1970s after the fall of Saigon

JANICE ARNOLD
jarnold@thecjn.ca MONTREAL

Thi Be Nguyen feels she owes a debt to the Jewish community that she can never adequately repay. Living productively as a Canadian is the best way to demonstrate that the community's investment of time, money and compassion were well placed, she thinks.

Nguyen was among the 60,000 South Asian "boat people" who found refuge in Canada after the fall of Saigon 40 years ago, which ended the Vietnam war but created a massive refugee crisis.

The Jewish community played a disproportionate role in Operation Lifeline, an unprecedented effort by ordinary Canadians to sponsor and quickly resettle as many refugees as possible, in co-operation with the federal government. Their desperate plight prompted an outpouring of sympathy across the country.

Nguyen was almost five when she arrived in Montreal with her parents and two young siblings in December 1979.

Thi Be Nguyen, left, visits with Roz Abrahamson, a sponsor of the Nguyens when they arrived in Montreal as refugees in 1979. With them are her husband Bruno Demmerle and their children Ludwig, 6, and Loan, 7.

> *My mother always remembers that when we arrived at Mirabel Airport – it was winter – someone put a coat around her*

Now 40, married, and the mother of two with a career in the National Bank's head office, Nguyen is taking the opportunity on this milestone anniversary to thank those strangers who opened their hearts and played a crucial role in her family's integration into their new home.

On Aug. 30, the National Bank, at her initiative, sponsored a private event to recognize the people who helped the Nguyen and other families from Vietnam, Laos and Cambodia make new lives in Quebec.

CONTINUED ON NEXT PAGE

On behalf of the Ontario Liberal Caucus,
best wishes to the community on the occasion of
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CONTINUED FROM PREVIOUS PAGE

Jewish people were especially present in the Nguyens' early years here, she said, although, of course, Nguyen, a Buddhist, would be much older before she realized what "Jewish" meant.

Two people, in particular, stood out and continue to be her and her family's friends: volunteer Roz Abrahamson, who took them under her wing immediately after their arrival as one of their sponsors; and Steve Tabac, who met her father a couple of years later. The chartered accountant gave the family invaluable advice about buying a house and setting up a business.

Nguyen also remembers that she and her sister and brother spent their first summer at the YM-YWHA day camp, which was near their first home on Mountain Sights Avenue. She still knows some of the words to the Hebrew songs she learned.

Nguyen was born in Laos to Vietnamese parents. The young family of five spent almost a year trying to find a safe haven. They were caught twice and imprisoned, the first time before they were out of Laos and after having spent two days on foot in the jungle, and the second in Thailand, after they had survived a perilous boat journey.

"They thought we were spies. My father was tortured. Then we were released and transferred to a refugee camp. Conditions were terrible," she said.

After some weeks, they were allowed to emigrate, and applied to the United States, France, Australia and Canada, which was the first to accept them. They barely knew where Canada was.

They arrived with nothing, save for a bit of jewelry. Her parents knew no one here and did not speak French or English.

"My mother always remembers that when we arrived at Mirabel Airport – it was winter – someone put a coat around her," said Nguyen. They were their sponsors.

"Roz right away was there and set us up in an apartment," she said. "I have a vivid memory of her being there all the time for me, bringing us lots of clothes and toys, inviting me to her home."

She introduced them to everyday Canadian life. Nguyen remembers going to her first ever movie with Abrahamson: *Annie* at Plaza Côte des Neiges."

Jobs were found for her parents, her father Van Tho as a mechanic, her mother Thi Loc as a cleaner.

"Mr. Tabac," as Nguyen still calls him out of respect, helped her father establish his own auto body shop business, which, at almost 77, he still works at with his wife, but not because he needs the money anymore.

"My dad can't stop working," said Nguyen, "or he will think too much about the past. He still does not talk about it." Her admiration and concern for her parents is clear. The psychological scars they still bear are such that she is not sure they will attend the Aug. 30 event.

> *There's a very special place in my heart for the Jewish community. It has been part of my life since I arrived in Canada*

Nguyen, a Concordia University commerce graduate, began working at the National Bank as a teller. Today, she is adviser to the National Bank's president for public affairs, as well as the bank's Ambassador for Diversity. Her sister and brother are also still in Montreal and doing well, and have six children between them. A second brother was born here.

Her gratitude extends beyond individuals. "There's a very special place in my heart for the Jewish community. It has been part of my life since I arrived in Canada," she said. "I always feel comfortable with Jewish people and have made friends with them throughout my life."

Tabac, 73, said he has the greatest admiration for the Nguyens' tenacity and hard work and, especially, the sacrifices the parents made for their children. "Van Tho is the toughest guy I ever met," he said, "and his wife is a martyr, an exceptional woman. It's gratifying to see how well they have done."

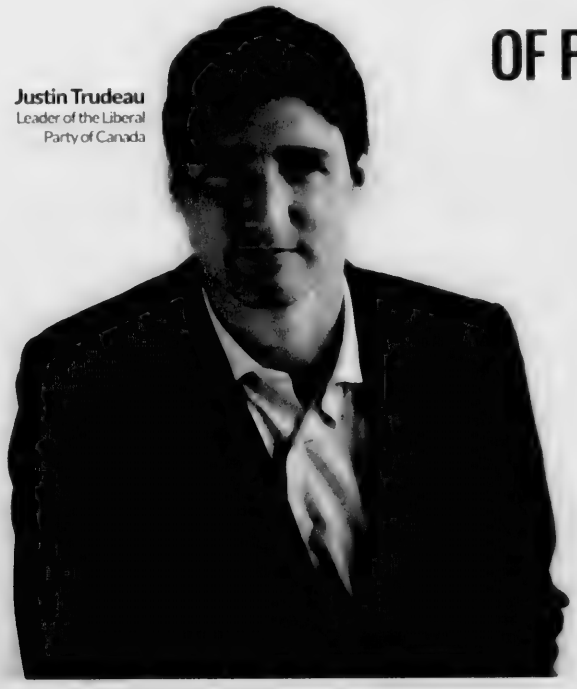
He is especially fond of Thi Be. "I can't believe she's 40," he said.

Tabac is motivated because his own father came from Poland to Montreal in 1925 at age 12 – alone.

"The way I look at it, whatever I do is my way of giving back to the numerous people who must have helped him," he said. "I'm a great believer that we all have a duty to see that Canada remains a great place of opportunity."

Nguyen is hoping to reach other members of the Jewish community who assisted her family that she has lost contact with, both to invite them and, if interested, to be interviewed for a documentary she is making on the "boat people's" experience in Quebec.

A year-and-a-half ago, Nguyen established a charitable organization, UniAction, that supports educational and health projects for disadvantaged children, some in her native country. "It's my way of giving back," she said. ■



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Liberal

Centenarian seeks gov't apology for false spy charge

Montreal-born biophysicist accused of being a Soviet agent in anti-Communist atmosphere after WWII

JANICE ARNOLD
jarnold@thecjn.ca, MONTREAL

On Sept. 10, David Shugar, an internationally renowned Canadian biophysicist, turns 100. He will not be celebrating in Montreal where he grew up and was educated at McGill University, but in Warsaw, Poland where he has lived since 1952 because he was falsely suspected of being a spy for the Soviet Union during the anti-Communist paranoia following World War II.

Harriet Shugar, his niece in Montreal, is trying to give him the best birthday present: an apology from the Canadian government. Her online petition has drawn over 2,400 signatories, and a formal petition was presented in the House of Commons in June by MP Irwin Cotler, the Liberal critic for rights and freedoms and international justice.

"To me, this is a real Kafkaesque injustice," he told *The CJN*. "David Shugar is the innocent victim of postwar McCarthyism. I was outraged."

The Conservative government has been silent on the matter.

Shugar, a retired professor of the University of Warsaw, was acquitted twice by Canadian courts of conspiring to pass secrets to the Soviets.

But his name was never erased from the report of a Royal Commission struck in the wake of the sensational Igor Gouzenko affair just after the war.

Panic ensued when the minor Soviet embassy employee who defected brought forward evidence of Soviet espionage in Canada, a shocking revelation about a wartime ally.

In 1946, with the War Measures Act still in place, Shugar was summarily apprehended and detained at an Ottawa military base for weeks based on allegations provided by Gouzenko. He had no access to a lawyer, his family says.

Although the charges against him were dismissed for lack of evidence, Shugar, who had been a naval officer during the war, was fired from his job as a research scientist for the Department of Health and Welfare in Ottawa.

In 1948, joined by his wife Grace, he accepted a research fellowship at the Pasteur Institute in Paris. But his past dogged him and he was expelled by the French government.

Prof. David Shugar

> *David Shugar is the innocent victim of postwar McCarthyism*

In 1952, Shugar moved to Poland where he was born in the shtetl of Opatow – invited to an academic post at the University of Warsaw by physicist Leopold Infeld, who had also left Canada after being fingered falsely as a Soviet spy.

There he organized 14 international symposia, known as the Shugar Conferences, the most recent, incredibly at age 99, last year.

Shugar returned to Canada almost annually for many years for his work, said Harriet, and had close collaboration with scientists in this country.

In 1999, he was named to the Royal Society of Canada.

She believes the closest he ever came to association with communism was that "he met once in a social setting with Fred Rose," the Montreal Communist MP who was convicted for spying after the Gouzenko affair.

CONTINUED ON NEXT PAGE

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Shugar was also active in organizing scientific workers, and union leaders were among the most suspect, she added.

Shugar never gave up his Canadian citizenship and has maintained close contact with his relatives in Canada over the years (his only daughter died when she was 16). "He is like a second father to me," said Harriet, who has visited Poland several times and regularly communicates by Skype.

Harriet has been aware of her uncle's story all of her adult life, but Shugar is "a very humble, reserved man," who does not express his emotions, let alone ask for anything.

She was therefore surprised two years ago, after his wife Grace died, to hear his wish. "We were sitting around after the funeral, and he made a comment that his only regret in life is that he never received an apology from Canada. As soon as he said that, it instantly became my mission."

She has been joined in this effort to "right this historic wrong and bring closure to the sad story" by her three Roback cousins in the Maritimes, children of one of Grace's sisters.

It's a "simple letter of apology" they are seeking, not any other kind of compensation, she said.

She created the Friends of Prof. David Shugar Facebook page and the online petition at change.org.

The campaign had, until very recently, hit a roadblock. Getting a petition read in Parliament entails a lot of red tape, Harriet found out. Her petition was finally approved in March. After being presented in the House by Cotler (who is not Shugar's MP), the government had 45 days to respond. But the election call on Aug. 2, rendered petition requests null and void, Harriet said, so the process must begin all over again with the new government.

With Cotler's departure, Harriet had to find another MP to take up the cause.

On Aug. 20, Harriet received the good news that Don Davies, the New Democrat MP for Vancouver Kingsway, has agreed to table the petition during the new session. He is a "friend of a friend" of one of her Roback cousins.

In the meantime, Harriet will draw up a new petition - only 25 signatures by Canadian citizens are needed - and hope that Davies is re-elected.

Harriet did at first directly appeal to the Prime Minister's Office, but received no response to her written inquiries. She then tried telephoning "but I could never get past the gatekeeper."

> *Canada lost a distinguished scientist. We could have benefited from his brilliance all these years. He's almost a symbol of the severe damage done by that McCarthyism, yet the government has refused this simple, but fundamental, remedy. I'm not going to let this go.*
>
> **MP Irwin Cotler**

When Shugar visited her last year, she gave him a copy of the thousands of well wishes to him she has collected – "as thick as a book."

"He was quite overwhelmed by all the support from total strangers and old friends reconnecting," she said.

Shugar has never expressed bitterness over how his country effectively forced him into exile.

She reflects on the shame that Canada lost the talent of someone who epitomized the immigrant success story. Shugar was 11 when the family – Orthodox Jews, his father was an egg candler – arrived in Montreal, settling in the St. Urbain Street neighbourhood.

The oldest of five children, he came first in the province when he graduated from high school. Although it had a quota on Jewish students, McGill could not refuse someone of such promise, said Harriet.

The extended family remained in Poland, and virtually all were murdered in the Holocaust.

"Canada lost a distinguished scientist," Cotler said. " We could have benefited from his brilliance all these years. He's almost a symbol of the severe damage done by that McCarthyism, yet the government has refused this simple, but fundamental, remedy. I'm not going to let this go." ■

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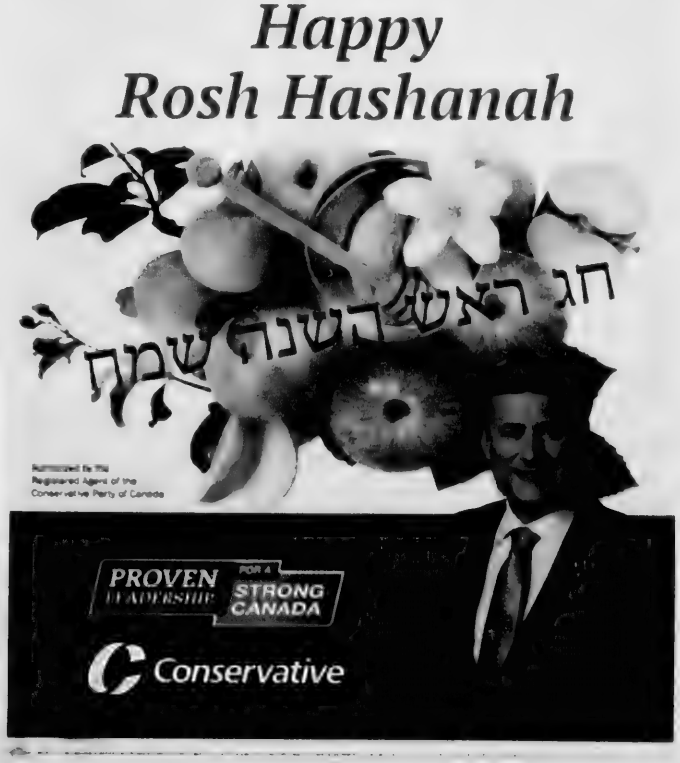
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• The core exhibit of the POLIN Museum of the History of Polish Jews, a more than US $100-million complex first conceived over 20 years ago, is inaugurated, with Polish President Bronislaw Komorowski and Israeli President Reuven Rivlin on hand.

November 2014

• Howie Rothman, a Canadian-Israeli citizen described as "one of the nicest, kindest people you could ever hope to meet," sustains major injuries in a terror attack on a Jerusalem shul that leaves five people dead and many more injured. He remains in a coma. The victims include Rabbi Moshe Twersky, the dean of the Torat Moshe Yeshiva and the grandson of Rabbi Joseph B. Soloveitchik, the founder of modern Orthodoxy.

• The mayor of Ashkelon is roundly criticized for laying off city Arab workers in the aftermath of the deadly synagogue attack in Jerusalem.

• The Supreme Court of Canada declines to hear an appeal by alleged terrorist Hassan Diab, opening the door for Canadian and French authorities to extradite him to France. It is his last bid to avoid extradition to face allegations that he bombed a Paris synagogue in 1980, killing four people and wounding 40.

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A terror attack on a Jerusalem shul leaves five people dead and many more injured.

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Canadian-Israeli Howie Rothman

• Israel's cabinet grants initial passage to a controversial bill that would identify Israel as the nation-state of the Jewish People, prompting concern in Israel and among some American Jews that it will prioritize Israel's Jewish character over its democracy. Acrimony over the bill sparks a coalition crisis that ends up dissolving the Knesset in early December and sending Israel to early elections scheduled for the following March.

• Canadian-Israeli Gillian Rosenberg, 31, becomes the first foreign woman to join YPG, the Kurds' dominant fighting force battling ISIS in northern Syria. She returns to Israel in July.

Prime Minister Stephen Harper and his wife Laureen visit Montreal's Federation CJA.

• As the Ebola epidemic spreads in three countries in Africa, IsraAID becomes the sole Israeli or Jewish organization on the ground in the hot zone.

• Jonathan Greenblatt, a former special assistant to Obama, is named the next national director of the Anti-Defamation League. Greenblatt is slated to replace Abraham Foxman, the ADL's leader since 1987.

• World powers, led by the United States, extend the deadline in negotiations over Iran's nuclear program to June 30, 2015, prompting a call by the American Israel Public Affairs Committee (AIPAC) for new sanctions against the Islamic Republic. Ultimately, additional sanctions are not levied during the negotiations, which last until a deal is struck in early July 2015.

December 2014

• Prime Minister Stephen Harper tells Montreal's Federation CJA that Israel has become "a beacon of light in the Middle East."

• France's parliament, the National Assembly, votes 339-151 to urge the French government to recognize the state of Palestine. The vote follows similar motions passed the previous month by parliaments in Britain and Ireland.

• The Conference on Jewish Material Claims Against Germany, known more commonly as the Claims Conference, announces it will allocate US $18.6 million to Canadian agencies, up from $6.4 million in 2014. Most of the funds are slated for home care. Agencies in Toronto, Montreal, Winnipeg, Vancouver and smaller Jewish centres, including Halifax and Windsor, are expected to benefit from the allocations.

• An oil pipeline ruptures near the southern Israeli resort city of Eilat, causing a spill that is called one of Israel's worst environmental disasters.

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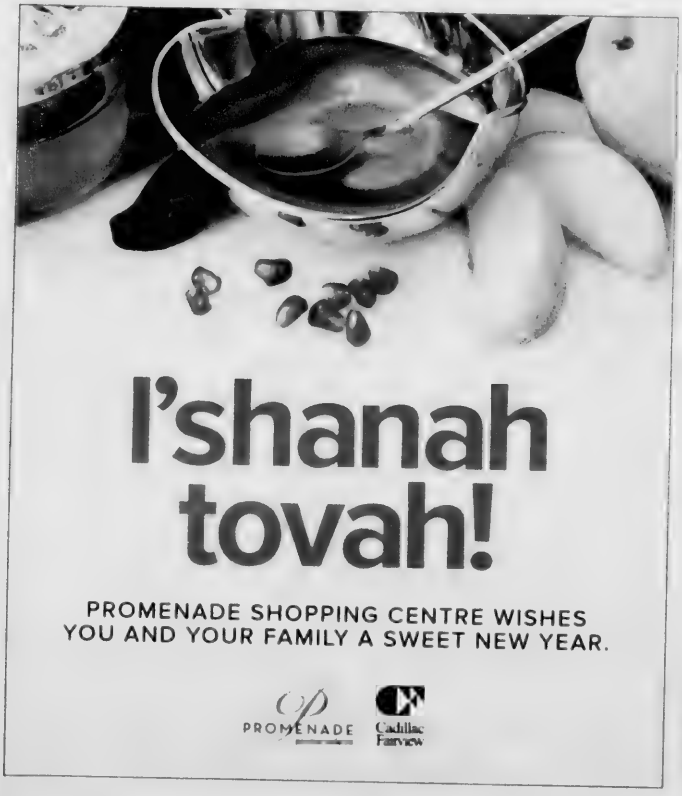

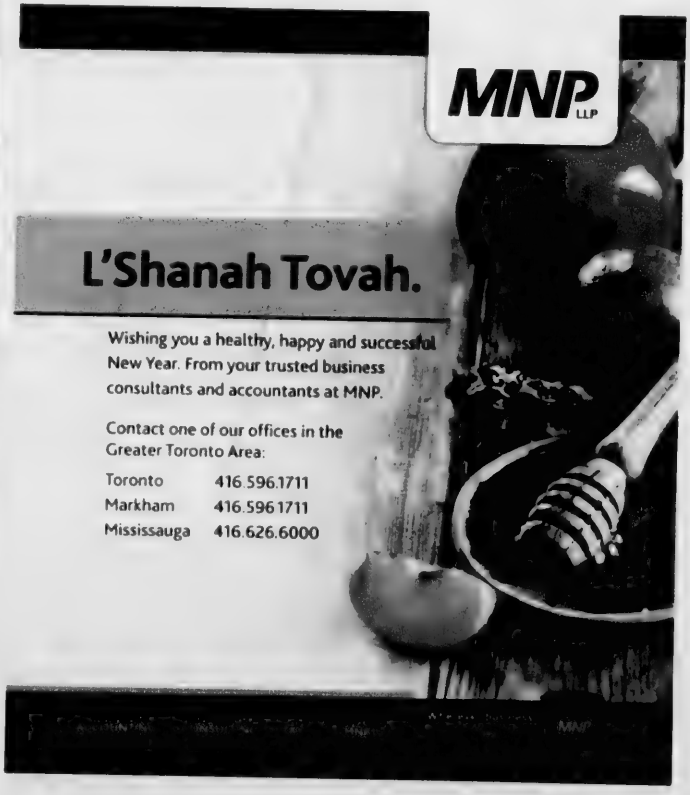
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• The United Auto Workers Local 2865, which represents more than 13,000 teaching assistants, tutors and other student workers in the University of California system, approves a resolution to join the boycott, divestment and sanctions movement against Israel, becoming the first major U.S. labour union to hold a membership vote on Israel and BDS.

• The European Parliament passes a resolution that supports, in principle, recognition of a Palestinian state as part of peace talks with Israel, in a 498-88 vote with 111 abstentions. Meanwhile, the General Court of the European Union annuls Hamas' inclusion on a blacklist of terrorist groups, saying the 2001 decision was based on press reports and not legal reasoning.

• Alan Gross, a Jewish-American contractor for the U.S. government who spent five years in a Cuban prison for helping connect Cuban Jews to the Internet, is released and returned to the United States as part of a sweeping deal to restore diplomatic ties between Washington and Havana. Gross subsequently thanks the American Jewish community for helping secure his freedom.

• Jewish immigration from France to Israel reaches an all-time record of nearly 7,000 in 2014, more than doubling the French aliyah rate in 2013 and far outstripping immigration to Israel from the United States. Overall, immigration to Israel hits a 10-year high in 2014 with approximately 26,500 new immigrants.

Pripstein's Camp Mishmar closed after 74 years.

• The Conservative movement youth group USY votes to relax rules barring teenage board members from dating non-Jews. The change, adopted at the group's annual convention in Atlanta, affects the 100 or so teen officers who serve on USY's national board.

• Obama signs the 2014 United States-Israel Strategic Partnership Act. The law, which unanimously passed the House and the Senate, declares Israel a "major strategic partner," upgrades the value of American weapons stockpiles in Israel and grants the Jewish state improved trade status.

• Renowned criminal defence lawyer Eddie Greenspan dies in his sleep Dec. 24 while on vacation with his family in Phoenix, Ariz. He was 70.

January 2015

• Pripstein's Camp Mishmar, the last of the private, co-ed sleepaway camps in the Laurentians that catered to an anglophone, mainly Jewish clientele, announces it is closing after 74 years.

• Streit's announces it is closing its historic, six-storey matzah factory on New York's Lower East Side, where the company produced the Passover staple for 90 years. It will relocate operations to New Jersey.

• Bess Myerson, the only Jewish woman to win the Miss America pageant, dies at 90. Myerson won the competition in 1945.

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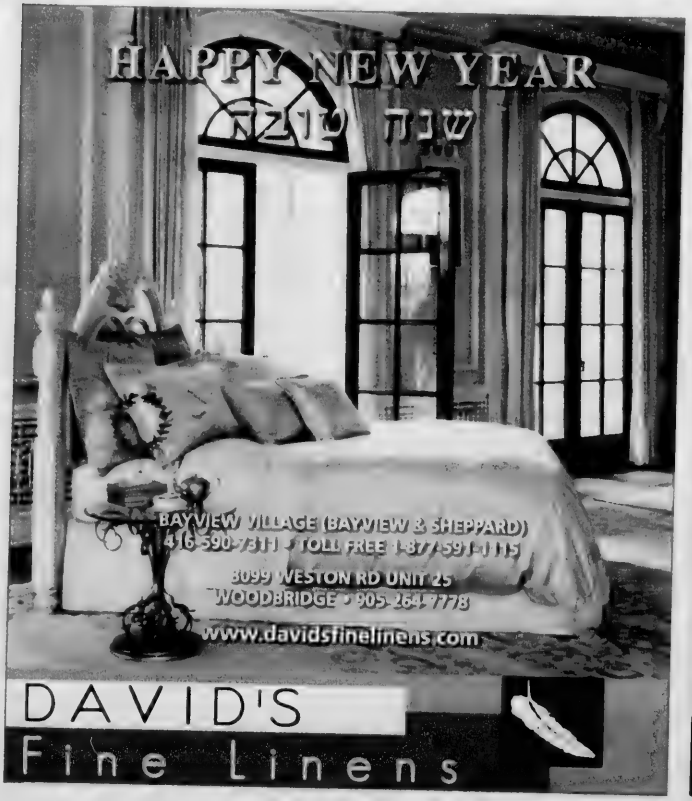

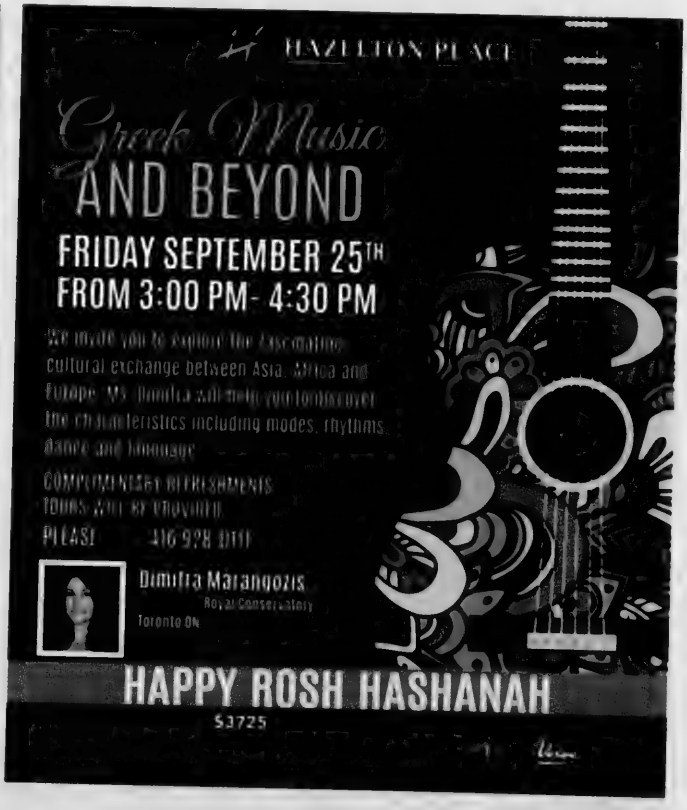

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• Four Jewish men are killed by an Islamic gunman during a hostage siege at a kosher supermarket in Paris two days after a pair of Islamic gunmen storm the Paris offices of a satirical newspaper, *Charlie Hebdo*, killing 11. The supermarket gunman, Amedy Coulibaly, is killed when police storm the Hyper Cacher market. Almost simultaneously, police kill the perpetrators of the *Charlie Hebdo* attack – brothers Said and Cherif Kouachi, who were friends with Coulibaly – at a printing plant just outside Paris. The events, which prompt a massive anti-terrorism demonstration in Paris, stoke fears of French Jews about their future in the country. Canadians also hold rallies across the country.

• Actor Michael Douglas is named the winner of the Genesis Prize. The $1-million award, given by a consortium of philanthropists from the former Soviet Union, is meant to recognize accomplished Jews who demonstrate commitment to Jewish values.

• Alberto Nisman – the indefatigable Argentine prosecutor collecting evidence of culpability in the 1994 bombing of the AMIA Jewish centre in Buenos Aires – is found shot to death in his apartment, just hours before he is to present evidence to Argentina's congress that he said implicated his country's president and Jewish foreign minister in a scheme to cover up Iran's role in the bombing. Argentine President Cristina Fernandez de Kirchner first calls the death a suicide, then a murder, while protesters hold rallies in Buenos Aires demanding justice in the Nisman case. Months on, the mysterious circumstances surrounding Nisman's death remain unresolved.

The terror attack on the French offices of *Charlie Hebdo* inspire demonstrations around the world.

Michael Douglas

• Israeli Consul General to Quebec and the Atlantic Provinces Ziv Nevo Kulman helps open *The Courage To Remember* exhibit during his first visit to Halifax.

• Canada's Foreign Minister John Baird visits Israel and the Palestinian Authority (PA). The two countries sign a series of agreements for enhanced co-operation on a number of fronts.

• U.S. House Speaker John Boehner invites Netanyahu to address a joint session of Congress on Iran's nuclear program. The move sparks a showdown with the Obama administration, which says the invitation breaks protocol by circumventing the White House and is inappropriate, given that the Israeli leader is in the midst of an election campaign. American Jews are deeply divided over whether Netanyahu should speak to Congress over Obama's objections, and a partisan row over the issue ensues.

• The *Jewish Tribune*, a weekly newspaper published by B'nai Brith Canada, announces that it will be suspending production of its print edition.

• Notable Jewish businessman and philanthropist Joseph Rotman dies Jan. 27 at age 80.

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• Winnipeg opens its first kosher restaurant in decades, the BerMax Caffe.

• Rabbi Adam Scheier, spiritual leader of Montreal's Congregation Shaar Hashomayim and president of the interdenominational Montreal Board of Rabbis visits Paris and says he is convinced that Canada, and particularly Quebec, must do more to help French Jews immigrate to Canada.

• Portugal's government adopts legislation that offers citizenship to some descendants of Sephardi Jews, making Portugal the second country in the world after Israel to pass a law of return for Jews.

February 2015

• Comedian Jon Stewart announces he is leaving *The Daily Show*, the mock news program he anchored for 16 years and built into a political and cultural touchstone.

Rabbi Adam Scheier, right, of Montreal's Congregation Shaar Hashomayim visits Paris.

Maxim Berent, entrepreneur of Winnipeg's first kosher restaurant in decades, the BerMax Caffe

• Martin Gilbert, the esteemed Jewish British historian and the biographer of Winston Churchill, dies at 78.

• The court hears that one of the accused in the VIA Rail plot, Raed Jaser, a Palestinian born in Abu Dhabi who has been living in Toronto since 1993, allegedly told an undercover FBI agent in 2012 that his longer-term plans were to assassinate Jews or "Zionists," as well as Canadian political leaders.

• JDL Canada announces plans to establish a Montreal chapter.

• Toronto Police Service's annual Hate/Bias Crime Statistical Report finds that hate crimes reported to police went up by 11 per cent over 2013 and that Jews were the single most targeted group in Toronto.

• Europe's Jewish population is pegged at 1.4 million, down from 2 million in 1991 and 3.2 million in 1960, according to a new Pew Research Center survey. Overall, European Jews account for about 10 per cent of the world Jewish population, compared to 57 per cent in 1939, the eve of the Holocaust.

• Hillel Montreal cancels a talk by assertive pro-Israel activist Ryan Bellerose of Calgary, which was scheduled to take place at Concordia University.

• A gunman attacks the main synagogue in Copenhagen, killing a security guard.

Leonard Nimoy signs an autograph. The popular actor dies at 83.

The attack comes just hours after a gunman kills one person at a cafe in the city, where a caricaturist who had lampooned Islam was speaking. The attacks are seen as a wake-up call for Danish Jews to the threat of Islamist terrorism. As a gesture of solidarity, Muslims in neighbouring Norway form a "peace ring" around an Oslo synagogue.

• Tyler Weir, 13, of Richmond Hill, Ont., is denied entry to Camp Solelim in Sudbury because he isn't Jewish.

• Leonard Nimoy, the actor who portrayed the iconic character Spock on *Star Trek* for over four decades on television and in film, dies at 83. Born in Boston to Yiddish-speaking Orthodox parents, Nimoy had said he derived Spock's trademark split-finger salute from the priestly blessing that involves a physical approximation of the Hebrew letter "shin."

CONTINUED ON PAGE 58

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JDL Canada announces plans to expand into Montreal.

CONTINUED FROM PAGE 55

• In a landmark case, a New York jury orders the PLO and the Palestinian Authority to pay more than $218 million in damages to American victims of six terrorist attacks that took place in Israel between 2002 and 2004 and were attributed to the Al-Aqsa Martyrs Brigade and Hamas. The PA pledges to appeal.

March 2015

• Jewish community groups say federal Liberal Leader Justin Trudeau went too far in invoking Canada's Nazi-era exclusionary immigration policies when he criticized the Harper government's citizenship swearing-in policy.

• Amid lingering controversy, Netanyahu addresses a joint session of Congress to warn of the emerging Iran nuclear deal. Several Jewish lawmakers skip the address. Obama says the speech offers "nothing new," and Rep. Nancy Pelosi calls it an "insult to the intelligence of the United States."

• The Reform movement's rabbinic group, the Central Conference of American Rabbis, installs Denise Eger as its first openly gay president.

• In Pennsylvania, the Swarthmore Hillel votes to disaffiliate from Hillel International to protest the Jewish campus group's rules on Israel programming. In 2013, the college's Hillel ignited a national debate on Hillel International's Israel policies, which restrict programs with speakers who support boycotting the Jewish state.

• Netanyahu wins a fourth term, his third in a row, as Israel's prime minister, roundly defeating his main challenger, Isaac Herzog of the Zionist Union. Netanyahu's remarks in the days before the election prove highly controversial, as he says a Palestinian state will not be established under his watch and warns, on Election Day, about Arab-Israelis turning out to vote "in droves." The comments are condemned in the United States by the Reform and Conservative movements and by Obama. Netanyahu later apologizes to Israel's Arabs and insists he still backs a two-state solution to the Israeli-Palestinian conflict.

Ehud Olmert is found guilty of fraud.

• Seven children, ages five to 16, are killed in a Brooklyn house fire reportedly caused by a malfunctioning Sabbath hot plate. The children's mother, Gayle Sassoon, and her daughter Tziporah sustain injuries in the blaze but survive; the father is out of town at a religious conference. The children are buried in Israel.

• Former Israeli prime minister Ehud Olmert is found guilty of fraud under aggravating circumstances and breach of trust for accepting cash-filled envelopes from U.S. Jewish businessman Morris Talansky and using it for personal gain. Olmert's lawyers later appeal the verdict in what is known as the "Talansky Affair."

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CONTINUED FROM PREVIOUS PAGE

April 2015

• Negotiators for the United States, five other world powers and Iran reach a framework accord for a deal to limit Iran's nuclear program and set June 30 as the deadline for a final, comprehensive deal.

• Robert Libman wins the nomination to be the Conservative candidate in the Montreal riding of Mount Royal for the Oct. 19 federal election.

• Women of the Wall, a group that promotes women's religious rights at the Western Wall, reads for the first time from a full-size Torah scroll during its monthly prayer service at the Kotel, contravening regulations there. The Torah was passed across the barrier between the men's and women's sections by male supporters. The following month, police block and arrest a man who attempts to repeat the effort.

• Rabbi Aharon Lichtenstein, a leader of the national religious movement in Israel, a head of the Har Etzion Yeshiva in the West Bank and a prominent modern Orthodox scholar, dies at 81.

• The American Jewish Reconstructionist movement is roiled by debate about whether to drop its longstanding ban against intermarried rabbinical school students. Some synagogues threaten to quit the movement if the Reconstructionist Rabbinical College becomes the first of America's four major Jewish religious denominations to ordain intermarried rabbis; the debate continues.

• Sen. Bernie Sanders, a Vermont independent, announces that he intends to run for the U.S. presidency. A self-described "Democratic socialist," Sanders, who is running as a Democrat, is considered a long shot to defeat the party's front-runner, Hillary Rodham Clinton.

• Ethiopian-Israeli protesters clash with police during demonstrations throughout Jerusalem over two attacks against Ethiopian Israelis by Israeli law enforcement, one of which is captured on video. The attacks spark a national debate about racism in Israel.

Rabbi Aharon Lichtenstein dies at 81

Rabbi Denise Eger

Ed Miliband loses bid for U.K. leader.

May 2015

• The central Manitoba city of Portage La Prairie and the communities that constitute the Valley of Springs Regional Council, Mo'atza Azorit Bik'at Beit She'an, in northern Israel's Beit She'an Valley became twinned cities.

• Ed Miliband, the first Jewish leader of Britain's Labour party, fails to become his country's first Jewish prime minister, as the incumbent, David Cameron of the Conservative party, handily wins re-election and secures 331 of the 650 seats in the Parliament. Miliband resigns immediately after the defeat.

• Rabbi Barry Freundel is sentenced to nearly 6-1/2 years in prison – 45 days for each of the 52 counts of misdemeanour voyeurism. Additional court documents show Freundel also engaged in extramarital sexual encounters.

• Savours Kosher Market ULC, a U.S.-based corporation that operates kosher supermarkets under a variety of names, acquires the assets of Toronto's Hartmans Fine Kosher Foods after the longstanding store goes into receivership.

• The U.S. Congress overwhelmingly passes a bill providing for its approval of any Iran nuclear deal.

• The government of Canada calls a CBC report that it is threatening to bring hate crime charges against advocates of a boycott of Israel "inaccurate and ridiculous."

• Shlomo Riskin, rabbi of the West Bank city of Efrat, is summoned to a hearing by the chief rabbinate's governing body on the future of his position. An Orthodox progressive on women's issues and conversion, Rabbi Riskin vows not to go, suspecting the chief rabbinate is looking for a pretext to dismiss him. The rabbinate later backs down and renews Riskin's position.

• Montreal Alouettes player Khalif Mitchell is fined by both the Canadian Football League and the team for posting material on his Twitter account that denies the Holocaust, as well as other offensive content.

• Alan Borovoy, longtime head of the Canadian Civil Liberties Association (CCLA) and one of Canada's fiercest but most gentlemanly defenders of the principle of free speech, dies on May 11 of heart failure. He was 83.

• The Ontario Labour Relations Board turns down a preliminary application by the Kashruth Council of Canada (COR) that would have ended an inquiry into the kashrut agency's overtime pay practices for its mashgichim.

• Esther Ghan Firestone, Canada's first female cantor, dies May 28 at age 90.

June 2015

• B'nai Brith Canada announces plans to sell its signature property on Hove Street in Toronto, which houses its national headquarters.

• After a lengthy story in the *New York Times* detailing his habit of inviting young males to join him for naked heart-to-heart talks in the sauna, Rabbi Jonathan Rosenblatt of the Riverdale Jewish Center in New York asserts he is innocent of any crime but says he regrets if his conduct offended anyone. Congregants at his Orthodox synagogue are divided over whether or not to dismiss him. Rabbi Rosenblatt eventually rebuffs offers to buy out the remainder of his contract, vowing he will stay on as leader of the shul.

• The Jewish National Fund of Canada cancels former Arkansas governor and Republican U.S. presidential hopeful Mike Huckabee's keynote address for its Oct. 15 Ottawa's annual Negev Dinner following objections from people in the Canadian Jewish and LGBTQ communities.

• B'nai Brith reports 1,627 anti-Semitic incidents in 2014, a 28 per cent increase over 2013.

• Adam Bronstone, the new CEO of the Jewish Federation of Winnipeg, resigns suddenly and without explanation after less than 10 months on the job, with some local observers suggesting his failure to cultivate influential community leaders may have led to his abrupt departure.

• Albert Latner, a man who made his fortune as a real estate developer and left his mark on the Jewish community in both Canada and Israel, dies June 11 at the age of 88, after battling Parkinson's disease.

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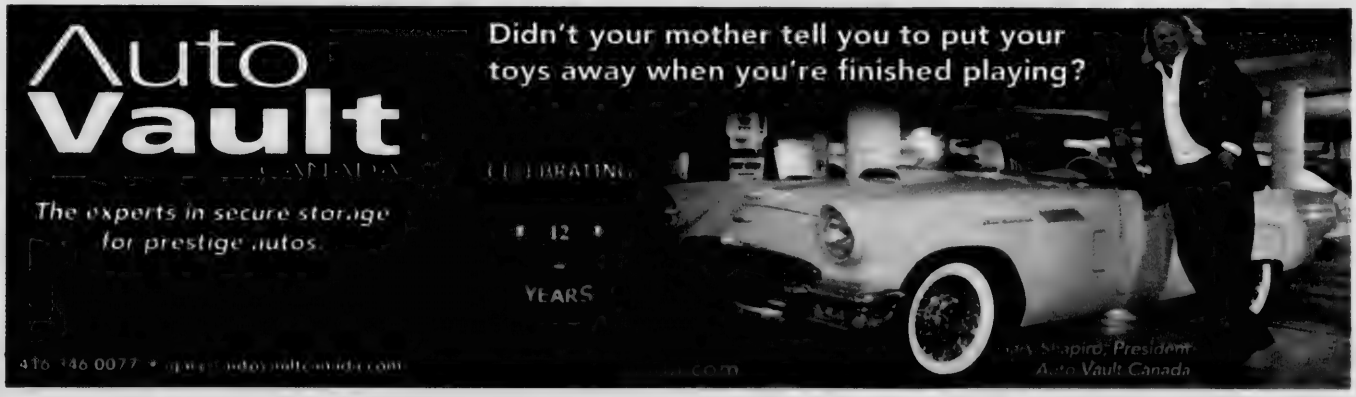
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• Ontario Premier Kathleen Wynne announces at the Centre for Israel and Jewish Affairs (CIJA) and UJA Federation of Greater Toronto's annual Words & Deeds Leadership Award Dinner that she'll be leading a trade mission to Israel next spring.

• The U.S. Supreme Court strikes down a 2002 law allowing U.S. citizens to list Jerusalem as their place of birth. The case was brought by the parents of 12-year-old Menachem Zivotofsky, whose parents sought the passport listing not long after his birth.

• Spain's lower house of Parliament passes a law offering citizenship to descendants of Sephardi Jews, the result of a 2012 government decision that describes the law as compensation for the expulsion of Jews during the Spanish Inquisition.

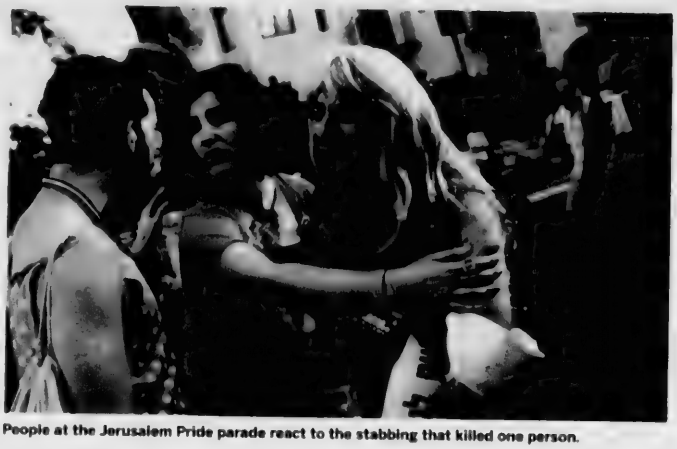
• David Blatt, the first Israeli to serve as head coach of an NBA team, guides the Cleveland Cavaliers to the league finals. Blatt's club loses to the Golden State Warriors in six games after taking a 2-1 lead in the best-of-seven series.

• The U.N. Commission of Inquiry on the 2014 Gaza conflict finds that Israel's military and Palestinian armed groups committed "serious violations" of international human rights law during their 2014 summer war. While the report accuses both sides of possible war crimes, its findings focus more on what it considers Israeli wrongdoing. Israel, which refused to co-operate with the investigation, slams the outcome.

• Days before the U.S. Supreme Court endorses the right to same-sex marriage, the Public Religion Research Institute finds that American Jews are among the country's most supportive religious groups of same-sex marriage.

July 2015

• Iran and six world powers led by the United States reach a historic agreement to curb Iran's nuclear program in exchange for the easing of sanctions. Obama says the deal cuts off all of Iran's pathways to a nuclear bomb. Netanyahu calls the deal a "stunning historic mistake." AIPAC quickly launches an all-out effort to have Congress scuttle the deal.



People at the Jerusalem Pride parade react to the stabbing that killed one person.

• Canadian Finance Minister Joe Oliver announces updates to the Canada-Israel Free Trade Agreement, which, among other things, cut tariffs on a number of Canadian goods.

• The Department of National Defence announces that it has agreed to acquire 10 Israeli missile radars, which will be used to locate enemy weapons and provide advance aerial surveillance capability.

• Julia Koschitzky who has been involved in community work for decades, is appointed to the Order of Canada.

Julia Koschitzky

• A Brandeis University report on anti-Semitism at North American universities shows there are particularly high levels of hostility toward Jews or Israel on Canadian campuses.

• A 94-year-old former Auschwitz guard, Oskar Groening, is sentenced by a German court to four years in prison for his role in the murder of 300,000 Hungarian Jews in the concentration camp.

• Over 2,000 Jewish athletes, coaches and officials, including 20 Canadians, marched into Waldbuhne Stadium in Berlin, for the opening of the Maccabi Games in Germany.

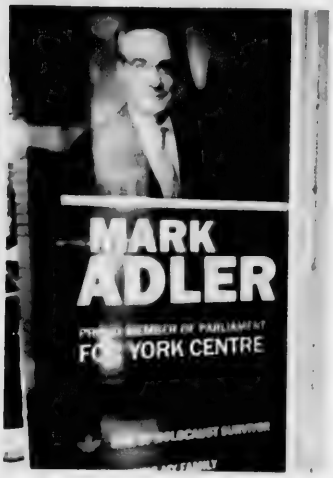
• One person was killed after a haredi Jew who had just been released from prison went on a stabbing rampage at Jerusalem's Pride Parade wounding five others.

• Theodore Bikel, the actor and folk singer who won fame playing Tevye in *Fiddler on the Roof*, dies at 91.

August 2015

• Rabbi Chaim Steinmetz, spiritual leader of Congregation Tifereth Beth David Jerusalem since 1996, announces he is leaving Montreal to assume the pulpit of Congregation Kehilath Jeshurun in New York.

• Nine alleged Jewish extremists are arrested following a firebombing incident in the West Bank in which a Palestinian man and his 18-month-old son were killed.



Mark Adler's controversial campaign sign

• The United Church of Canada's general council votes to strengthen its opposition to what it calls Israel's illegal occupation of Palestinian land. It also votes down a proposal to end its support of a two-state solution to the Israeli-Palestinian conflict.

• Jack Yazer, a 102-year-old Sydney, N.S. businessman and philanthropist, dies.

• Construction begins on the long-awaited Tel Aviv light rail system. City officials warn that the project will cause major traffic headaches for years to come.

• Toronto Conservative MP Mark Adler removes a reference in his online biography in which he describes himself as the first child of a Holocaust survivor to be elected to Parliament after *The CJN* reveals that this is not true.

• JDL stages a protest outside a private fundraising event in Toronto featuring Liberal party leader Justin Trudeau.

• A series of recordings broadcast on Israel television indicate that Israel planned on bombing Iran's nuclear facilities in 2010, 2011 and 2012. ■

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INTERNATIONAL

Jewish groups urge Ottawa to help Syrian refugees

PAUL LUNGEN
plungen@thecjn.ca

Jewish community leaders are calling on the federal government to do more to assist Syrian refugees in the wake of the drowning deaths of a mother and two young children that made the front pages of newspapers around the world.

Images of the dead toddler, Aylan Kurdi, face down on a beach in southern Turkey, stirred emotions in Canada, especially after initial news reports mistakenly claimed his family's refugee application had been turned down by the government. His distraught aunt and uncle in Vancouver at first stated their application to sponsor the family was turned down, but later Tima Kurdi, his aunt, acknowledged she had applied to sponsor the toddler's uncle, Mohammed, not her other brother Abdullah, Aylan's father, and his family.

Nevertheless, emotions ran high, prompting political attacks on the campaign trail and soul-searching in Canada as to the proper response to the humanitarian crisis in Syria that has claimed close to 250,000 lives and displaced four million people.

Within the Jewish community, Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), announced a new initiative in partnership with the government of Jordan to address "the acute humanitarian conditions for the growing refugee population currently situated in Jordan. King Abdullah welcomed the initiative, and over the coming weeks, CIJA will be working directly with [his] staff to develop the proposal and share it with other potential partners here in Canada."

Fogel said a CIJA delegation led by national chair David Cape held high-level meetings last week with King Abdullah and his advisers in Amman during which CIJA proposed the partnership between the Canadian Jewish community and other stakeholders in the private sector.

Bernie Farber, a board member of JRAN, the Jewish Refugee Action Network, said more should be done to bring Syrian refugees to Canada. "We need to cut out politics and become what we want to be: an open haven for refugees fleeing persecution. Canada can play a leading role, as we used to play, as a safe haven for refugees. It hasn't been that way in 10 years."

Farber acknowledged that the government was opening its doors to some Syrian refugees. "Some are getting in. A lot more should be getting in. Canada has not opened its arms. It's saying it's not interested... We're basically closing the doors."

Farber said the government is relying on private sponsors to advocate for refugees when the government itself should be sponsoring them.

Avi Benlolo, CEO of the Friends of the Simon Wiesenthal Center, said the image of the drowned toddler was heartbreaking. "We believe Canada should admit as many refugees as possible, immediately. We think the refugees should be screened so we don't admit ISIS [Islamic State] people... Canada should admit a number that is meaningful and substantial and that reflects our responsibility for human rights."

Benlolo called on the government to boost its aid to those living in refugee camps, and he criticized the international community for failing to end the war in Syria years ago.

Meir Weinstein, president of the Jewish Defense League (JDL), said Canada should focus its attention on helping the Yazidis, a minority in the region that has been persecuted and murdered by ISIS. The JDL is all for allowing into the country "innocents who want to get out of Syria. As long as they have no connection to radical Islam, I'm fine with that."

Meanwhile, the Toronto Board of Rabbis issued a statement earlier this summer concerning the refugee crisis.

Invoking the Jews' Exodus from Egypt as told in the Passover story, as well as the history of Jews fleeing persecution, the rabbis stated: "Many Jews in Canada identify with refugees and wish to assist in their protection.

"We commend the Canadian government for agreeing to accept 10,000 Syrian refugees. However, the past few years have seen significant changes to the ways in which Canada treats refugees.

"We, therefore, call on the government of Canada to: treat refugees with dignity by restoring full access to health services; treat refugees fairly by reviewing and improving the current refugee determination process; treat refugees with compassion by intervening more aggressively to provide assistance to refugees from Syria and other crisis zones; treat refugees equally by refusing to discriminate based on religious or national origin."

In a statement issued as *The CJN* went to press, Fogel said, "Jews are acutely aware of what it means to seek refuge from violence and persecution. Our community has indicated that it wants to help, and many members have already done so. We call on individuals and organizations in our community to consider sponsoring refugees and in that regard have broadly circulated information about the ways in which they can contribute. The best way to do so is through private sponsorship, supported by an organization that has an agreement with the government to facilitate resettlement in Canada. Of the 50,000 refugee target recently announced by the government, 60 per cent will need to be sponsored privately."

One of the grassroots efforts designed to bring in Syrian refugees is Lifeline Syria. Jewish Immigration Aid Services (JIAS) is part of that network.

"JIAS Toronto became a sponsorship agreement holder (SAH) and a member of the SAH association at the end of 2014," said Lia Kisel, language and settlement director for JIAS Toronto.

"Since then, we have been working with Lifeline Syria, a grassroots organization founded by caring citizens, committed to recruiting, training and assisting sponsor groups to welcome and support 1,000 Syrian refugees coming to Canada as permanent residents to be resettled in the Greater Toronto Area over the next two years.

"JIAS Toronto is also working with various synagogues and private groups to bring Syrian and other refugees to Canada. These constituent groups commit to provide for the basic needs and start-up costs of the sponsored refugees during their first 12 months in Canada. In addition, some of them volunteer their time assisting the refugees in different ways and in co-ordination with JIAS Toronto throughout their settlement and integration.

"To date, JIAS Toronto has two signed agreements with constituent groups, a synagogue [Congregation Darchei Noam] and a private family to sponsor two Syrian families to come to the GTA," she said, adding the two families are now residing in Lebanon.

"Each sponsorship application is lengthy and requires certain knowledge and expertise for it to be a complete and successful application.

"Canada has pledged to resettle 10,000 Syrians over three years, and a significant portion are expected to be privately sponsored rather than government sponsored.

"The average processing time for Syrian refugees is between six to eight months, much faster than the processing of any other refugees around the world," she said. ■

SeeJN | An ancient find

YONATAN SINDEL/FLASH90 PHOTO

An Israeli antiquities authority worker cleans an 1,800-year-old Roman-era stone sarcophagus discovered at a building site in a new neighbourhood in Ashkelon on Sept. 2.

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Israel to continue to fight against Iran deal

Benjamin Netanyahu at a New Year's toast at Israel's Foreign Ministry ISRAEL SUN

LINDA GRADSTEIN
JERUSALEM

It is now clear that the Iranian nuclear deal will pass Congress. U.S. President Barack Obama has the 34 votes to override any Congressional objections, and is well on the way to being able to prevent any vote at all if he can achieve the 41 votes needed for a filibuster.

It would be logical that Israeli Prime Minister Benjamin Netanyahu would now give up his fight against the Iran deal. But at a toast at Israel's Foreign Ministry for the upcoming Jewish New Year, Netanyahu said he intends to keep fighting against the Iran agreement.

"Even in the face of disputes, Israel must be mindful of its traditional allies, chiefly the United States," Netanyahu said. "And although the majority of Americans see eye to eye with us in terms of the threat Iran poses, it is important that the American public understand the fact that Iran is an enemy of the United States and openly declares it.

"Israel and the United States are allies, and this understanding has important implications for our continued security co-operation," Netanyahu added.

Polls show that most Israelis oppose the nuclear deal, which would lift most sanctions on Iran in exchange for it curtailing its nuclear program. Obama said it will keep Iran away from a bomb for at least 15 years. But many in Israel are skeptical, saying that Iran has lied to the international community in the past and is likely to do so again.

Netanyahu's campaign has deepened tensions between the United States and Israel to one of the highest levels in recent history. An official from the pro-Israel lobby AIPAC (American Israel Public Affairs Committee) has been quoted in Israeli media as saying that Netanyahu's speech in Congress last March was a bad decision.

"As soon as he insisted on going ahead with this move, which was perceived as a Republican manoeuvre against the president, we lost a significant part of the Democratic party, without which it was impossible to block the agreement," the official, who asked not to be named, told the *Walla* news agency.

Former Israeli Knesset member Rabbi Dov Lipman (an American-born member) of the Yesh Atid party, which was part of the government coalition in the last government but is currently in opposition, said Netanyahu has made serious mistakes.

"That speech in Congress made no sense in what was best for Israel," Rabbi Lipman told the *Media Line*. "We had Democratic congressmen begging us and saying, 'Don't make this a partisan issue.' The moment he got up and put the Democrats in that position, we lost it."

Rabbi Lipman said Netanyahu should admit defeat and try to move on.

"We embarrassed the president and the secretary of state and ruined all of these relationships with Jewish organizations," Lipman said. "It is a colossal failure – and the deal is happening anyway."

Some Israeli analysts say Netanyahu will not give up for several reasons.

"Israeli politics are focused on security issues, not economic ones," said Reuven Chazan, a professor of political science at the Hebrew University of Jerusalem. "Netanyahu's focus on Iran helped him win the Israeli election, and even if it's a dead horse, he's going to beat it for political purposes."

But beyond that, he said Netanyahu deeply believes that the Iran deal is a colossal mistake that will lead to a nuclear Iran, rather than preventing that scenario. He said he has heard this from several in Netanyahu's inner circle.

"This is an almost messianic quest in Netanyahu's mind," he said. "He perceives that he was put on this earth to save Israel from the Iranian threat." ■

The Media Line
Themedialine.org

Debate rages over filmed confrontation between activists and soldier

Palestinians grapple with an Israeli soldier as they try to free a boy arrested in Nabi Saleh in the West Bank on Aug. 28. FLASH 90 PHOTO

ROBERT SWIFT
JERUSALEM

As reported last week, images of an Israeli soldier grabbing a Palestinian child around the neck and pinning him to the ground during an arrest in the West Bank have gone viral. One version of the video, on the Tamimi Press Facebook page, was viewed over 3.5 million times. The result is a wave of arguments from across the Israeli-Palestinian political divide trying to frame the photographs and videos of the incident in terms which reinforce their own narratives.

To parts of the pro-Israel world, the soldier, who was arresting a stone-throwing Palestinian, is being attacked by a well-known group of violent and media-savvy Palestinian activists. They say the soldier shows remarkable restraint throughout the incident and is clearly under distress.

To the Palestinians, the video shows a masked and armed soldier attempting to interrupt the peaceful demonstration of a young boy, whose arm is in a cast, by physically detaining him. The angry reaction of the child's female relatives, including biting the soldier, are the natural response of anyone seeing their family attacked, they say.

The incident took place during clashes outside the Palestinian village of Nabi Saleh, northwest of Ramallah, in the West Bank. Residents have staged a weekly demonstration since 2009 relating to a number of disputes with a neighbouring Jewish community, Halamish over land and access to water. The protests, held every Friday, frequently turn into confrontations with the Israeli army with international and local media in attendance.

One particular point of the video which caught commentators' attention was a young girl, the boy's sister, who bit the soldier during the confrontation. Ahed Tamimi, 14, is a familiar face in a number of videos from 2012 showing the teenager confronting Israeli soldiers.

Turkish President Recep Tayyip Erdogan personally presented Tamimi with an award for bravery. To right-wing Israeli commentators, Tamimi is the poster girl for what they describe as "Pallywood" – confrontations with security forces that are deliberately provoked and then recorded by Palestinian activists.

"The role of the town (Nabi Saleh) has been a lesson in how you can fool some of the people all of the time - in particular reporters," Arnold Roth, an Israeli blogger who has followed activities in the village for a number of years, told *The Media Line*. Following the killing of their daughter in a terror attack in Jerusalem in 2001, Roth and his wife Frimet established the blog *This Ongoing War*, which posted a number of articles detailing what they believe is the "staged provocation" of the Tamimi family.

Roth argued that professional journalists should know that these confrontations are staged.

"There is clear open passion for Jewish blood and the peaceful demonstrations (are in fact) provocative acts designed to cause confrontation," Roth said. "I don't believe that reporters are (that) gullible."

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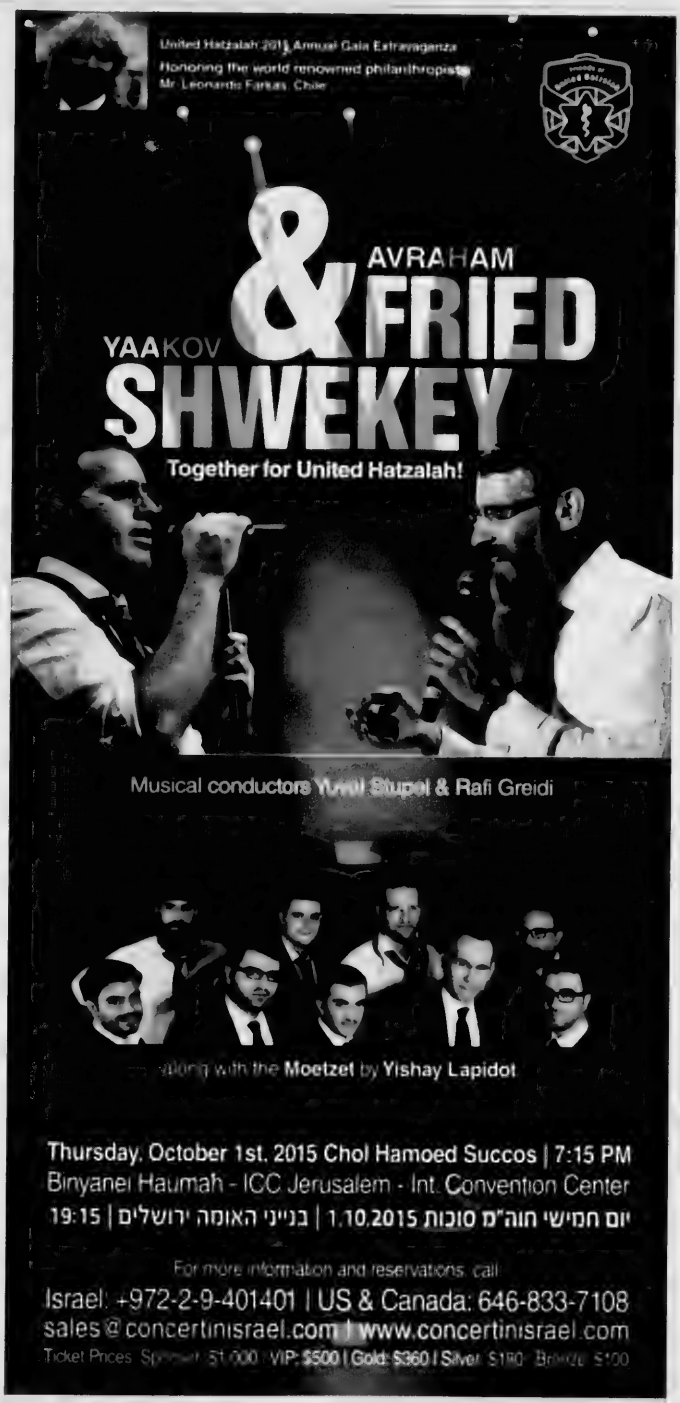
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Most Israeli media say soldier was the victim

CONTINUED FROM PREVIOUS PAGE

Palestinian photographer Mohanad Darabee, who was present during the episode, rejects claims that anything was staged.

"I used a GoPro (video camera) – (it shows) the whole incident unedited and showing everything," Darabee said. He said the angry reaction from the family was natural and to be expected from a mother witnessing her child being attacked by an armed soldier.

Generally, the weekly demonstrations by residents from Nabi Saleh are peaceful, Darabee said, explaining that although Palestinian youths do throw stones at security forces, this only occurs after the soldiers have fired tear gas at protesters. Evidence of the women's peaceful intent could be seen in that no serious effort was made to hurt the soldier, Darabee argued. He was isolated, outnumbered and not wearing a helmet.

The Israeli army refused to comment on suggestions of "staged media-focused events" by Palestinian protesters or on any issues regarding the use of such events to push political narratives. "We're about safety and security rather than media sensitivity," the spokesperson said.

The army did release a press statement which said: "IDF forces attempted to detain an individual who had been identified as throwing rocks. A group of rioters, including women and children, attacked the soldier in an attempt to prevent the arrest. The commander on site stopped the arrest in order to prevent an escalation of violence."

For her part, Ahed, the 14-year-old at the centre of the controversy, argued that it was as a result of Israeli military actions that she had become a part of the equation. "Daily... I see my father being humiliated by an Israeli soldier who is not even 20 years old. This obliges us to insist that all of the family should participate in demonstrations until they leave and we become free," she said.

Much of the Israeli media pushed a narrative, favoured by the army and the government, that the incident took place in the context of a legitimate arrest and that the soldier was the victim and not the aggressor, according to Yoram Meital, the head of the Herzog Center for Middle East Studies and Diplomacy at Ben Gurion University. "It's highly important from the perspective of the IDF to show these women actually disturbing the work of the soldier," Meital said.

At the same time Palestinian media have attempted to show the event as an "example of the... evil, negative and brutal (nature of) the occupation," the professor said. ■

Nazi train a hoax, Polish official says

JTA
WARSAW

The story that a Nazi-seized train containing Jewish gold has been found in a tunnel in Poland is a hoax, according to Poland's central bank governor.

Marek Belka said nobody at the bank was taking the reports seriously.

"I think nobody even thought to devote a second to this issue," Belka said on Sept. 3, according to *Reuters*. "This is some hoax."

Earlier this month, two men, one German and one Polish, approached government officials in Poland's southwestern district of Walbrzych claiming to have found the train and demanding a 10 per cent finder's fee.

The train, which was loaded with gold, gems, art and guns bound for Berlin, had disappeared in 1945. It was one of several trains used by the Nazis in an attempt to save their war plunder from the advancing Allies. According to local lore, the train vanished after entering a network of tunnels under the Owl Mountains.

On Aug. 28, Polish Deputy Culture Minister Piotr Zuchowski said at a news conference that he had seen a ground-penetrating radar image indicating that the train likely exists. Zuchowski said he was "more than 99 per cent certain that this train exists," the *Associated Press* reported.

But last week the Polish governor of the province in which the train supposedly was sighted, Tomasz Smolarz, tried to tamp down expectations, saying new reports about the train's location and its contents "are not any stronger than similar claims made in past decades." ■

J Street U's Muslim head is 'culturally Jewish'

Amna Farooqi speaking to J Street U students at the national headquarters of Hillel International in March. J STREET PHOTO

MELISSA APTER
JTA, POTOMAC, MD

J Street U's new president Amna Farooqi has made no secret of being a "Pakistani American Muslim."

That's how she described herself in a keynote speech this spring at J Street's national convention in Washington, D.C., when she was a board member.

Still, Farooqi's election to president at J Street U's summer leadership retreat in August triggered swift backlash from Israel supporters online. Negative comments ranged from bemused ("Weren't there any Jews running?") to belligerent (calling her "an anti-Israel Muslim").

J Street U is the campus wing of J Street, a liberal Israel lobby group whose tag line is: "pro Israel, pro peace."

"I know that I'm not Jewish, and that's very scary for a lot of people, and I do understand that in some ways. But I'm coming to this work because I care deeply about the people in Potomac and the people in Israel and the people in Palestine," said Farooqi, 21, a senior at the University of Maryland. "I'm doing this because I care, and I have an entire movement of people who care."

She received supportive comments on social media as well, along with plenty of attacks from the other side of the Israeli-Palestinian divide.

Tali deGroot, a newly elected J Street U vice-president, who is Jewish, said that four students ran for J Street U's presidency: two Jews and two non Jews.

Farooqi said she has no plans to convert to Judaism, though she does consider herself "culturally Jewish," having grown up in Maryland's heavily Jewish Montgomery County.

She said she has too much work to do to worry about her critics. As J Street U president, she explained, it's her job to guide the group, strategize with her regional vice-presidents and implement J Street's goals on campus.

Looking ahead, Farooqi said J Street U will continue to lobby American Jewish organizations to be more transparent about where their funding goes – especially if it's crossing Israel's pre-1967 borders – and to continue to press the larger Jewish community to "address the occupation.

"We think that a lot of things that the American Jewish community is worried about traces back to the occupation and they don't put that together in their minds," she said.

Farooqi reiterated that J Street U is opposed to the boycott, divestment and sanctions movement against Israel and does not co-sponsor Apartheid Week and similar events sponsored by Students for Justice in Palestine. She said she attended a meeting of the Palestinian rights group her freshman year and was "very turned off by the one-sided rhetoric."

But that doesn't mean she shies away from criticizing Israel. Her tweets about the occupation and less-than-flattering commentary on Israeli Prime Minister Benjamin Netanyahu have raised eyebrows and been cited by some as proof that J Street U is not "pro-Israel."

Eric Rozenman, the Washington director of the Committee for Accuracy in Middle East Reporting in America, which challenges perceived anti-Israel bias in the media and is active on campuses, said that the hype regarding Farooqi's election has been overblown – especially, he said, because she is not the first Muslim-American college student to be vocally pro-Israel.

What would be more remarkable, Rozenman said, is if a Jewish Zionist student were elected to head a Muslim student association.

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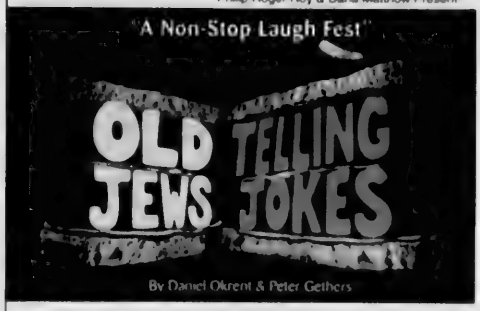

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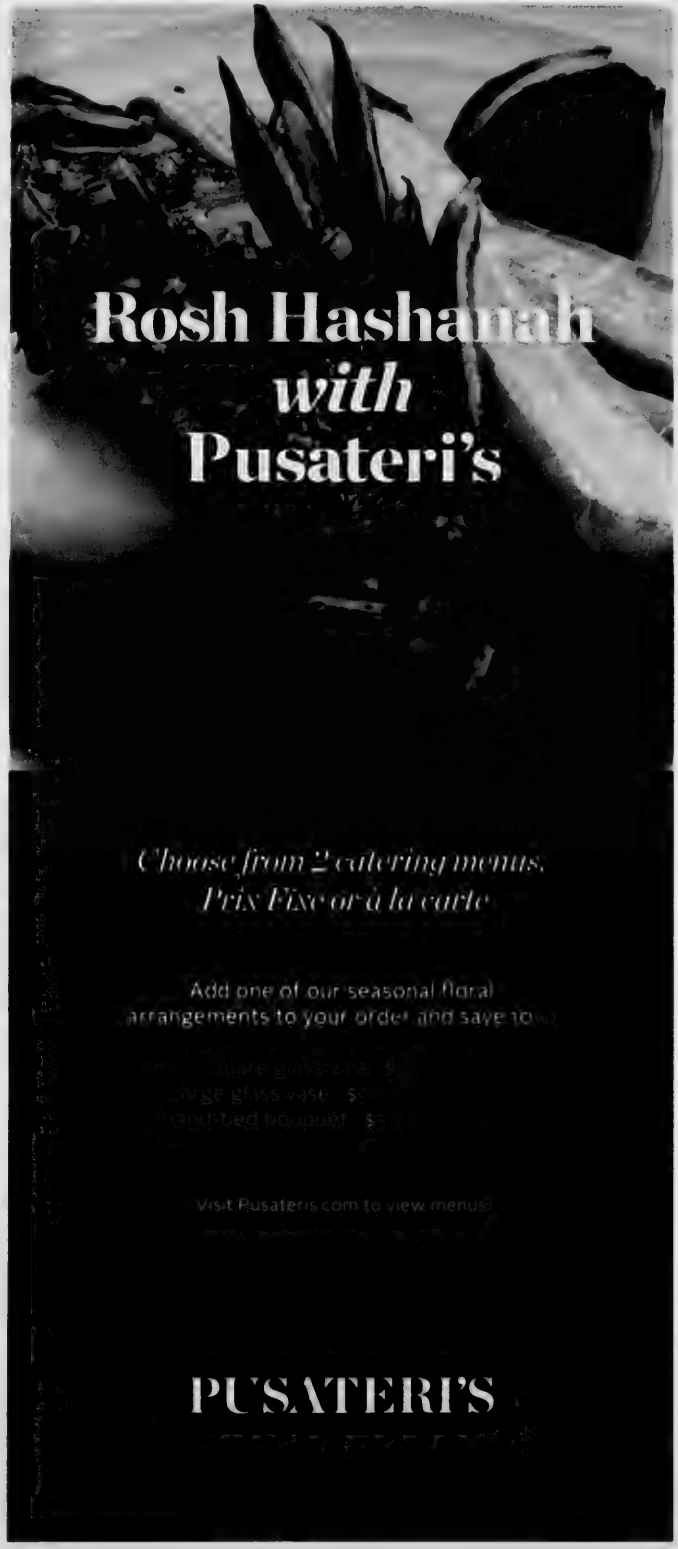

Farooqi was inspired by a semester at Hebrew U.

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That's never going to happen, he said, because so much of the "other side" isn't about criticism of Israel, it's about "de-legitimization of Israel" as a Jewish state.

Sitting in a coffee shop not far from her parents' home in this tony Washington suburb, Farooqi readily shared that her path to Zionism started as far more sympathetic to the Palestinian cause.

"My first,first Israel memory is a "We Support Israel" sign outside of [Congregation] Har Shalom and these other places, and knowing that I didn't agree with that because I was reading about settlement expansion, Operation Cast Lead," said Farooqi, referring to Israel's 2006 war in Gaza.

"I knew that my parents were never anti-Israel because they were always sensitive that there are people in Israel who want peace, but they were critical of its policies, so I grew up knowing Israel as a place I did not have warm feelings toward. And I still came to love it."

Farooqi recalled that her journey to Zionism began with a fight. As editor of her high school newspaper, she said she wanted to write an Op-Ed in support of the Palestinian Authority's bid for statehood at the United Nations. When a close Jewish friend heard this, she said, it led to an unexpected shouting match.

"Clearly this is something that means a lot to me because I'm crying. It means a lot to her because she's screaming," she said. "That led me into learning more about the conflict."

And eventually it led her to J Street.

A frequent volunteer at the Misler Center, an adult day centre in Rockville where her grandparents received Jewish Council for the Aging services, Farooqi said she overheard another volunteer criticizing J Street.

"I went on their website and it was pro-Israel, pro-Palestinian, two states, and I was like, this lines up with everything I believe in," she said.

As a freshman at the University of Maryland, she began taking Israel studies classes at the Hillel. The staff and director Rabbi Ari Israel have always made her feel welcome.

Rabbi Israel recalled Farooqi getting in touch with him her freshman year.

"I knew then and still know now that she is a unique individual," the rabbi said. "She genuinely participates in Hillel activities and is warmly embraced by our diverse student population."

Farooqi traced her full Zionist conversion to the spring of her freshman year, when she was picked to take on the role of Israel's first prime minister, David Ben-Gurion, in a seminar.

"I got into fights with my [Zeev] Jabotinsky all the time," Farooqi recalled, laughing.

In researching her role, she said she stumbled on *David Ben-Gurion: In His Own Words* in the stacks of the university library. She recalled poring over the short book, a compilation of Ben-Gurion's thoughts on Zionism, Judaism and philosophy, late into the night. Ben-Gurion's message of communal responsibility resonated with her, she said.

"Zionism stopped being certain political consequences," Farooqi said. "It started being this entire ideology of taking responsibility for one's people, and that's something that really spoke to me."

The professor of that seminar was Israel studies scholar Paul Scham. Having taught Farooqi in two classes her freshman year, he's not surprised by where she ended up.

"Amna is surprising in the abstract," Scham said. There are "a lot of students who aren't Jewish who sympathize with Israel but feel that the Palestinians need a fair shake as well. Certainly it's unusual, but knowing her, it isn't."

He added, "I think it shows a mature choice for J Street that puts non-Jews who strive for peace into leadership roles, even if they're not Jewish."

Farooqi ended up spending the spring semester of her sophomore year at the Hebrew University of Jerusalem.

"I was meeting Israelis and Palestinians. I went into the West Bank a lot. I made Israeli friends. I wanted to actually understand," she said.

Inspired by her time in Israel and disheartened by the breakdown of U.S. Secretary of State John Kerry's Israeli-Palestinian peace talks, Farooqi said, she threw herself into working for J Street U – first as a representative to the student board and then as a J Street U intern last summer in Jerusalem, helping to lead student tours.

"I'm very, very scared that we're getting to a point where it's going to be impossible to be pro-Israel because pro-Israel will become synonymous with oppression. And I want to do the work that keeps that from happening," she said.

Back in Maryland, Farooqi has taken a step back from three years of student government to focus on J Street U and assistant-teaching for her Israel studies professor.

She plans to return to Israel when she graduates this spring with a degree in government and politics and a minor in Israel studies.

She'd love to go to graduate school at Hebrew University. ■

Washington Jewish Week

Pope asks Rivlin to restart talks with Palestinians

Pope Francis greets Israeli President Reuven Rivlin at the Vatican. ISRAEL SUN PHOTO

JTA
ROME

Pope Francis asked Israeli President Reuven Rivlin to "reactivate" direct negotiations with the Palestinians during their meeting at the Vatican.

Rivlin was welcomed for his one-hour audience Aug. 3 by the pope and the Vatican's secretary of state, Pietro Parolin.

The meeting in the pope's private library focused on issues regarding the future of the Middle East, the fight against terrorism, attacks on Christian sites in Israel, and on bilateral agreements between the Vatican and the State of Israel.

Pope Francis said he hoped that the Israelis and Palestinians in the future would "seek that which unites and to overcome that which divides."

In the afternoon, Rivlin was welcomed by his Italian counterpart, Sergio Mattarella, at the Quirinal Palace. The Israeli was scheduled to visit the Great Synagogue of Rome to meet with the president of the city's Jewish community, Ruth Dureghello; its chief rabbi, Riccardo Di Segni; and the president of the Union of Italian Jewish Communities, Renzo Gattegna. ■

Holocaust denier leading tour of WWII sites

JTA
WARSAW

Convicted British Holocaust denier David Irving is leading a week-long tour of World War II sites in Poland and Latvia.

The tour, which began Sept. 3 in Warsaw and ends Sept. 10, costs about US$3,000 per person and includes Hitler's "Wolf's Lair" bunker headquarters and the Treblinka and Belzec death camps.

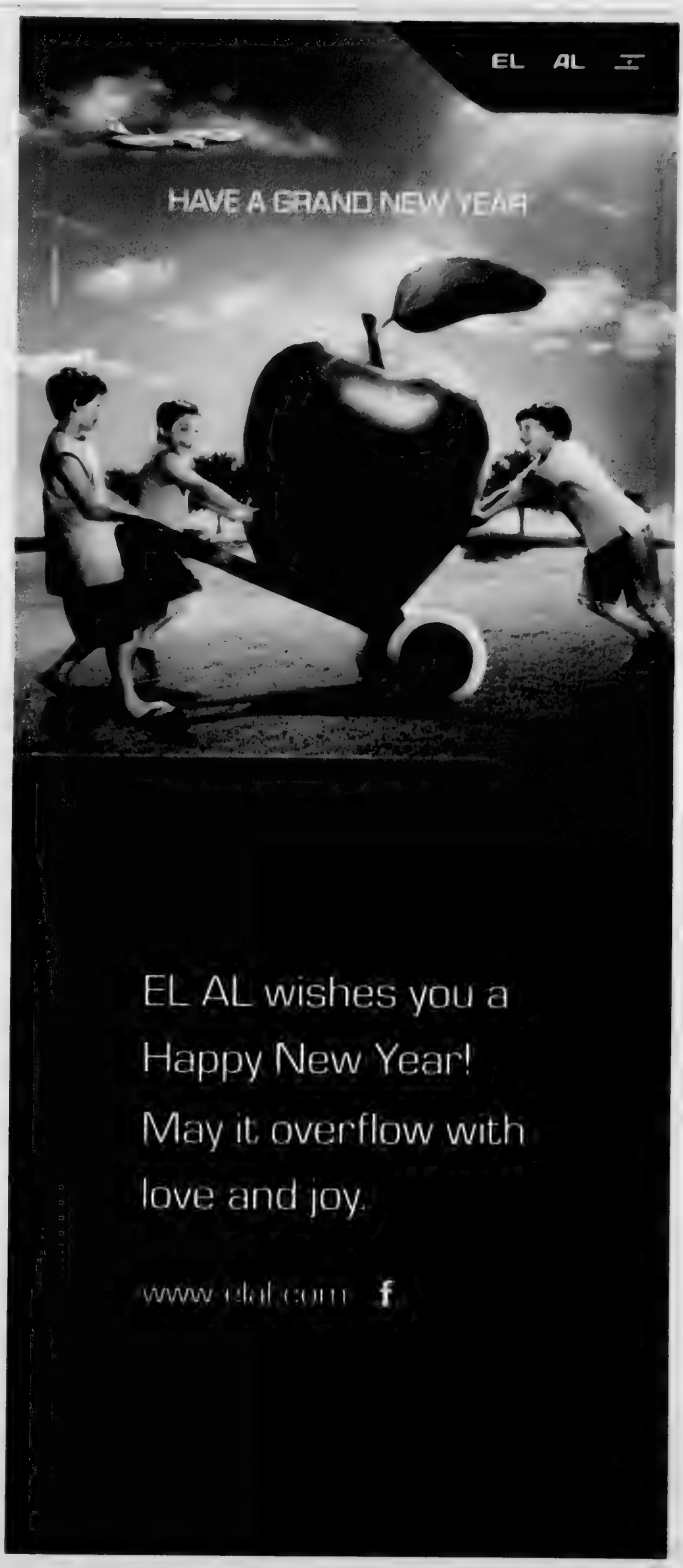
Irving, who has been barred from several countries and was jailed in 2006 in Austria, launched what he calls "Real History" tours in 2010.

"Don't miss this lifetime adventure!" a notice for the trip on his website states. "Make up your own mind about the truth."

A brochure posted on his website says guests will avoid the "phoney allures, mass tourism and 'reconstructions' of present-day Auschwitz – the erstwhile slave-labour camp turned into a tourist attraction, complete with hot-dog vendors and souvenir stands!"

Speaking from Latvia, Irving told the Jerusalem Post that there were 13 people on this year's tour – including a Russian, three Americans, two Britons, a New Zealander, a Canadian, a Frenchman and a Swede.

Irving lost a 1996 libel suit against historian Deborah Lipstadt and her publisher, Penguin Books, for her depiction of him as a Holocaust denier in her book *Denying the Holocaust*. The four-year legal battle is set to become a Hollywood movie, with Hilary Swank starring as Lipstadt. ■



Jewish doctor prepares for possible mission to Mars

PATRICIA CORRIGAN
JTA, SAN FRANCISCO

Dr. Sheyna Gifford – a Jewish medical doctor, science journalist, astrophysics researcher and space enthusiast – is preparing to live on Mars.

For the next 365 days, Gifford, 36, and five other crew members in the NASA-funded Hawaii Space Exploration Analog and Simulation (HI-SEAS) habitat, will be isolated inside a geodesic dome in a simulated space mission to Mars.

Perched on a slope 2.4 kilometres above sea level on the Big Island of Hawaii, the two-storey habitat that's 11 metres in diameter, simulates space missions, to help identify risks associated with long-term human space exploration.

Last week, Gifford was at St. Mary's Medical Center in San Francisco to film training videos for non-medical crew on how to treat injuries. A Los Angeles native who attended the University of California, Berkeley and now lives in St. Louis, Gifford will serve as a medical doctor, neuroscientist and habitat journalist for the mission, her second, having completed a stint at NASA's Human Exploration Research Analog in the spring.

This HI-SEAS mission to Mars – longer than any of the previous three – has several purposes.

"It's about psychology, logistics, science and maintenance," Gifford said. "We're looking at what you need to feed and water people for a year, how much science you can get done and how the crew manages" in about 160 square metres of living space.

The crew includes a field biologist, a fluid physicist, an astrobiologist, a spacecraft engineer and a space architect. HI-SEAS researchers are working to develop effective team composition and support strategies for traveling to Mars and back, which is estimated to be a three-year journey.

The dome's 92-square-metre ground floor includes a kitchen, dining area, bathroom, lab and exercise area. The 40-square-metre second floor includes six small sleeping quarters and a half bath. In addition, a 15-square-metre workshop, made from a converted shipping container, is attached to the habitat.

As the only Jew on the crew, Gifford said she faces several specific challenges. "Being a Jew is a community activity, a group effort. Any individual work you do, such as being

Dr. Sheyna Gifford

a thoughtful, contemplative and helpful person, you do in the context of the whole world," she said. "Also, there will be no other Jews to celebrate [Jewish] holidays with."

In a post on her blog titled *A Shtick by Any Other Name: Being Jewish on Mars*, Gifford explored being the only Jew on the mission and having to tackle questions such as, "When you're in a space station that circles the Earth every 90 minutes, experiencing multiple sundowns daily, when, precisely, do you get your Jew on?"

"Probably I will light the candles – or turn on the electric candles, as I am not going to make fire in space – on Hawaii time, the same time as our ground control," Gifford said. "Though of course at that time I might be in the middle of a space walk or doing surgery or cleaning the composting toilet."

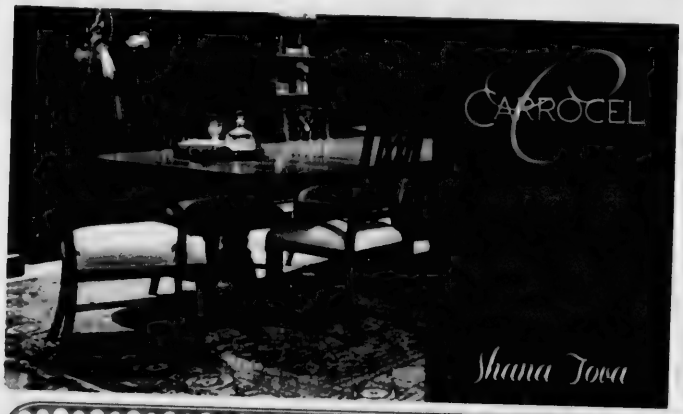
Fortunately, Gifford looks forward to sharing some Jewish rituals and history. "None of my roommates at Berkeley were Jewish, and I managed to bring others there into the fold," she said.

Participation in the HI-SEAS mission is the fulfilment of Gifford's childhood dream. "I always wanted to be an astronaut, because being an astronaut is being a hero, a leader, having the ability to spread the word about how cool science is," she said.

Whether or not Gifford actually gets to Mars, she is not at all worried about being confined for a year during the simulation.

"Mentally, physically and socially, I have no concerns," she said. "Only curiosity." ■

Originally published in j, the Jewish news weekly of Northern California.



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Jewish Life

Fiona Reid plays Sarah Bernhardt

The Divine is a gripping and believable story

DOROTHY LICHTBLAU
SPECIAL TO THE CJN

Like a masterfully composed symphony, *The Divine: A Play for Sarah Bernhardt*, is a finely crafted work that soars beyond its seemingly divergent elements. Quebec-based playwright, Michel Marc Bouchard, is so intimately acquainted with the tools of his trade that he can flirt with melodrama and dance with the didactic in the course of unwinding a moving and engaging theatrical tale.

In this premier run of the play, commissioned by Shaw Festival veteran director Jackie Maxwell, the artful choreography of the work's mix of styles and the minimalist symbolism of designers Michael Gianfrancesco and Bonnie Beecher reveals the nuance and cohesion of Bouchard's writing.

The story is based on a volatile stop Sarah Bernhardt and her troupe made in Quebec City in 1905, while on an international theatrical tour. However, The Divine is not about Sarah Bernhardt but for her.

Born to a Jewish courtesan, the petite powerhouse charmed and strategized her way to worldwide fame, yet did not place her art in a secondary position. Neither did she abdicate her right to authority over her life choices.

Fiona Reid, as Bernhardt at the height of her career, deftly brings to light the depth and sophistication of the Divine Sarah as well as the actress' delight in theatrical posturing and witty repartee. The scenes in which Bernhardt is featured offer a counterpoint to heavier sections of the play yet Reid's Sarah is a woman in control of her actions, never a caricature.

The first act unfolds at a leisurely pace in a dormitory of the Grand Seminary of Quebec. Here, Michaud (Ben Sanders), a young, high born, priest-in-training, is peering at Bernhardt's arrival at the train station through binoculars, on top of a tall ladder pressed against a window. In between effusive descriptions of the fanfare in the distance, the youth imagines watching Bernhardt perform on stage and even privately speaking with her about his writing.

The romantic-comic tone of the play shifts when the strict but kind and stiff Brother Casgrain (Martin Happer) enters. Casgrain cares about his charges but dutifully guards the rules and boundaries of the church authorities.

The story is fully launched when Talbot (Wade Bogert-O'Brien) arrives with his long-suffering yet feisty mother (Mary Haney) in tow. Talbot is the lifeboat his family is counting on to carry them from brutal poverty. Inexplicably, those in charge are handling the sullen and angry boy with kid gloves, though he is far from a poster child for the Catholic Church.

Soon after Talbot's appearance, Casgrain commands the two student priests to deliver a decree from the Archbishop of Quebec to Sarah Bernhardt that bans the performance of her shows. One of the delicious ironies of Bouchard's play is that the church authorities deem Bernhardt immoral and the plays her company performs corrupt. Never embodied on stage, their power from on high is evident. Only Casgrain, a follower and a victim of the church, physically represents it.

Outside the seminary, the young priests opt for divergent opportunities. Michaud hastens toward his dreams; Talbot temporarily jumps ship to escape his nightmares. Inevitably the youths' paths keep crossing.

Bouchard's multi-levelled play travels from the seminary to the theatre to a factory where women with few options and their young children labour under harsh and dangerous conditions. At each location we come face to face with the toll on individual lives caused by the hypocrisy and sins of these institutions.

However, Bouchard does not allow us to rest in comforting delusions about being in tune with his critiques. Instead, he takes us to points from which we can see the value of these organizations, then laughs at our smugness by slyly showing how each of us contributes to the existence of child abuse, hunger and oppression in Canada and abroad.

Some of Bouchard's characters (Talbot and Casgrain) are finely drawn, others (Talbot's mother and the factory owner) created with broad strokes. Michaud and *The Divine* are portrayed in a romantic light. Yet, there is no moment when the talented cast dispels credibility.

Ultimately, *The Divine* speaks to our time. Our culture is faster paced, highly distracted and more than ever addicted to consumption. Can we say things have improved? What can be said is that *The Divine* does what fine theatre should: provides humour as well as heart-wrenching moments, a gripping and believable story with engaging characters, provocative questions and the possibility of hope. ■

The Divine: A Play for Sarah Bernhardt runs at the Shaw Festival, Royal George Theatre until Oct. 11. shawfest.com/calendar

Egoyan's *Remember* is hard to forget

JORDAN ADLER
SPECIAL TO THE CJN

Legendary Canadian producer Robert Lantos says that Atom Egoyan's newest film, *Remember*, is the strongest movie the director has ever made.

That is a bold statement to say about a filmmaker whose credits include gems like *Exotica*, *Felicia's Journey* and the Oscar-nominated *The Sweet Hereafter* – all titles Lantos has produced. However, he is adamant that Egoyan is now working at the top of his game.

"I think the sign of a truly great director is someone who can really put himself in the service of the story," Lantos tells *The CJN*.

The film is an original work from first-time scribe Benjamin August. Egoyan frequently directs his own screenplays.

Remember, premiering at the Toronto International Film Festival on Sept. 12, focuses on Zev, played by Christopher Plummer. After his wife's death, Zev goes on a hunt to find the Auschwitz guard who murdered his family and has never been brought to justice.

Zev knows the war criminal's name is Rudy Kurlander, and that four German men of that name immigrated to North America after the war. Martin Landau, Günter Lamprecht and Bruno Ganz co-star.

When Lantos got a draft of August's screenplay, he says he instantly knew he wanted to make the thriller.

"It's the last moment in time that you can tell this story in the present tense," Lantos says. "Five years from now, this would have to be a period piece."

That urgency helped to make *Remember* a project Lantos wanted to produce immediately. He ended up co-producing the film with his son, Ari.

Lantos says he knew he couldn't work on the film unless there was an actor who could believably play a 90-year-old man who can be both an action hero and routinely suffer from a failing memory.

"Of all the actors who I thought who could do this, the only one that's actually alive is [Christopher] Plummer," he says.

The scene that convinced the Canadian producer that *Remember* was worth pursuing was a tense confrontation between Zev and a man with vicious anti-Semitic views and a home full of Nazi memorabilia.

In that scene, *Breaking Bad's* Dean Norris plays the bigoted U.S. marshal. The scene becomes even more intense when the character suspects that Zev is Jewish.

The anti-Semitism from that scene shook Lantos, the producer says.

"The issues that the film deals with are very much alive," he says. "They just take a different shape. Anti-Semitism is thriving today all over Europe. It's certainly much more underground in North America but it's certainly present."

Egoyan may seem like an unorthodox choice to direct a straightforward thriller. The director's recent thrillers, *The Captive* and *Chloe*, were both critical and box office disappointments.

Remember could help the director rebound, when the film is released in Canada on Oct. 23. A tense theatrical trailer and awards buzz surrounding Plummer's performance should help to sell the dark subject matter to a wider audience.

Lantos adds that *Remember* will also screen for Jewish groups after the Toronto film festival.

The thriller is also the eighth collaboration between Lantos and Egoyan, a creative partnership that goes back to 1993, when they worked on the unconventional drama *Calendar*.

Christopher Plummer COURTESY OF TIFF

Lantos says he thought the weight and moral complexity in the film would intrigue Egoyan. However, he also admits that the filmmaker would benefit from working with another writer's story.

"When he writes a script, it's never linear," Lantos says of Egoyan. "[*Remember*] is not like that. This is like a locomotive. It starts from point A and keeps going in a straight line."

However, the thriller also features a whopper of an ending, one that likely resonated with a filmmaker known for taking his dramas to unpredictable conclusions.

"Don't give away the ending," Lantos warns.

Suitably, *Remember's* conclusion is one that will be hard for audiences to forget. ■

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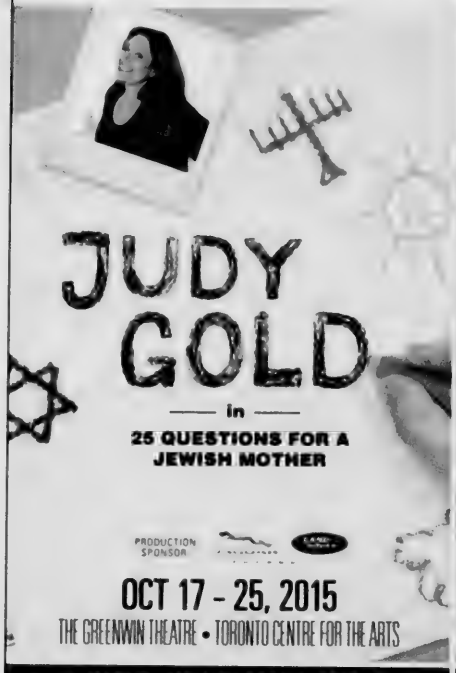
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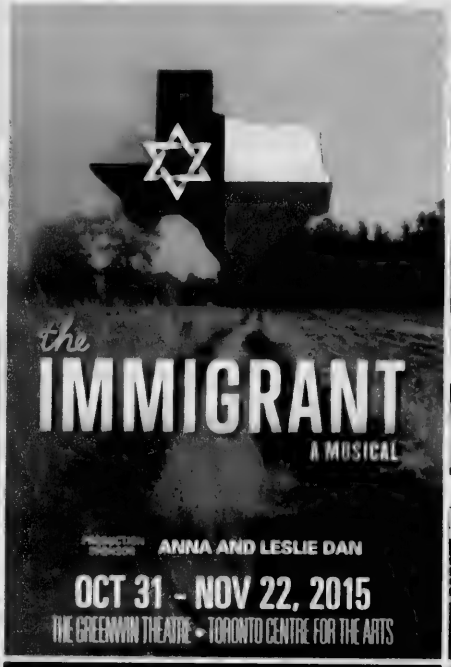

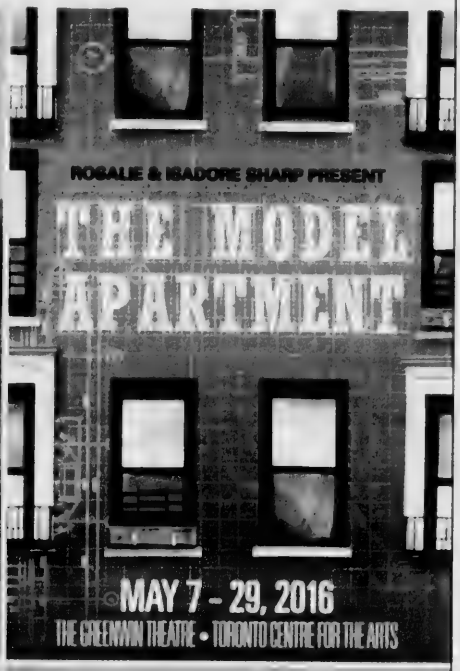

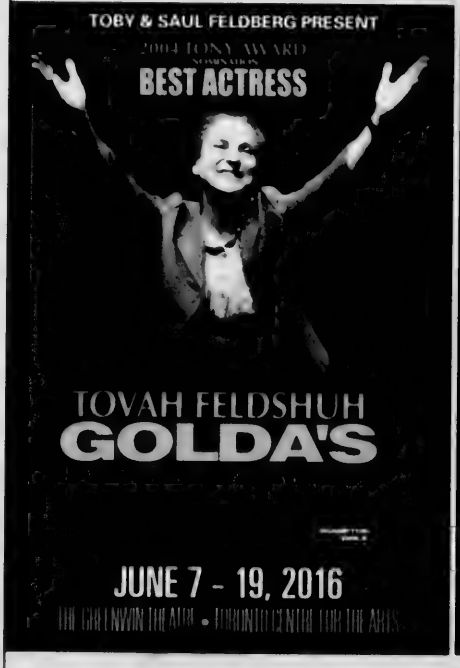
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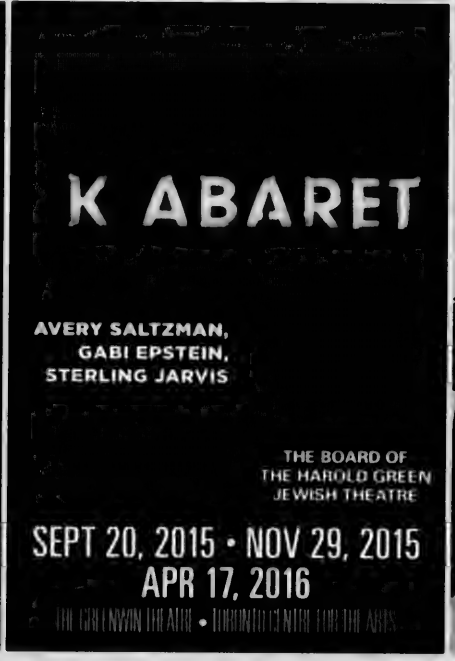

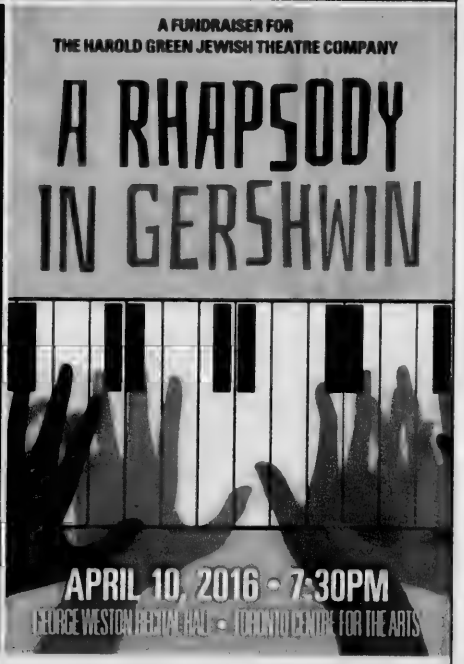
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Rosh Hashanah – Do Jews do New Year's better?

Chaimie and Leizer

Ahh, Rosh Hashanah. A time for new beginnings. Literally, the "head of the year." And not just any head – a *Yiddishen kop*.

The rituals of the Gregorian calendar's New Year on Jan. 1 are institutionalized – overpriced "parties," awkward kisses at midnight, unachievable expectations and the inevitable morning-after clean-ups and letdowns.

In actuality, the origins of the Gregorian New Year are Jewish – the day represents the circumcision of Jesus following his Christmastime(ish) birthday. It's true. Wikipedia says so, look it up. The million people in Times Square watching for that apple to drop? One helluva bris day party.

But once the confetti and broken glass are swept up and the hangovers Alka-seltzered (not a Yiddish word, strangely), what is left for the Day After the Bris? As we assume it was for baby Jesus once the Manischewitz wore off, it's a return to the "same old, same old" for most of us. We set resolutions smack in the middle of winter – a recipe for disaster. It's like starting a new treadmill routine at top speed and incline. This isn't even an analogy – the fitness industry banks on locking everyone and their mothers – especially their mothers – into annual contracts they're bound to never use.

By contrast, the genius of Rosh Hashanah is often under-appreciated. We start the year with 10 full Days of Awe. It's more contemplative experience than inebriated distraction. The Aseret Yemei Tshuvah are like a corporate retreat meant to reflect on the prior year and how to improve on this one, but unlike most corporate retreats, the catering involves raisin challahs and honey cake for nine days and absolutely zero food on the 10th.

Those first days of the year also provide a phenomenal offer – a 10-day, money-back guarantee on any resolution. Feel free to start big, and if you blow it, you can clean the slate on Yom Kippur, zero money down, no receipt needed.

Not only is this introspection valuable, it comes at just the right time of year – not the time of the year when going outside means a shovel job that will lead to either cardiac arrest, hip replacement surgery or, at the very least, the kind of swearing that puts you on page 1 of the Book of Death. Rather, a time of year when going outside means beautiful changing foliage and the cool sobriety that comes from a season associated with change.

After all, fall is when school and the academic calendar begin, and as young pishers, we already have ingrained in us the sense that this is when things start to happen, when vacation comes to a close and actions of consequence begin.

But let's get down to the *tachlis* here in Canada: fall is when the hockey season starts. We can't begin to explain to you how goyish it is that the current "New Year" lies smack in the middle of the hockey season, killing our players' momentum and leaving us with a *farkakten* "All-Star Game" in the middle, as though that weak parade of *half-tuchesed* athleticism is supposed to cheer us up. (Hockey's not your thing, you unpatriotic *schlob*? How about the NFL? Or the NBA? Oh, you say, but what about baseball? Sure, why don't you side with the sport that tried to get Sandy Koufax to pitch on Yom Kippur, you good for nothing *epikoiris*!)

Any real Jew and/or hockey player knows that the season begins in September during training camp, and from that point, every second of every game counts. Period. These are all natural departure points for "seasons," and by analogy, we are all the athletes of the soul for which each game of our season counts. Some games are ugly, and everything is a game of inches.

Now, despite all these points of superiority, we're not necessarily proposing a change.org campaign to make Rosh Hashanah a Dick Clark production. Instead, like so many Jewish things, because they are kept small and traditional and not blown into the mainstream, they manage to keep their specialness, like unique treats to enjoy (especially when we get off work for them – Baruch haShem).

CONTINUED ON NEXT PAGE

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Mark Halpern has been an active and respected member of the Toronto Jewish community for many years, volunteering his time for a variety of organizations. His long time partnership with Aish started from attending classes in Toronto to learning at Aish in Jerusalem when single, and later returning to learn full time after marriage. His involvement with Aish in numerous volunteer positions spans almost 3 decades, from teaching and counselling to serving as a Director on the Aish Toronto board. After 5 years on the board, Mark accepted the role of President of the Board of Directors of Aish Toronto. Mark assumed this important role after demonstrating his commitment and hands on approach. In his professional life, Mark is the President of illnessPROTECTION.com and WEALTHinsurance.com and widely recognized as one of Canada's top life insurance advisors. Mark is married with five great children and lives in Thornhill Woods. We are excited about all that is on the horizon for Aish Toronto.

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2015 Date	January 1	September 13
Driving status	Avg $75 in cabs. Uber Surge or karma equivalent in designated driver	$0 in cabs. $2-5 in fuel. 0-1 sins depending on your affiliation of choice
Blowing status	Party Horn / Breathalyzer	Tekiah and/or Teruah and/ or Shevarim
Morning after	Splitting headache, Advil and severe regrets on choices of the last 24 hours	Raisin challah, optional Manischewitz, and no regrets over and above major life decisions
Official symbolism	The removal of Jesus' foreskin	The beginning of the new lunar year
Unofficial symbolism	The removal of the wallet	The beginning of the new fundraising campaign

CONTINUED FROM PREVIOUS PAGE

No matter how you define your Judaism, from Chabad to Chomsky, there is a quiet little logic to Rosh Hashanah as the true head of the year, and a time to use your *Yiddishen kop* to reflect on the past, project your future and hey, maybe even blow your own horn.

May you be inscribed in the book of life – in thick black Sharpie! ■

Chaimie and Leizer are Jamie Elman and Eli Batalion, co-creators of the world's first online Yiddish sitcom YidLife Crisis. YidLife Crisis launches the second season of its web series, including content with the great Canadian Jew himself, Howie Mandel, and our brand new Rosh Hashanah episode, at www.yidlifecrisis.com.

SeeJN | Morning stretches

NATI SHOHAT / FLASH90 PHOTO

Ayelet Finkelstein leads a yoga session at Gan Habonim, outside the Old City of Jerusalem, on Aug. 27. Ayelet founded the J-Pole Studio for Pole Dancing and Yoga. A 29-year-old religious Jew from the Jewish settlement of Beit El, she opened the studio with a vision to be a centre open to women from all denominations, and with the aim of empowering women, working both on their fitness and their self-confidence, as women. Religious, secular, Jewish, Christian, or Muslim, young and older women feel comfortable exercising, emphasizing and strengthening their femininity regardless of their background.

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Lior Ashkenazi (*Walk on Water, Footnote*) and Assi Levy (*Avna My Love*) star in this touching and complex portrait of an Israeli family and the working class community that it inhabits. Approaching his Bar Mitzvah, young Aharon Nino is chosen to carry the Torah scrolls on Simchat Torah. Aharon's status in the neighbourhood is suddenly elevated because of the belief that he who carries the Torah may ask God for anything on behalf of others. As he begins to feel burdened by so many wishes, especially his parents' conflicting wants, his tension leads to unexpected results. In Hebrew with English subtitles.

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Foreign correspondent's Afghanistan memoir recalls her experiences in war-torn country

JODIE SHUPAC
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Foreign correspondent Heidi Kingstone has spent much of her career pursuing stories in politically charged and war-torn countries.

Her recent memoir and first book, however, is not so much journalistic as it is what Kingstone called an "impressionistic and atmospheric" account of the period she spent living and working in Afghanistan, from 2007 to 2011.

Dispatches from the Kabul Café (2014) touches on the complex politics of the region during the final years of the NATO-led security mission in Afghanistan, but is essentially a collection of vignettes illuminating Kingstone's personal impressions of, and experiences in, Afghanistan, as well as those recalled to her by fellow western expats and a few Afghan locals.

The stories include one about a single Afghan woman whose life is shattered following an affair with a British man, one about a young British doctor killed bringing medical supplies to a remote community in northern Afghanistan, and one about Kingstone's brief relationship with a mercenary.

Initially hired to do a stint in communications for an American public relations firm, Kingstone stayed on in Afghanistan long after the contract ended, mostly freelancing for western publications.

Born in Montreal, raised in Toronto and based out of London, England, Kingstone has previously travelled in and reported out of Iraq and Africa, and has had work published in the *National Post* and the *Jerusalem Post*, as well as publications in South Africa and the United Kingdom.

In *Dispatches*, she evokes Afghanistan's rich culture and raw natural beauty alongside the good intentions, misguided notions and carousing of the tight-knit circle of journalists, NGO workers, diplomats and mercenaries she belongs to in Kabul.

At one point, she describes Afghanistan in 2005, after the Taliban had left, as a time when "the gold rush [was] in full swing," referring to the expat community's partying, extramarital affairs and "get rich quick" schemes.

But ultimately, the book's colourful characters – the people Kingstone met and befriended in Afghanistan – are, despite their obvious weaknesses, sympathetically drawn, shown to be motivated by a thirst for adventure as well as hopes for a democratic Afghanistan.

"I think in the old days, when people went to places like this, they were running away from things. And sure, some of the mercenaries were there to make money and some people might've been there to run away from bad marriages and bad jobs," Kingstone said in an interview with *The CJN*.

"But I would say this was also a situation that attracted a lot of capable people."

Canadian journalist Heidi Kingstone's new memoir explores her time in the final years of NATO's Afghanistan. MICHAEL FREEMAN PHOTO

In addition to capturing the social dynamics of her Kabul posse, the book is pebbled with Kingstone's expressions of ambivalence about NATO's presence and intervention in the country and the West's erroneous assumptions about certain cultural elements.

"Yes, it was heady times," she said. "You were there knowing things were going wrong. You could see the corruption…You could see the frustration of the Afghans who, after decades of war, were exhausted. Clearly, we got things wrong. But the book isn't an exposé of that. I was trying to capture this really remarkable time…and all the things that went into that, the good and the not so good stuff."

She writes, in the beginning of *Dispatches*, that she initially went to Afghanistan to try to help change the way women there were treated, but left feeling disillusioned.

She writes that the West upholds the myth that, "Afghan women are all sisters, united under the burka, under the shared mantle of oppression. As if they are different from us, rather than just like us. As if there is no rivalry."

Kingstone maintained that, since living in Kabul, her perception of Afghan women and their place in society is more nuanced; she's learned that some of them want to wear the burqa, or the hijab, that they may not all wish to go to school.

Ultimately, Kingstone said, it's difficult to answer whether the NATO mission in Afghanistan was a failure.

"I think it's a complicated question… The mission kept changing. If we went in to bring democracy, peace and good governance, did it fail? I think probably it did. But we also had unrealistic goals and an unrealistic time frame."

Still, to be a journalist living in Afghanistan during that time, to be able to tell the stories of the country's locals and its expats, was an undeniably incredible experience, she said, stressing, "Afghanistan was a place where everything came alive." ■

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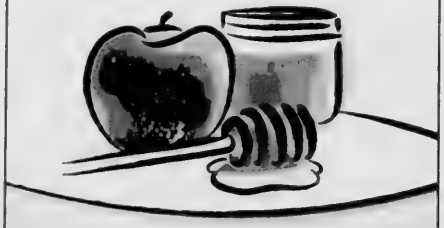

Cary Silber, David Silber, Ryan Silber and Roshan Wanasingha wish all of their clients and friends

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Philosopher promotes Maimonides' universalism

MARTIN LOCKSHIN
SPECIAL TO THE CJN

In an effort to demonstrate the value of Jewish philosophy for modern Jews, Brill Press is publishing a "Library of Contemporary Jewish Philosophers," a series of 12 volumes (so far), each highlighting one Jewish thinker. The books, available both in print and electronically, are most suitable for educational settings, but will also interest many laypeople.

Menachem Kellner, an American who moved to Israel and taught Jewish philosophy at Haifa University for over 30 years, is profiled in the latest volume, *Menachem Kellner: Jewish Universalism*. Kellner currently teaches at the Shalem College in Jerusalem, which calls itself Israel's first liberal arts college. Appropriately for Kellner, his new institution integrates the study of western and Jewish texts.

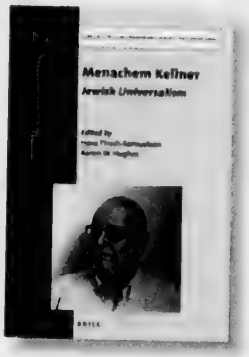
The book is divided into four sections: (1) an insightful, laudatory intellectual portrait of Kellner by Canada's own Prof. James Diamond; (2) four relatively short articles of a philosophical nature by Kellner, reprinted from journals and books; (3) a lively interview with Kellner conducted by Prof. Hava Tirosh-Samuelson from the United States; and (4) a select bibliography of 120 items written by the prolific Kellner.

For most people, the 68-page interview with Kellner is the best way to understand his worldview. Free of academic pomposity, Kellner has a light, self-deprecating touch. A modern Orthodox Jew, Kellner seeks to advance a liberal, universalistic understanding of Judaism. He is sharply opposed to those religious leaders in modern Israel who see Jews and non-Jews as intrinsically different. He acknowledges that support for their views can be found in the Jewish mystical tradition, but claims that mysticism is "used today to justify horrible Jewish chauvinism [and] totally magical thinking."

He prefers the medieval rationalism of Maimonides (1138-1204) and Gersonides (1288-1344), both of whom are central to his scholarship. "If you are a traditionally observant Jew, and politically centre-left, and a historian of Jewish philosophy, then the only person you have to talk to is Maimonides."

In one of Kellner's academic articles in the book, *Maimonides' "True Religion": For Jews or All Humanity?*, Kellner develops this theme, pointing out that some rabbis and scholars have argued that "even at the end of days, for Maimonides, the Jews will remain God's Chosen People, especially beloved, and distinct from the mass of humanity." Kellner disagrees, arguing that Maimonides' consistent position is that in the fullness of time, "all human beings will worship God from a position of absolute spiritual equality" and "the distinction between Jew and gentile will disappear."

Some of this claim is based on careful exegesis of Maimonides' slightly obscure statement that, "in the days of the messiah," the nations of the world "will adopt the true religion (*dat ha-emet*)" (Mishneh Torah, Melachim 12:1). But Kellner goes beyond that text, citing proofs from a range of Maimonides' legal and philosophical works.



Review of Menachem Kellner: Jewish Universalism, *edited by Hava Tirosh-Samuelson and Aaron Hughes. Brill.*

Always self-reflective, Kellner admits that he is attracted to liberal views because of his American upbringing and values, which he in no way rejected when he moved to Israel. He proudly quotes, with minor modernizing touches, the American Declaration of Independence, "We hold these truths to be self-evident, that all human beings are created equal, that each is endowed by her creator with certain inalienable rights." He advocates total separation of "synagogue" and "state" in Israel. "In this regard, I'm a classic American liberal." Mixing the two is "bad for the state and bad for religion."

He is a committed egalitarian on women's issues, too. At one point, he jokingly suggests that soon, "the rabbis will define women as men, and the whole problem [of unequal rights for women in traditional Judaism] will go away." He admits that what we need in order to make progress on this issue "is to have women rabbis [and thus] for the power to be shared. And that's happening right now even within Orthodoxy."

Kellner believes that the future of Jews and Judaism is in the State of Israel. He explains that he has recently started to write more in Hebrew, "even though English is so much easier for me… because I want to be part of the ongoing Jewish discussion which has been carried out over the centuries in Hebrew."

Just as "no one reads" the often valuable Jewish studies scholarship written in German in the 19th century, Kellner predicts that, in another hundred years, anyone who wants to read about Jewish tradition, thought, or philosophy will do so in Hebrew and not English.

Kellner impishly undermines the goal of the book series – promoting interest in philosophy.

CONTINUED ON NEXT PAGE

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Holocaust romance stirs controversy

BRIAN SCHAEFER
JTA

For author Kate Breslin, the Holocaust apparently provided just the right amount of narrative tension for her book, *For Such a Time*, inspired by the Book of Esther.

The novel, which chronicles the blossoming affections between Hadassah Benjamin, a blonde-haired, blue-eyed Jewish inmate of the Czech concentration camp Theresienstadt, and Aric von Schmidt, a German commander, was nominated for two RITA awards, given by the Romance Writers' Association, and has generated outrage in the romance writers community.

"The fact that this book was nominated in two categories is deeply hurtful," author Sarah Wendell wrote in an open letter to the RWA board of directors and posted online. "I don't understand exactly how so many judges agreed that a book so offensive and insensitive was worthy of the RWA's highest honour."

For Such a Time was nominated for best first book and best inspirational romance of 2014. "Inspirational" is romance-novel code for "Christian."

The book was published by Bethany House, which deems itself the "pioneer and leader in Christian fiction." And Breslin's biography begins, "I'm grateful that I'm a follower of Jesus Christ."

Unlike Esther, who comes out as Jewish to save her people from genocide, Breslin's Hadassah, who escapes detection as Aric's secretary ,converts to Christianity in the end to save herself.

Romance writers took to social media to express bewilderment that such a book should be recognized, calling attention to the obvious power imbalance within the relationship and the use of the Jewish genocide as a vehicle for Christian redemption.

Katherine Locke, a Jewish romance writer and the granddaughter of a camp liberator, wrote on Tumblr about feeling betrayed by the community of romance writers and readers who have given the book enthusiastic reviews. She warned against using the Holocaust as a subject and pleaded that Breslin, the publisher, the Romance Writers' Association and readers "consider Jewish voices that they co-opted, stole from, offended, undermined and erased through the publication and award of this book."

Breslin and her Holocaust fantasy left the RITA awards ceremony empty-handed, but Breslin has already moved on. Her latest book, *Not By Sight*, released earlier this month, is set in World War I-era England. ■

Scholar champions Maimonides' ideas

CONTINUED FROM PREVIOUS PAGE

He claims, "I don't think that philosophy is that important," and denies that he is really a philosopher ("philosophers nowadays tend to be people employed only by departments of philosophy who only talk to other people employed by departments of philosophy").

He prefers to be seen as a historian of philosophy. In any case, as a thoughtful and committed Jewish thinker, he has a worthwhile message for us.

As Diamond writes in his introductory essay, "Kellner's ongoing project of fleshing out and promoting Maimonidean universalism addresses his greatest fears of a 'super-chauvinism' in Israel and of a 'North American Jewry that refuses to take its Judaism seriously and immerses itself in a shallow, self-glorifying ethnicity.'"

What an appropriate message at this time of year when we are challenged to commit more firmly to our Judaism, and at the same time, to think of Judaism's universal message as expressed in the Rosh Hashanah liturgy, that "all who come to earth pass before God" for judgment.

Shanah tovah! ■

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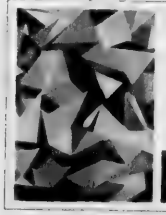
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Indie podcast network gives Toronto a voice

AMY GRIEF
SPECIAL TO THE CJN

Alex Ross has always wanted to be behind a microphone. As a producer, he's worked for numerous traditional media organizations. He's also a freelancer who runs his own company called Ross Never Sleeps Productions. But that wasn't getting him on air.

"Radio has always been the medium that speaks to me the most, no pun intended," Ross says with a laugh. For his latest project, he launched the Never Sleeps Network in April to create and produce podcasts. "We're calling ourselves the premier indie, independent, podcast network," he says of NSN, which creates Toronto-centric content.

The Never Sleeps Network materialized out of a particularly productive therapy session. "After dealing with a lot of anxiety and just kind of a lack of motivation in some of my own 9-to-5 stuff," Ross says, "I gave myself something to look forward to: my 5-to-9."

Instead of simply creating his own podcast, he brought together a team of Toronto journalists, writers and artists including Aaron Broverman, whose show *Speech Bubble* is about comic books, and Lisa Schwartzman, who podcasts about comedy with Steven Shehori on *You Better Don't*. Now, he's providing his fellow collaborators with a venue to get creative on air all while giving a voice to Toronto, a city he considers underserved in terms of locally oriented podcasts.

Podcasts aren't new. In fact, they emerged in the early 2000s. These radio-like shows are finally catching on as an enormously popular mass medium. Five million users downloaded the *Serial* podcast from the Apple Store. And in June, podcaster Marc Maron interviewed U.S. President Barack Obama on his show *WTF with Marc Maron*.

Among the six shows currently on the NSN, Ross has two of his own: *Ross Never Sleeps* and *Speaking Duck*. Ross describes the former as an industry insider program where he interviews various individuals such as comedians, musicians and bloggers. The latter is all about the Toronto food scene, which is recognized globally for its diversity.

Alex Ross at the microphone

"There's a reason why the definition of zaftig has a picture of me in the dictionary," Ross says. Food is his passion and by bringing chefs and restaurants onto his show, he's able to interview his heroes. Recent episodes have included guests such as David Chrystian, who competed on *Top Chef Canada* in 2012, and Jesse Vallins from the Saint Tavern.

Like Marc Maron, who interviews guests (Obama included) from his garage, Ross produces his shows from his Toronto home at King and Bathurst streets. His company also has a production facility in the Junction neighbourhood. Along with putting out the podcasts, Ross and the NSN act as an agency by marketing them and building up a loyal following for each one. "Now we're looking to launch more shows in the upcoming months," says Ross.

Ross is unabashed about his Jewish background and he knows it comes out on air as he kibitzes with guests and fellow NSN producers. For him, there's also something very Jewish about the NSN itself. "It's about building a community for me," he says. "If there's anything more Jewish than building a community, I don't know what it is." ■

Listen to all the podcasts for free at neversleepsnetwork.com

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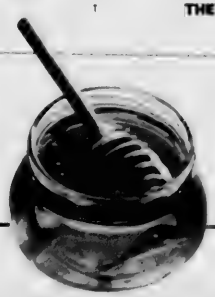


California-style break the fast

RANDY FINGRUT
SPECIAL TO THE CJN

After the fast this year, try these sun-drenched, healthy dishes that can be prepared in advance. While you are waiting for the meal and salivating over the amazing aromas wafting out of the kitchen, consider breaking the fast first with a beverage and a small piece of cake. The small meal, like these recipes, should follow shortly afterwards. The meal should contain foods packed with protein and carbohydrates that will satisfy your hunger. Keep the foods low in salt and remember to drink plenty of water for your perfect California-style end of the fast.

Superb California break the fast casserole

This delicious casserole can be prepared in advance. Either prepare the crust, the vegetables and filling, but keep them separate until baking, or bake it assembled beforehand and reheat it before serving.

Shell

- 1 package frozen hash browns
- 2 1/2 cups shredded cheddar cheese
- 1 egg, beaten
- 1/4 tsp. pepper

Filling

- 3 tomatoes, chopped
- 2 avocados, sliced
- 12 eggs
- 1 cup skim milk
- 1 tsp. salt, or to taste
- 1/2 tsp. pepper
- 1 tsp. yellow mustard

Optional garnishes:

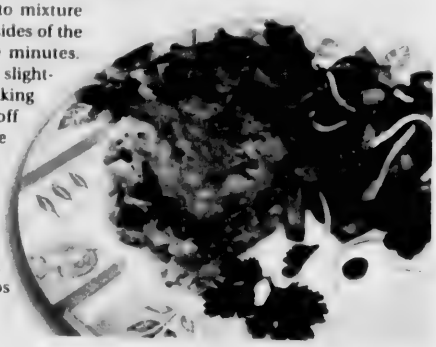
- 1/2 cup salsa
- 1/2 cup low or no fat sour cream

Heat oven to 425. Prepare a 9 X 12-in. Pyrex baking dish sprayed with canola oil spray.

Combine 1/2 package of hash browns with 1 egg, 1 cup shredded cheese, and 1/4 tsp. pepper. Press potato mixture into the bottom and up the sides of the prepared dish. Bake for 20 minutes. Remove from oven and cool slightly. Lower oven to 400. (If making shell ahead of time turn off oven, cool shell and refrigerate until needed.)

In a bowl, beat eggs. Add milk, salt, pepper, mustard, the remainder of the hash browns and 1 cup of shredded cheese and combine. Place tomatoes and avocados in baking dish over baked hash brown crust, pour remaining mixture over top.

Bake for 60 minutes or until well set. To check to make sure that the casserole is set, make small cuts in the top crust. If you see liquid, the casserole needs more time. It should appear somewhat like an omelette. Garnish with remaining cheddar cheese, salsa and sour cream if desired.



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Sylvia (Cesia) Mahler and Family

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California-mex banana cake

- 1 cup sugar
- 1/2 cup butter, unsalted
- 2 eggs
- 2 tsp. pure vanilla
- 1 cup mashed bananas (2 large)
- 1 1/2 cups flour
- 1 3/4 tsp. baking powder
- 1/2 cup no fat milk
- 3/4 cup sweetened condensed milk
- 1/4 cup coconut milk
- optional garnishes: banana slices and toasted coconut

Prepare a 9 X 12-in. Pyrex baking dish with canola oil spray and line with parchment paper. Preheat oven to 350.

In a food processor, cream together the sugar and butter. Beat in the eggs, one at a time, then stir in the vanilla. Combine in the bananas. Pulse in flour and baking powder to the creamed mixture. Finally add in the milk and process just until the batter is smooth. Pour batter into the prepared pan.

Bake for 30 to 40 minutes in the preheated oven. Cake is done when it springs back to the touch. Cool completely, about 1 hour.

Poke top of cake every 1/2 inch with long-tined fork, wiping fork occasionally to reduce sticking. In large bowl, stir together condensed milk and coconut milk. Carefully pour evenly over top of cake. Cover and refrigerate at least 2 hours or overnight until mixture is absorbed into cake.

To serve, place a large platter over top of the baking dish and carefully turn the baking dish and platter over. The cake will fall onto the platter. Remove parchment paper and garnish cake as desired. Store loosely covered in refrigerator.

Tangy lime black bean salad

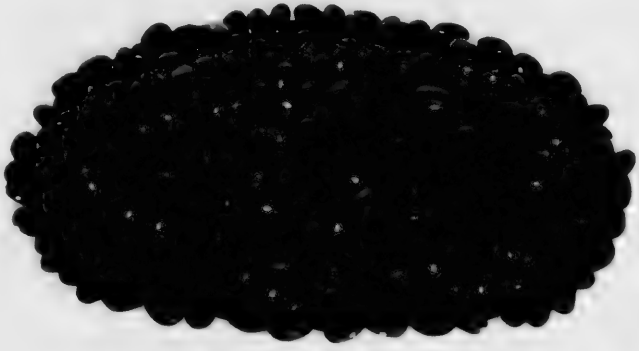
This salad is very versatile – change it up with whatever veggies you like. Or consider adding canned or fresh cooked corn kernels for a delicious change.

- 2 cans no-salt-added or low-sodium black beans, drained and rinsed
- 2 large diced red bell peppers
- 2 large diced green bell peppers
- 1 cup cherry or grape tomatoes
- 3 green onions, sliced
- 1/2 cup cilantro, stems removed and chopped

Dressing

- 3 tbsp. extra virgin olive oil
- juice of two limes, approximately 1/2 cup
- 1 garlic clove, minced
- 1/2 tsp. salt
- 1/4 tsp. pepper
- 1/2 tsp. sugar
- optional garnish: 1/4 cup shredded cheddar cheese

Combine salad ingredients in a large bowl. Combine all the dressing ingredients. Pour over the salad and toss. Can be refrigerated and served later in the day. Garnish as desired.



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Being organized helps in planning a break the fast meal

BARBARA SILVERSTEIN
SPECIAL TO THE CJN

Last fall, Netivot Hatorah Day School made quite a splash with its launch of *Gathered Around the Table* (Feldheim 2014), a cookbook conceived as a fund-raising project for the Toronto school.

Amy Stopnicki is co-editor of *Gathered Around the Table* with Shana Dale Aronson.

Asked for some break the fast suggestion, she said it's important to be organized and prepare ahead where possible. "Have a variety of foods. If you're having 15 or 20 people, not everybody is going to want the same thing."

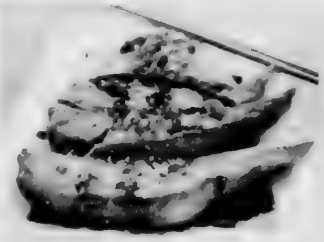
She said she keeps the desserts simple. "I don't have too many desserts – fresh fruit, cookies, biscotti, danishes. People don't want heavy desserts after a fast.

Stopniki said some food should be readily available when the guests arrive. "I usually have crackers and cheese and rugulach and tea ready for when people walk in. They're hungry."

At a break fast, people arrive at staggered times and not all the food is ready right away, she said. She has a buffet for a large crowd, but she often makes sit-down break fasts.

Either way, "the atmosphere is more casual than at a proper dinner party, due to the nature of the day."

The book can be purchased at Netivot, on Amazon, and at Toronto Jewish stores.



Teriyaki pecan salmon

- ❑ 1/3 cup brown sugar
- ❑ 1/3 cup soy sauce
- ❑ 1/3 cup honey
- ❑ 3 garlic cloves, chopped
- ❑ 6 4-oz. boneless skinless salmon fillets
- ❑ 1 cup finely chopped pecans
- ❑ salt and pepper to taste

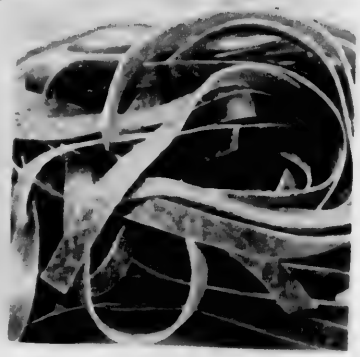
Preheat oven to 350.

In a small bowl, combine brown sugar, soy sauce, honey and garlic until well-blended. Pour over salmon and marinate for 1 hour. Remove from marinade and coat top of salmon with chopped nuts, salt and pepper. Place salmon on greased cookie sheet, nut side up. Bake 20 minutes or until a crust begins to form on top. Makes 6 servings.

Low fat creamy spinach fettuccine

- ❑ 1 box fettuccine noodles
- ❑ 3 tbsp. margarine or butter
- ❑ 1/3 cup flour
- ❑ 2 1/2 cups of milk
- ❑ 2 cups fresh chopped baby spinach or 1 cup frozen chopped spinach, thawed and drained
- ❑ 1 1/2 cups grated mozzarella cheese
- ❑ 1/2 tsp. garlic powder
- ❑ 1/2 tsp. mustard powder
- ❑ salt and pepper to taste

Cook pasta according to package directions. Drain. In a medium saucepan, melt butter or margarine over low heat. Add flour. Slowly add milk, stirring constantly until mixture has thickened. Add spinach, cheese, garlic powder, mustard powder, salt and pepper. Stir until cheese has melted. Pour sauce over pasta, tossing to coat. Makes 6 to 8 servings. ■



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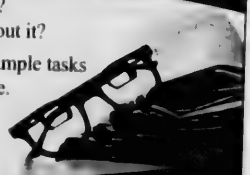

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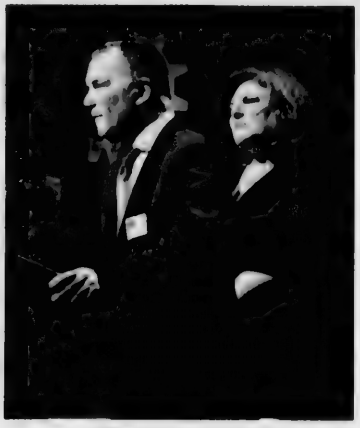
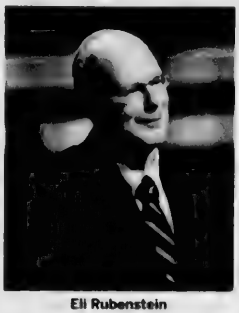
The Socialite

Performance by Randy Bachman



Phillip and Caryn Ladovsky

Bracha Ben Avraham, Randy Bachman and Dinka



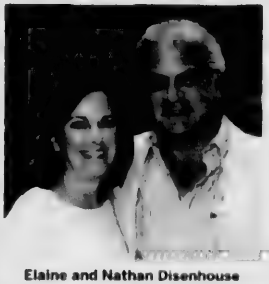
Eli Rubenstein

Evening of Miracles

Upstaged by a dog? Although legendary rock 'n' roll star Randy Bachman was the main attraction, the capacity crowd of almost 700 were also treated to a special presentation by Bracha Ben Avraham and Dinka, her guide dog, who flew to Toronto from Israel to attend this special event. Bachman performed for nearly two hours, sharing fascinating musical anecdotes and a selection of some of Canada's most loved rock songs from the '60s, '70s and '80s. Funds raised went to support the Israel Guide Dog Centre for the Blind. ■ *The Socialite*

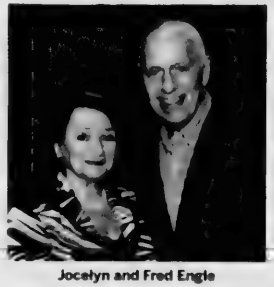
Allan and Hinda Silber

Carol Spiegel, Sharon and Fred Kroft



Elaine and Nathan Disenhouse

Lawrence Batcher, Stanley and Donna Shenkman



Jocelyn and Fred Engle

Jason Kroft, Stan and Gale Lebow

ELLIOT SYLMAN PHOTOS

The Socialite wants your photos. Email thesocialite@thecjn.ca for submission details.

What's New

SEPT. 10 - SEPT. 17

by Lila Sarick

Thursday, Sept. 10

SHORESH MINI-MARKETS
Shoresh is selling beeswax candles and honey from its farm. Today, "bee-inspired" Torah class for women, 8-9 p.m., market 9-11 p.m., Jewish Urban Meeting Place, 94 Avenue Rd.

CHALLAH BAKING
Chabad of Thornhill Woods holds a pre-Rosh Hashanah challah-baking session for mothers and daughters, 7 p.m. $10. RSVP 905-881-1919 or email admin@jewishTW.org.

BIBLE CLASSES
Aaron Nussbaum resumes his Bible class at 9:15 a.m., Beth David Synagogue. 416-633-8097.

Saturday, Sept. 12

SHABBAT ISRAEL
Adath Israel Congregation holds an Israel Shabbat with remarks from **DJ Schneeweiss,** Israel's consul general in Toronto, 9 a.m.

Coming Events

CHILDREN OF SURVIVORS
Baycrest and the Miles Nadal JCC offer support groups for adult children of Holocaust survivors. Contact **Shoshana Yaakobi,** 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

FALL CLASSES
Maccabi Canada's volleyball program, for children age 9 to 16 starts Oct. 19-20. Call 416-398-0515, ext. 204, or email michele@maccabicanada.com.

Morasha adult classes, taught by **Rabbi Mordechai Torczyner, Seymour Epstein** and **Rabbi Roy Tanenbaum.** Fall session starts Oct. 14. All classes at Beth Emeth Synagogue. Call 416-789-7400.

Temple Sinai offers Hebrew classes for Beginners Plus, starting Oct. 6 and intermediates starting Oct. 1. Call 416-487-4161.

Deadline reminders:
Deadlines will change for the holidays. The deadline for the issue of Sept. 24 is Sept. 10. The deadline for the issue of Oct. 1 is Sept. 17. All deadlines are at noon. Phone 416-391-1836, ext. 269; email **whatsnewcjn@gmail.com**

Stompin' Grounds

This painting by Susan Szenes is part of the art exhibition, *Shmita/Seven Generations*, which explores common Jewish and Indigenous perspectives, on at the Miles Nadal JCC gallery to Sept. 30.

Temple Har Zion offers beginner and advanced beginner Hebrew classes, Thursday nights. www.templeharzion.com.

Pride of Israel Synagogue offers conversational ulpan method Hebrew for beginners (must read Hebrew), intermediate and advanced speakers. Free learn to read Hebrew class, Thursdays 7:15 p.m. 416-226-0111, ext. 10.

Improve your Yiddish skills. Classes for all levels start Sept. 27, 10 a.m.-noon, Beth David Synagogue. Call 416-635-2883, ext. 5189, or www.committeeforyiddish.com.

Israeli dancing for beginners and intermediates starts this fall Sunday evenings at Temple Kol Ami. Email mayat.cohen@gmail.com.

VOLUNTEERS NEEDED
Jewish Teen Philanthropy Board of Greater Toronto is looking for teens in grades 9-11 interested in making a difference in the community. Call **Aron,** 416-635-2883, ext. 5238, or akatz@ujafed.org.

DANI is looking for volunteers in their 20s and 30s to connect by phone, email and in person with adults with disabilities. Call 905-889-3264, ext. 226, or email ssokol@dani-toronto.com.

Baycrest needs volunteer musical performers to share their love of the arts and to perform for elders. Contact **Joanne Ingell** at jingell@baycrest.org.

Circle of Care needs volunteers to deliver kosher meals on wheels, visit seniors or help in the office. Call 416-635-2900, ext. 496, or email cmarks@circleofcare.com.

The Royal Canadian Legion General Wingate Branch, ladies auxiliary is looking for women who have had a spouse, parents or grandparents in the armed forces to join. Call **Eva Kay** 905-886-5119.

LEGAL SUPPORT FOR WOMEN
Act to End Violence Against Women offers legal support and guidance to Jewish women who have experienced abuse. Free. Call 905-695-5374 or email info@acttoendvaw.org.

VENDORS WANTED
Temple Har Zion is looking for vendors for its market, Oct. 25. **Ronni,** 905-889-2252.

HOLOCAUST REMEMBRANCE
The Lublin and Vicinity Society of Toronto holds its annual *Haskara* at Dawes Road Cemetery, Section 2N, Sept. 20 at noon.

BOOK CLUB
Elaine Newton reviews *The Children Act,* by **Ian McEwan,** Temple Emanu-El, Oct. 1, 1 p.m. $10.

SAVE A CHILD'S HEART
Save a Child's Heart hosts an "UnGala" fundraiser, Sept. 30, 7 p.m. at the Montecito. For tickets, www.saveachildsheart.ca or 416-324-9113.

LOOKING FOR NEW MEMBERS
Chai branch of National Council for Jewish Women invites women over 50 to join. 416-633-5100.

FRIENDS OF YIDDISH
Friends of Yiddish holds its annual membership breakfast with entertainment by **Arkadi Tulchinski** and **Michael Ziskind,** Sept. 27, 10:30 a.m., Beth Tikvah Synagogue. Free for members/$15 for guests. RSVP by Sept. 18, **Sandy,** 416-736-8073, 416-458-1440 or email yiddish18@yahoo.ca

THE CHORALAIRS
The Choralairs Choir starts its new season Sept. 29, 7-9:30 p.m., Earl Bales Community Centre. The group performs in retirement homes. No audition needed. Call **Sally,** 416-636-8247, or email choralairs@gmail.com.

CONTINUED ON NEXT PAGE

SPOUSAL BEREAVEMENT GROUPS
Baycrest Terraces/Wagman Centre offers a spousal bereavement group for men and women over 55 starting in October. **Shawn Fremeth**, 416-785-2500, ext. 2986.

Adath Israel Congregation offers bereavement support groups for widows, Oct. 15-Nov. 19, 1-3 p.m.; for men and women Oct. 20-Nov. 24, 7:30 p.m. Free for members, $180 for non-members. **Nilly**, 416-635-5340.

JF&CS

GROUPS AND WORKSHOPS
Registration is required for all programs. Classes are open to all members of the community. Fee reductions available. Call **Shawna Sidney**, 416-638-7800, ext. 6215, or visit www.jfandcs.com.

- It's Never Too Late to Date: A workshop for men and women over 40 who have been single for more than 2 years. Sept. 17, 7 p.m. Lipa Green Centre, 4600 Bathurst St.

JEWISH FOSTER PARENTS
Jewish children need Jewish foster parents. To learn more, call 416-638-7800.

BEREAVED JEWISH FAMILIES
Bereaved Jewish Families of Ontario provides 8-week self-help groups to bereaved parents. Call **Beth Feffer**, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com

For Seniors

- **Adult 55+ Culture, Miles Nadal JCC.** Two-part Rosh Hashanah workshop led by artist **Ruth Donsky**. Challah baking, Sept. 10 at 11 a.m.; Challah cover-making workshop, Sept. 17 at 1 p.m. Reserve in advance, 416-924-6211, ext. 155, or email lisar@mnjcc.org.
- **Adult 55+ Fitness, Miles Nadal JCC.** Play pickleball, a cross between tennis, badminton and Ping-Pong, Thursdays, 9:30-11:30 a.m. $9. 416-924-6211, ext. 526.
- **Bernard Betel Centre.** 416-225-2112. Sept. 10, **Jaime Slavin** discusses "Healthy eating for the holidays," 1:30 p.m. Book club meets Tuesdays at 1 p.m.
- **Earl Bales Seniors Club.** 416-395-7881. Bridge, partners required, Tuesdays, noon; Social bridge, Thursdays, noon; Bring your knitting and needlepoint and relax Wednesdays at 10:30 a.m.; Bingo, Sept. 28, 1 p.m.; Casino Woodbine Oct. 14.
- **WEL Group (Women Enjoying Life)** meets monthly 12:30-3 p.m., Earl Bales Community Centre. Enjoy music, speakers and day trips. Next meeting, Sept. 16. Dues $30 per year. Call **Shirley**, 416-661-4471, or **Lorraine**, 416-638-6828.
- **Circle of Care** offers free exercise and fall prevention classes. Call 416-635-2860.
- New Horizons is a Jewish Hungarian seniors club open three times a week. Kosher food and trips. Call 416-256-1892.
- Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub, 12:30 p.m. **Judi** 416-785-0941.
- Shaar Shalom. Play duplicate bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.
- Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. Must reserve, 416-633-3838.
- Temple Har Zion. Wednesdays, play bridge at 9:30 a.m.; mah-jong at 1 p.m.; Scrabble first and third Wednesday of the month. Email bevmichaels1@gmail.com
- Beth Tzedec Synagogue. Play bridge, mah-jong and canasta, Thursdays 1:30-4 p.m. Call **Maureen**, 416-781-3514.
- Chabad of Markham offers lunch and learn classes for seniors with **Rabbi Meir Gitlin**, Wednesdays at 10:30 a.m. for women; Fridays at 10 a.m. for men. 905-886-0420, or email Rabbig@chabadmarkham.org
- Beth Sholom's seniors group meets for lunch and exercise every Wednesday, 11:30 a.m. 416-783-6103, ext. 228.

Prosserman JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com To register for programs, call ext. 4235.

- JCC players, after-school musical theatre program starts Oct. 7, 6:30 p.m.
- Music for babies and toddlers starts Oct. 15, 10 a.m.
- Family ceramics (ages 4-12 with an adult) starts Oct. 18, 2:30-4:30 p.m.
- Beginner mah-jong starts Oct. 7, 10:30 a.m.
- **Kevin Courrier** presents "Reverence and regard: the complicated women of the silver screen," Oct. 7-28 at 1 p.m.
- **Sue Miller** teaches "The harvest painting workshop," to celebrate Sukkot, Oct. 18, 1-6 p.m.
- **Osnat Lippa** presents "Celebrating women artists," starting Oct. 13, 1 p.m.
- Bridge level 1 starts Oct. 8 at 10 a.m.
- Daytime and evening ceramics classes start Sept. 10. All levels welcome.

Miles Nadal JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

- Register now for choirs, klezmer ensemble, Hebrew and Yiddish, pottery, American Sign Language, children's programs, fitness and health and more.
- *Shmita/Seven Generations* is in the gallery until Sept. 30. The artists participate in Culture Days, Sept. 27, 1-4 p.m.
- Shabbat family party open house, Sept. 11, 10 a.m. Enjoy singing, dancing and storytelling, for children to age 4, with an adult. Free. RSVP, ext. 388.
- Shabbat family party fall session starts Sept. 25, 10 a.m. and 11:15 a.m. Email anniem@mnjcc.org.
- Kat-Ka Team, Sept. 27, 1-3:30 p.m., grades 2-8. Play, create and explore with Camp Gesher/Habonim Dror. RSVP shaliach.gesher@gmail.com
- Sukkot crafts and stories for the whole family, Uptown Loft, 2464 Yonge St., Sept. 20, 10 a.m.-noon.
- Mixed abilities dance event with **DJ Layah Jane** Sept. 20, 4 p.m. Call ext. 330.
- From tummies to mummies: Pre- and post-natal bootcamp, aquafit and yoga classes. Call ext. 567.
- Children's Musical Theatre Project for ages 6-12. Applications due Sept. 15. Starts Oct. 7. Call ext. 330 or liviyam@mnjcc.org.
- New Year by the pool: Brief ceremony at 6:45 p.m., followed by family swim till 8 p.m. Sept. 20.
- Toronto Jewish Film Society presents *Broadway Musicals: a Jewish legacy*, Sept. 20, 4 and 7:30 p.m. Guest speaker, **David Gale.** $15/$10. Box office opens one hour before show.
- **Osnat Lippa** discusses the art of Degas, Oct. 19, 26, 1:30 p.m.
- Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

Schwartz/Reisman Centre

Lebovic Campus, 9600 Bathurst St. 905-303-1821. Register for programs, ext. 3025.

- PJ Plus is a parent/tot program for children ages 18 months to 3 years. Sundays, starts Oct. 18, 10 a.m.
- Social skills groups, swimming, sports for children with autism on Saturdays.
- Singles over 50 are invited to a screening of the film *Age of Love*, followed by a discussion, Sept. 10 at 7 p.m. Pre-registration required.
- Painting: colour theory, technique, compositional development, Thursdays, starts Oct. 8, 1 p.m.
- Royal Conservatory of Music presents "The enigma of Russian music," Oct. 20, 7 p.m.
- Daytime or evening beginner mah-jong classes start the week of Oct. 8.
- Bridge level 1 starts Oct. 7, 7 p.m.
- Glass fusion workshop to make a Chanukah menorah, Oct. 10 at 7 p.m.
- J Reads book club discusses *The Invention of Wings*, Oct. 27, 10:30 a.m. ■

www.cjnews.com

MARRIED WITH KIDS

Yom Kippur blues

Lauren Kramer

It's the Jewish holiday I dread most: Yom Kippur. Each year, I feel it coming with a knot in my stomach, remembering a month before it even arrives how dehydrated, famished and headachy I've been in previous years.

There are good fasters in my family – my husband, for one, who barely feels the force of the fast until 5 p.m., just a few hours from breaking it. Not me. I'll have tummy rumbles from 8:30 a.m. on Yom Kippur, and by 9:15, a headache is drumming insistently at my temples. At 11 a.m., Advil and a glass of water beckon like a mirage in the desert. By noon, I'm faced with a dilemma. Do I medicate my headache away, thereby making a more spiritual, meaningful fast possible, or do I abstain from the quick fix and suffer the day away like most everyone else? Usually the oasis wins, the Advil is downed, and I emerge from the grey fog feeling better, but with the knowledge I cheated.

"Have a meaningful fast," we wish each other on Yom Kippur. I don't quite understand this wish, because although I long to immerse myself in spiritual thoughts, consider my wrongdoings and make resolutions for the New Year, most of my thoughts on the Day of Atonement centre around food and drink. At home, we play the "what I miss most" game, our list growing longer as the hours tick slowly by. We start with wishes for a hot cup of tea, graduating to salads, challah and rich comfort foods as the day progresses. It's a futile game, one that defeats the object of atoning, distracting us from the spiritual.

But the truth is that once we're home from synagogue – our attendance threshold is 2 p.m. on Yom Kippur – the spiritual is hard to find. I issue warnings to my kids banning digital usage that day, but inevitably someone sneaks in time on their phone or iPad, particularly after they see Dad reclining in bed, watching a movie on the sly. A feeling of grumpiness prevails in the house. Experience has taught me that when I start policing the behaviour of various family members, harsh words get exchanged. "Don't tell me how to behave," my husband will snap if I suggest he turn off the iPad. "You observe Yom Kippur the way you want to, and I'll do the same."

He has a point, of course. Except that screen time can hardly be counted as observance. Still, I don't have the energy to be the Yom Kippur cop. As a grownup, he gets to choose his level of observance.

In my childhood, my grandmother, Sadie, would leave her apartment to spend the High Holidays with her son and grandchildren. I'd sit next to her in shul, where she'd spend the entire day without a murmur about hunger, always in the same seat.

Her wrinkled hands would clasp an ancient, leather-bound machzor, and she'd cover the service in her own time. Only hours later, when the light had faded and the shofar had sounded, would she make her way slowly back to our house. There we'd gather around the dining room table for a cup of tea and a slice of chocolate cake, carefully resisting the urge to over-compensate for a day without food and liquid. Later, kichel and chopped herring would further take the edge off, leading into an evening of slow, meditative recovery from the holiest day of the year.

On Yom Kippur, I miss her, the synagogue we attended together a lifetime ago, and the spirituality that clung to the day, demanding respect in the years before cellphones, computer screens and iPads. As a parent, my Yom Kippur challenge is massive. How do I convey its spirituality to my kids? How do I help them infuse their fast with meaning when I struggle to do the same for my own? How do you get another person to look deep inside themselves, acknowledge their faults and misdeeds and commit to improving themselves? And how to do all this when you yourself are feeling weak, riddled with hunger and impatient for the day to end? Every Yom Kippur, I ask myself these questions, and each year, I'm so consumed with hunger that the answers remain ephemeral at best.

I wish I could grasp those answers, though, because I fear if I don't, my kids won't have a good reason to observe Yom Kippur when they reach adulthood. And if that happens, I will most certainly have failed as a Jewish parent – big time. ■

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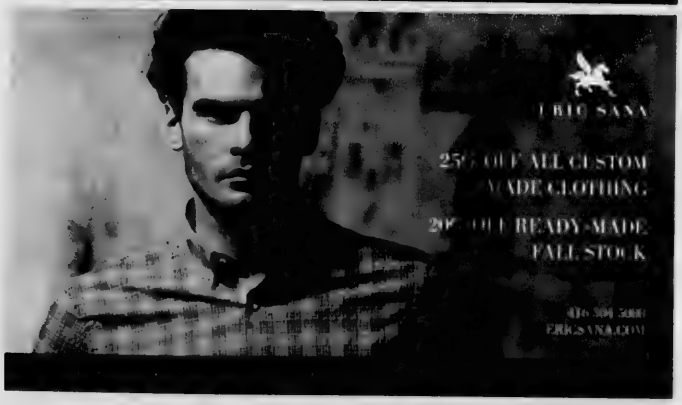

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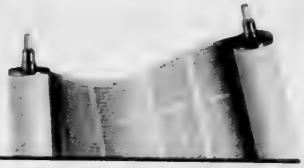
Parshah

Nitzavim | Deuteronomy 29:9-30:20



Maharat Abby Brown Scheier says now is the time to begin anew and decide to be better
Rabbi Denise Handlarski argues Judaism is about what's in our hearts, not the heavens
Rabbi Yirmi Cohen explains the unifying call to action inherent in the shofar blasts

Maharat Abby Brown Scheier

"You are all standing here today before the Lord your God" (Deuteronomy 29:9).

In his final address to the children of Israel, Moses presents two important points, both of which are relevant for Rosh Hashanah. The first is contained in the word "all," meaning, the entire community is present. The presence of the entire community for Moses' final speech parallels the emergence of our synagogue communities for the High Holidays: women and men, young and old, scholars and laymen, Jews from birth and Jews by choice.

The second point finds expression in the word "today," which is repeated multiple times throughout the course of the parshah. This word carries our sense of purpose, as it is today that we begin anew and decide to be better. It is today that we renew our commitment to our Jewish family and community. Similarly, the Hebrew word for today – *hayom* – is repeated time and again in the Rosh Hashanah Machzor.

Rabbi Abraham J. Twerski explains the power of today stands in contrast to the limitations of "yesterday" and tomorrow. Yesterday contains regrets and burdens, while tomorrow contains hurdles – therefore, the Torah stresses that we should concentrate on the power of today.

The combination of an emphasis on the present moment and the assembly of the entire people brings forth a powerful message. The midrash (Tanchuma) explains that the covenant presented by Moses was binding not only to the assembly gathered, but also to the future generations. By focusing on today, we can make our Jewish connection and contribution relevant in the future.

May we all be blessed with a year of health, happiness and the ability to explore the power of today. ■

Maharat Abby Brown Scheier is a Judaic Studies teacher in Montreal, where she lives with her husband and four daughters.

Rabbi Denise Handlarski

This week, we read that Torah is "not in the heavens" or the "seas," "No, the thing is very close to you, in your mouth and in your heart, to observe it" (Deuteronomy 30:12-14).

To me, this sums up the essence of Torah and Judaism. It is not our task to simply engage with the world of our ancestors who wrote, studied, and followed Torah. It is our task to see how we make Torah come alive in our contemporary world, with our own challenges and needs.

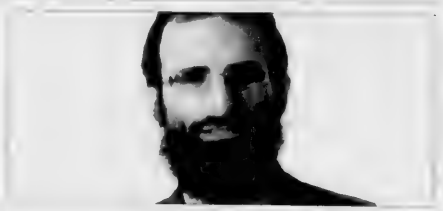
Judaism is nothing if it is only about following traditions without contemplating why we follow them or why they are meaningful to us. And the traditions have no meaning if we follow them simply because we think we are supposed to. It is not about an external commandment. It is not in the heavens. Judaism is about what is in our hearts.

I love the line "in your mouth and in your heart," because it is a reminder that these two should always be in line with one another. Our Judaism should include a commitment to integrity, that we say what we believe, that we believe what we say, that we honour one another by telling each other our truth, and that we honour ourselves by speaking it.

At Rosh Hashanah, we engage in the process of *cheshbon hanefesh*, an accounting of the soul, to contemplate who we have been, who we are, and who we wish to become in the year ahead.

I believe part of that process is to consider how often there is a gap between what is in our mouths and what is in our hearts. This year, perhaps our focus should be on integrity, on authenticity and on having the courage it takes to be oneself. ■

Rabbi Denise Handlarski is assistant rabbi with Oraynu Congregation for Humanistic Judaism in Toronto.



Rabbi Yirmi Cohen

During the two days of Rosh Hashanah, as we peruse the timetable of services, we may ask, "What's the point? Where is this heading?"

The Zohar and Mishnah teach that "action is the main thing."

The main mitzvah is to listen to the shofar. Between the hours of prayers and the calories of festive foods, there will be a few moments to focus on listening to the shofar.

An analogy is given by the Baal Shem Tov to explain this. A king once sent his only son to a distant land to learn about its peoples and customs. As time passed, the prince's royal garb became torn and he even forgot how to speak his native tongue.

One day, the prince heard that his father would be visiting the region.

"How will I be able to approach him?" he thought.

The son decided that he would simply call out to his father in a cry without words, coming from the heart, which the king would surely recognize. This is the call of the shofar.

It's customary that at the time of the shofar-blowing, we pledge to do a mitzvah we've never done before, such as attend a new Torah class.

In the Haftorah on the first day of Rosh Hashanah, we read the story of Chanah, who yearns and prays for a child. On Rosh Hashanah, God remembered Chanah, and she was blessed with a child, Samuel, the prophet.

Likewise, so do we, on the day of judgment, pray to God for naches, parnassah and life.

One of my favorite parts of Rosh Hashanah is the *Tashlich* prayer, during which "throw our sins away" by a live body of water, with fish.

Fish hint at chesed (kindness), as their eyes are always open. On our way to say *Tashlich*, we blow the shofar for many Jews on the way.

We meet the usual groups from the many shuls: secular Jews, Moroccans, Bucharim and Ashkenazim, wishing each other a sweet year. There is a special unity that is real.

May God hear our prayers, for a Shanah Tovah Umetukah! ■

Rabbi Yirmi Cohen is rabbi of Ohalei Yoseph Yitzchak Congregation in Toronto.

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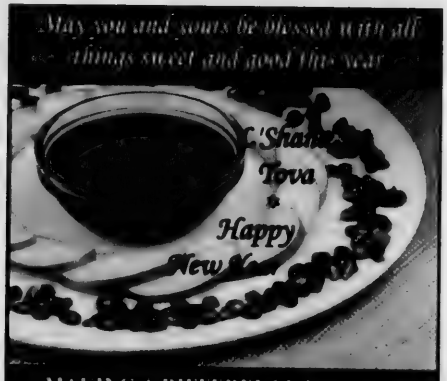

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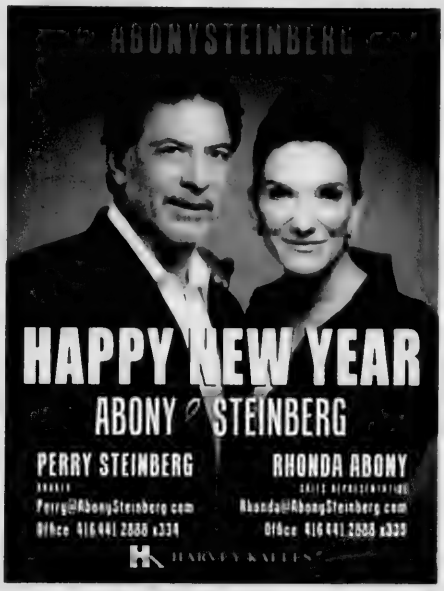

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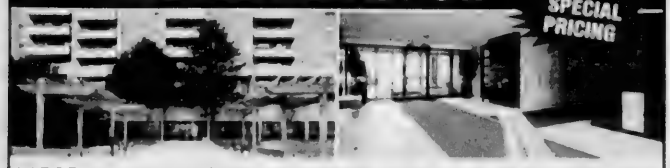

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THE CANADIAN JEWISH NEWS
SEPTEMBER 10, 2015

Aluf Benn: editor looks at 'back story' to events in Israel

PAUL LUNGEN
plungen@thecjn.ca

The New Israel Fund (NIF) of Canada hosted the 2015 annual Shira Herzog Symposium on Sept. 8 at the Capitol Event Theatre in Toronto. As part of the organization's 30th anniversary celebrations, a panel discussed "the back story" behind events in Israel. The panel consisted of Aluf Benn, editor-in-chief of *Ha'aretz* newspaper; Ronit Heyd, executive director of Shatil, an NIF democracy and social change initiative; and Jonathan Kay, editor-in-chief of the *Walrus* magazine. Benn responded to *CJN* questions via email from Israel.

The New Israel Fund described the recent election campaign in Israel as featuring "an increase in polarization, racism, and incitement." Do you agree?

Yes. Israel is a very tribal society, and the current demographic trend – growth of minority communities and relative decline of the secular mainstream – increases polarization, which is reflected in the political discourse and election results.

President [Reuven] Rivlin has made a prescient analysis of the current status of Israeli society in his "tribes speech" last May.

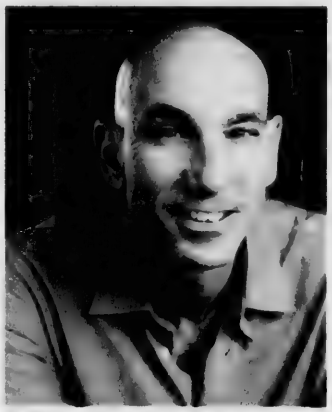
Prime Minister [Benjamin] Netanyahu exacerbated this situation in his election day racist remark about "droves of Arab voters" that allegedly threatened the rule of the Likud, arguing falsely that they were "bused by left-wing NGOs" to the polling stations.

Other parties and candidates, too, emphasized their tribal character rather than their policy platform and agendas during the campaign. A careless remark by an artist at an opposition rally, criticizing "talisman kissers," backfired as it fuelled the Sephardi-Ashkenazi rift and eventually led many past Likud voters to "come home."

What are your views of the P5 + 1 deal with Iran?

It is not perfect, but it's better than war. Its true test, however, will be in the ability of the powers to reach wider detente with Iran, beyond the technical aspects of the agreement. This is still questionable.

I understand that not only does the Israeli government oppose the deal, but the vast majority of the Israeli public does too. Do Israelis feel betrayed by the United States in negotiating the deal with Iran?



Aluf Benn, editor-in-chief of *Ha'aretz*

Ever since his decision to skip Israel during his first Middle East trip in 2009, U.S. President [Barack] Obama has not been popular here. Right wingers saw him as too pro-Arab and naive about Middle Eastern realities, while left wingers were disappointed by his lack of commitment to a two-state solution. The deal with Iran, therefore, fits the preconception of most Israelis about the current American administration.

Having said that, we must also remember most Israelis have never accepted Netanyahu's warnings of an Iranian second Holocaust. The price of real estate in Tel Aviv, around military headquarters, has doubled in recent years, which means that Israelis anticipate security and prosperity rather than destruction – even by conventional missiles launched from Lebanon. People cash out or emigrate when they fear calamities, not buy expensive apartments.

Moreover, the U.S. Congress speech by Netanyahu, which stirred a debate in America, had no influence on the Israeli election campaign. Even Netanyahu ignored it in his commercials and propaganda following his return home from Capitol Hill.

Given the opposition's support for Netanyahu's Iran policy after the election, there was no serious debate over the issue.

Does Israel realistically retain a military option to use against the Iranian nuclear program, or does the agreement – which U.S. Secretary of State John Kerry said requires the United States to protect the integrity of the program – make that extremely unlikely?

An Israeli attack is highly unlikely if Iran implements the deal and dismantles large parts of the infrastructure that Israel would have bombed. But retaining a military option for deterrence and emergencies will remain part of the Israel Defense Force's (IDF) operational planning and training.

> *Attacking Iran was on Netanyahu's and Barak's agenda since the 2009 election. The question is how and why they failed to leverage their considerable political power to make it happen.*

What do you make of former defence minister Ehud Barak's claim that he, Netanyahu and former Foreign Minister Avigdor Liberman were ready to go ahead with military attacks against the Iran nuclear program on three occasions, but did not have the support of other cabinet ministers and the security establishment to do so?

As far as I know, his description is correct. Attacking Iran was on Netanyahu's and Barak's agenda since the 2009 election. The question is how and why they failed to leverage their considerable political power to make it happen.

What is Barak up to with his revelations and accusations, especially regarding Netanyahu?

Leaving his mark on history, staying in the public consciousness, and waiting for the crisis that would catapult him back to power as Israel's de Gaulle.

British Foreign Secretary Philip Hammond was in Iran recently and described how normal the country appears to him, right around the same time when a top adviser to the Iranian foreign ministry said the country is still dedicated to annihilating Israel. What to you make of that?

I don't want to speculate on Hammond's motives. He clearly wants to promote the deal.

We've read recently that Israel and Hamas are negotiating a ceasefire, through Tony Blair. Israel denies it. Is there any truth to the reports?

There are indirect contacts, but more importantly, both sides are trying to preserve the ceasefire in Gaza and to keep Hamas in power there.

How would Israel benefit from such a deal? Wouldn't Hamas merely use a respite to re-arm and prepare for new attacks?

Israel wants and needs strong force that would keep the border quiet and prevent smaller groups from launching attacks, akin to its relations with Hezbollah on Lebanon. That's why Israel, for example, is supplying Gaza with cash from the central bank in Jerusalem. The risk of chaos in Gaza that would draw Israel in appears much greater to Netanyahu and the security establishment.

Egypt recently fought a battle in Sinai against the Islamic State (ISIS). How concerned is Israel over the growth of ISIS in the region (not just in Sinai), and what dangers does it pose for Israel?

It is a danger over the horizon, especially if ISIS manages to occupy Syria or undermine the Hashemite Kingdom of Jordan. That creates the bizarre situation, in which Hezbollah and Assad – Israel's sworn enemies – are presently the buffer between Israel and ISIS. But currently, as the new IDF strategic document makes clear, Hezbollah and Hamas are perceived as Israel's main threats, and not ISIS.

What are the connections, if any, between the Islamic State and Hamas and other Palestinian groups?

None that have been reported.

More than 1,000 African migrants were released from detention recently, but they're not allowed into Tel Aviv or Eilat, and now the mayor of Arad wants to keep them out of that town. How do you see this playing out? Will they return to Africa? Are Israelis unwilling to let them remain in the country?

The government is trying to make their lives unbearable so they would leave. But the status quo in which they can stay with a shaky legal status will probably remain. Most Israelis accept this situation. ■

This interview has been edited and condensed for style and clarity.

When Jews helped win Sunday streetcars for Toronto

Backstory

EIRAN HARRIS
SPECIAL TO THE CJN

Jewish voters in Toronto were instrumental in overturning the local ban on Sunday streetcars in the spring of 1897. It was the first time that Canadian Jews united to influence a popular vote, and it marked their earliest ballot victory.

Voters in the Jewish residential areas of Ward 3 provided an essential majority in favour of Sunday streetcars. More than 32,000 votes were cast in all six wards, resulting in a plurality of 499 votes in favour of Sunday streetcars. After recounts, that number was reduced to 321. Plurality in the Jewish areas totalled 524, a respectable showing considering that the vote was held on a Saturday.

Horse-drawn streetcars were introduced to Toronto in 1861 with a prohibition against Sunday service. In 1897, the traditionalist conservative old guard still controlled the city. Graft and corruption were rampant, but the progressive elements desired changes and the shareholders of the Toronto Railway Company sought greater profits. Two previous plebiscites were held in 1892 and 1893, and both were won by anti-Sunday streetcar proponents.

In preparation for the 1893 plebiscite, the anti-Sunday streetcar forces named their organization the Sabbath Observance Society. Hoping to create confusion within their ranks, the pro-Sunday adherents accused them of wanting to revert to the strict Jewish Sabbath. The tactic was successful. Theological disputes erupted in various churches attempting to prove that the Christian Sunday was being worshipped rather than the Jewish Sabbath. The name was changed to Lord's Day Observance Association, which offended Jews, atheists and agnostics. Finally, it was changed to a cumbersome non-sectarian Citizen's Central Anti-Sunday Car Committee. The Sabbatarians won that plebiscite by a margin of 973 votes out of 27,000 votes cast.

In 1897, a sacred silence penetrated only by church bells fell upon Toronto on Sundays. Bars, theatres and concert halls were closed. Commerce and manufacturing ceased. Supporters of Sunday streetcars argued that cheap transportation on the Sabbath would bring worshippers to churches in greater numbers and would also allow the aged and infirm to worship. On the only free day available to them, the poorer labouring classes would use the street railway to escape from their unhealthy and unattractive surroundings to the open spaces of the suburbs and breathe the fresh air of the fields.

Anti-Sunday streetcar supporters countered that Toronto was a city of churches and there were houses of worship within walking distance of every home. As well, they claimed that spiritual health was more beneficial than a few hours in the countryside. Imprisoned miscreants were quoted as stating that their criminal careers began with the desecration of the Sabbath. Support of Protestant churches was mobilized to deliver the message of eternal damnation upon all who conspired to destroy Toronto's peaceful day of rest and worship.

Pro-Sunday streetcar proponents also played the economic card. "Vote for Sunday cars and make Toronto safe for investors" urged the *Evening Star* newspaper. A wealthy American capitalist was quoted as saying that a city without Sunday cars was not up to the standard of American enterprise. But even supporters of Sunday streetcars feared that this breach of the Lord's Day could eventually lead to general Sunday labour.

Appeals were directed specifically at Jewish voters, inciting them to uphold the ban on Sunday streetcars. One example was Samuel Hume Blake, a leading lawyer, who appealed to the "Hebrews" of Toronto to help defeat Sunday streetcars.

Polling day was Saturday, May 15. Voting was restricted to Canadian property owners and adult males. Anti-Sunday streetcar scrutineers at polling stations challenged Jewish voters to prove that they were naturalized Canadians.

When victory for Sunday streetcars was confirmed, opponents attributed their defeat to money in the form of bribes and the ethnic vote.

On May 23, 1897, Sunday service commenced. Adult tickets were seven for 25¢, compared with six for 25¢ during the week. Receipts for the first Sunday were donated to the city's hospitals. During that year, the privately owned electrified street railway carried more than 25 million passengers. ■

Eiran Harris is archivist emeritus at the Jewish Public Library in Montreal.

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Cohen Pap, Martha	Aug. 22, 2015	3560 Bathurst St	Carter, Barry Robert (Bob)	Aug. 29, 2015	8 Janus Crt
Herman, Toba	Aug. 23, 2015	5935 Bathurst St	Brewda, Rose	Aug. 29, 2015	1500 Lansdown St W
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INFLUENCERS

THE PEOPLE WHO MAKE THE JEWISH COMMUNITY TICK

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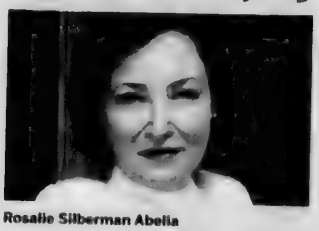
Supreme Court judge broke new ground



Rosalie Silberman Abella

Rosalie Silberman Abella, the first Jewish woman appointed to the Supreme Court of Canada has been shattering the glass ceiling her entire life.

Born to Holocaust survivor parents in a displaced person's camp in Stuttgart, Germany, she came to Canada at age four. Her father, a lawyer, was not allowed to practise law in Canada because he was not a citizen, which set Abella on her life path.

A gifted pianist who won numerous awards, she followed her father's path and became a lawyer herself. Six years after graduating from law school, she was appointed at age 29 to the Ontario family court, becoming Canada's first woman judge and the country's youngest judge.

As the sole author of the 1984 federal *Royal Commission on Equality in Employment*, she coined the term and the concept of "employment equity," as a strategy to remedy workplace discrimination faced by women, Aboriginal Peoples, people with disabilities and visible minorities.

That same year she was the first woman chair of the Ontario Labour Relations Board and later became the first woman in the British Commonwealth to head a law reform commission.

In 2004, she was appointed to the Supreme Court, where she has written decisions on family law, employment law, youth criminal justice and human rights.

She continues to be involved in issues of concern to the Jewish community. She has been on the international board of Hebrew University and was a member of the U.S. Holocaust Museum's committee on conscience.

In 2004, she was awarded the Walter S. Tarnopolsky Award for Human Rights by the Canadian Bar Association, which stated: "She has shaped Canadian policy in equality rights and... has also had a profound impact on human rights law and policy outside Canada. Her contributions to society as a lawyer, teacher, commissioner and judge have always been shaped by her profound humanity." ■

A colourful life in the spotlight

Barbara Amiel

Barbara Amiel has been called a lot of things, but boring shouldn't be one of them.

Known for her outspoken, politically conservative column in *Maclean's* magazine as much as for her marriage to former media baron Conrad Black, Amiel is a British Canadian journalist, writer and socialite.

Born in England, Amiel moved with her family to Hamilton, Ont., as an adolescent, but spent years living on her own and holding various jobs to support herself after her mother and stepfather pushed her out on her own when she was 14.

In 1959, Amiel went to the University of Toronto to study philosophy and English and became, for a time, an active Communist.

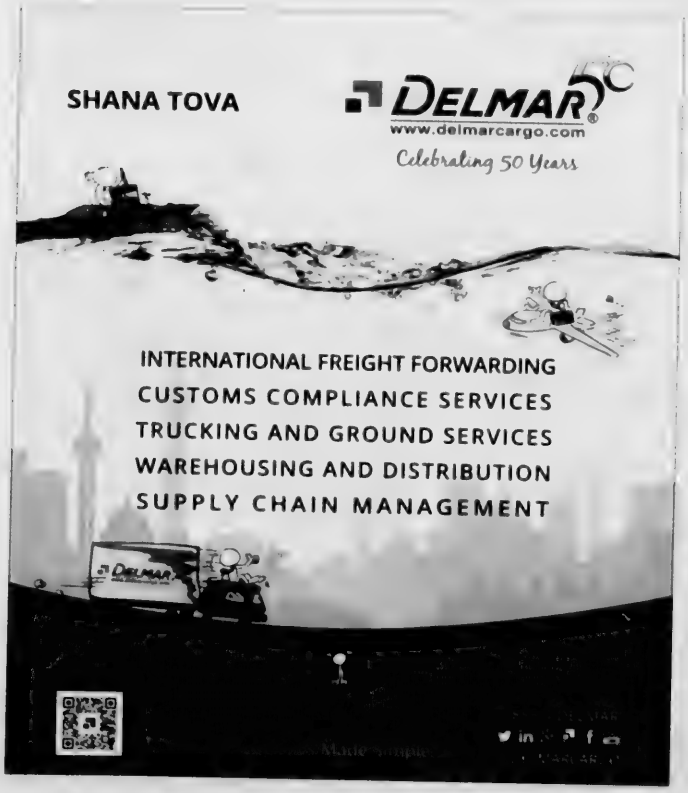
In the late 1960s, Amiel worked as a story editor and on-camera presence at CBC television. A decade later, she worked for both CTV and TV Ontario and co-authored a crime book with her then-husband.

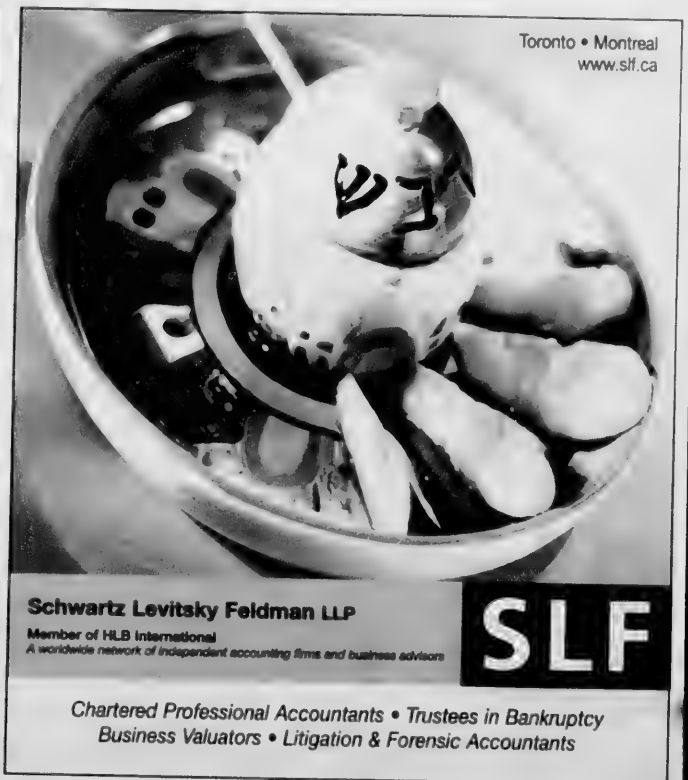
In the 1980s and '90s, she worked as a *Toronto Sun* columnist and briefly, the newspaper's daily editor, making her the first woman to edit a daily metropolitan newspaper in Canada. She went on to work at newspapers in the United Kingdom.

In 2001, Amiel made a splash when she reported in the British weekly magazine, *The Spectator*, that the then-French ambassador to Britain had called Israel "that shitty little country" to Black at a private dinner party he was hosting.

Amiel has been criticized for derogatorily portraying Arabs and Islam in her writing and for writing shamelessly about her personal extravagance.

In 2004, she lost her job as columnist at the *Daily Telegraph* in the wake of legal battles flared between her husband, Conrad Black, whom she married in 1992, and the *Telegraph's* parent company. In 2007, Black was convicted of fraud and obstruction of justice in Chicago and was imprisoned from 2008 until 2012. In 2008, Amiel published a lengthy defence of her husband in *Maclean's* and the *Sunday Times*, portraying herself as the victim of injustice. ■

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Daughter fulfils her father's legacy

Over the past 10 to 15 years, Gail Asper has become one of Canada's most widely recognized public figures. It was mainly through her unflagging efforts that the Canadian Museum for Human Rights, the last major initiative launched by her late father, I.H. Asper, came to fruition. Gail Asper spent more than a decade crisscrossing the country, raising tens of millions of dollars for the project and negotiating with and prodding government to support the concept.

Gail Asper

It was a herculean effort, but at the same time, she managed to chair the Jewish Federation of Winnipeg's Combined Jewish Appeal campaign two years running and directed the campaign to record levels.

She has also long been a major supporter of the arts in Winnipeg and has herself taken to the stage in recent years, appearing in fundraising musicals for the Manitoba Law Society (of which she is a member) and other productions.

Asper says she is continuing on as president of The Asper Foundation and working on developing the foundation's Community Action centres in Israel, expanding the foundation's school and community centre garden programs and all the other projects the foundation supports including Yad Vashem, the Hebrew University Asper School for Entrepreneurship, the Interdisciplinary Centre of Herzliya, the Menachem Begin Centre, and the Holocaust & Human Rights Education program in Canada.

"We are also exploring new initiatives for Israel," she says. "We're at the very early stages and are not certain how the end result will look, but it's pretty exciting."

Asper is a member of board of governors of the Canadian Friends of the Hebrew University and serves on its executive. She also continues to serve on the board and executive of the Jewish Federation of Winnipeg.

"I am focusing my efforts on trying to find new sources of revenue including building the endowment fund," she says. ■

Furthering Azrieli Foundation's goals

Naomi Azrieli

Most programs funded by the Azrieli Foundation have a personal connection for Naomi Azrieli, chair and CEO of the family foundation established in 1989 by her late father, real estate entrepreneur and philanthropist David Azrieli.

The foundation she heads funds a wide range of initiatives in education, architecture and design, Jewish community, Holocaust commemoration and education, scientific and medical research and the arts, in both Canada and Israel.

In a *CJN* column last May, Toronto-based Naomi Azrieli talked about the importance of Holocaust education and the "universality of its lessons and their relevance to present-day issues."

Indeed, the foundation's Holocaust Survivor Memoirs Program, started in 2005 and one of the foundation's best-known initiatives, is a Holocaust educational tool.

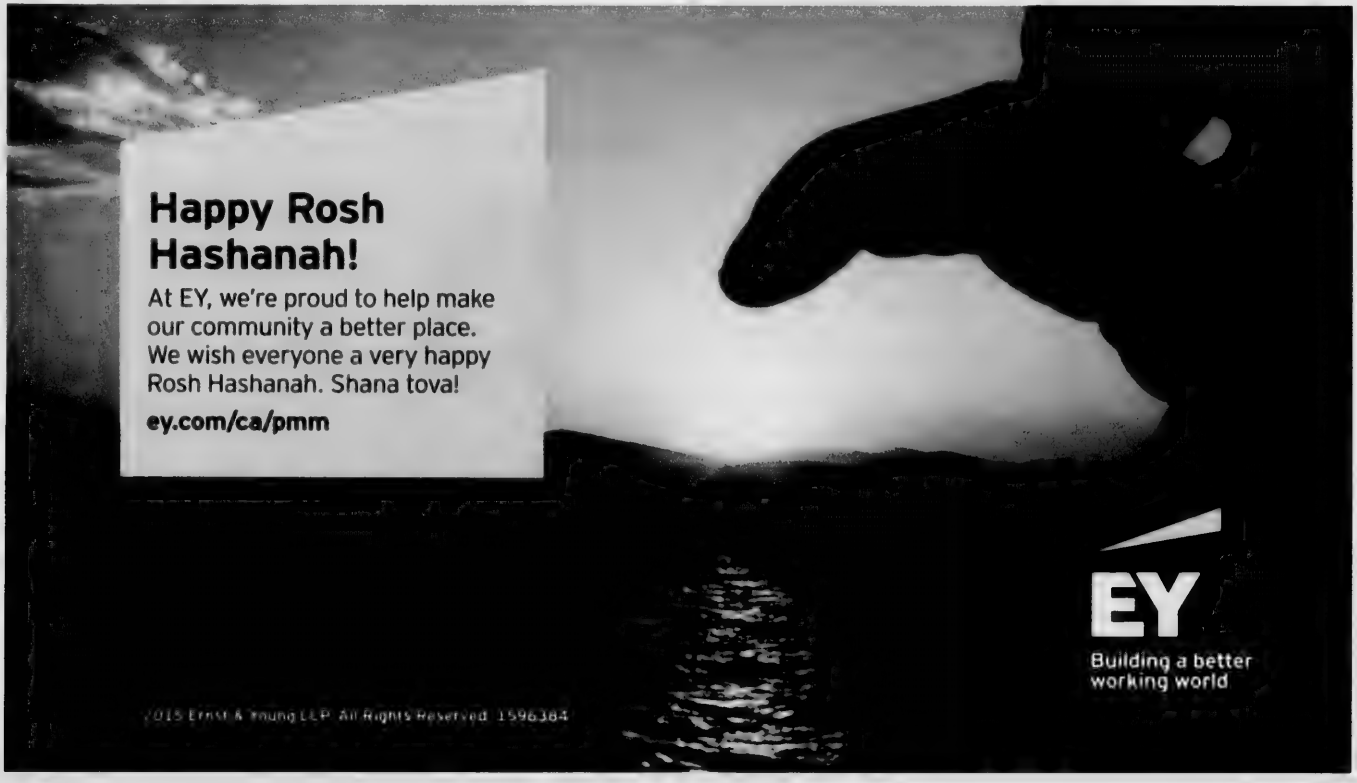
Initiated by David Azrieli, himself a Holocaust survivor, it records the first-person stories of Holocaust survivors in books distributed without charge.

Medical education is also important to her. In May, the foundation granted the largest gift ever to the Bar-Ilan University's school of medicine in the Galilee, funds that will be matched by the Israeli government.

One of the foundation's recent initiatives is the Azrieli Neurodevelopmental Research Program, a joint venture with the Brain Canada Foundation and the federal Canada Brain Research Fund. The project supports Canadian neuroscientists doing research on fragile X syndrome and autism spectrum disorder. Another is the Canada-Israel Health Research Program, which works to increase understanding of neuroscience and biomedicine. Azrieli has written about her family's journey with her brother, who was diagnosed with fragile X, a cause of some forms of autism.

At the announcement of the Canada-Israel Health Research Program in June, Azrieli said, "Canada is our home, and our pride is to be a Canadian foundation, but Israel is our passion, and funding science at the highest level is our mission."

Her foundation does this, and much more. ■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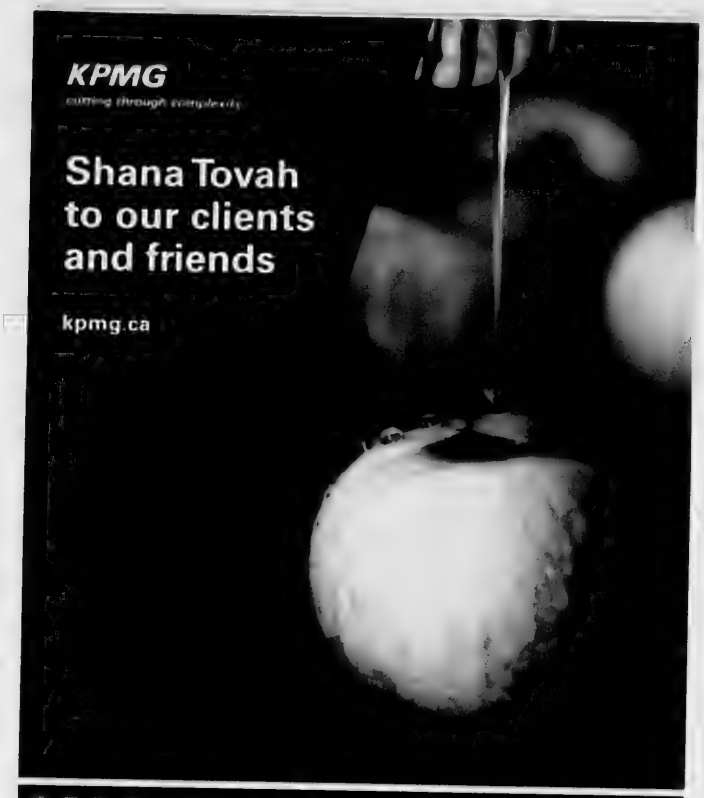

Facebook CEO is leading man in world of tech

In his first 47 years, Jordan Banks can lay claim to several dream jobs. The Ottawa native, who grew up in Toronto, has worked for the National Hockey League's Player Association, serving as its head of licensing and international business operations. He was lured away by eBay Canada when the online shopping site started operations in 2000 and he helped propel it to gross merchandise sales of more than $1 billion, accounting for a quarter of all Canadian e-commerce activity.

He currently serves as global head of vertical strategy and managing director of Facebook Canada, the social networking site that boasts 15 million daily users in Canada alone. There he is responsible for expanding the commercial side of Facebook's activities and on the global side, he leads the team responsible for identifying and developing strategies for transforming businesses in Facebook's key industry categories around the world.

In between eBay and Facebook, he served as CEO of JumpTV, an online provider of live and on-demand sports and international television.

He's also worked on Bay Street as a lawyer and he co-founded Thunder Road Capital, an investment and advisory company that supports early stage tech companies.

As if all that is not enough to keep him busy, Banks backs several charities as well, with support for Alzheimer research among the most pre-eminent.

Jordan Banks

He founded Sportsfest, an annual event that has raised more than $1 million for Alzheimer's research and care, and he sits on the board of Baycrest Health Sciences as well as the Tanz Centre for Research in Neurodegenerative Diseases.

His support for the world of business and philanthropy has not gone unnoticed.

Last year, Weizmann Canada, which supports the Weizmann Institute of Science in Israel, named Banks one of its 10 Canadian "leading men," who share a commitment to philanthropic endeavours along with an understanding of the positive impact scientific research can have on the world.

He's been named one of Canada's 50 Most Powerful Business People by *Canadian Business Magazine* as well as one of the 25 Most Influential People in Canada by *Financial Post Magazine*. ■

TV fashion maven's motto is never give up

Jeanne Beker

A longtime television host, author and designer, Jeanne Beker is Canada's best-known fashion maven.

A child of Polish Holocaust survivors, Beker says she learned tenacity from her father. "That was my dad's motto – 'Don't be afraid and never give up,'" she told CBC Radio earlier this year when her mother's memoirs were published.

"I'd be running after [fashion designer] Karl Lagerfeld in Paris, backstage, trying to get a 20-second sound bite. Don't be afraid, be fearless, hang in there, just do it, one foot in front of the other. What a wonderful, wonderful thing to instil in your kids."

That perseverance has served Beker well. After studying theatre and mime, she landed a job in St. John's, Nfld., as an art and entertainment reporter.

From there, she went on to host *The New Music*, a groundbreaking music show in the early 1980s. In 1985, she became host of *Fashion Television*, the role with which she is most famously associated. The show ran for an astounding 27 years until it was cancelled in 2012, and was seen in 130 countries.

A member of the Order of Canada, Beker's passion for fashion journalism can be found in several media. She has written about fashion and style for newspapers, edited magazines and authored five books. She's also served as a judge on the reality TV show *Canada's Next Top Model* and covered Olympic fashion during the 2010 Winter Olympic games in Vancouver.

Not content to simply write about fashion, she's also a designer and has created her own collections of clothing, accessories and shoes. ■

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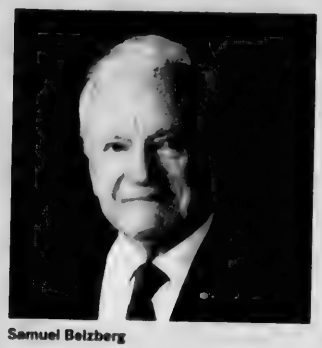


Samuel Belzberg

Founder and chair of Vancouver-based Gibralt Capital Corp. and Second City Real Estate, Samuel Belzberg's two companies manage and own more than $500 million of real estate and capital investments. In 2001, he created Action Canada, which, in partnership with the federal government, endows 20 fellowships each year to Canadians who want to make a difference in the world.

In the 1970s, one of Belzberg's four children, Cheri, was diagnosed with dystonia, a neurological disorder that affected her mobility and speech. At that time, doctors knew little about the disorder and it took four to five years for a diagnosis to be made.

Belzberg would change that, establishing the Dystonia Foundation with neurologist Stanley Fahn in 1976. The foundation has made significant contributions to clinical and diagnostic treatments and has helped improve the lives of thousands of people with the disorder, as well as offering counselling and support.

Belzberg has established many other initiatives, too. In 1977, he created the Simon Wiesenthal Center and the Museum of Tolerance in Los Angeles. The mission of the centre is to confront anti-Semitism, promote human rights and ensure that the Holocaust is never forgotten.

Belzberg credits his success to picking the right partners for his projects. "It's relatively easy to donate money, but it's not so easy to take your time and actually work at a project. I've been very lucky in that I've picked good partners. They carry the ball and I help the best way I can."

He added that his involvement with Weizmann Canada over the years was prompted by a belief that the Weizmann Institute "is among the greatest institutes in Israel. The scientists at Weizmann have accomplished so much, and it's a great honour to be playing a small part in moving the research forward." ■

Promoting human rights and tolerance

In the 15 years since Avi Benlolo became president and CEO of Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC), he has worked to promote Holocaust education, human rights, tolerance and democracy, and to advocate for Israel.

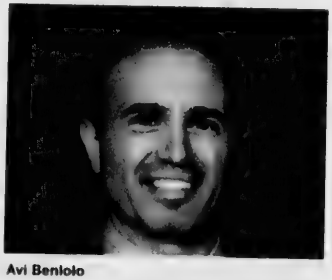
Having studied and conducted in-depth research on the Holocaust, anti-Semitism and racism, Benlolo documented survivor testimony from a number of genocides before starting his career with UJA Federation of Greater Toronto in roles including research and development, campaign associate and director of young leadership.

As the head of FSWC, Benlolo founded a number of successful programs including the annual Spirit of Hope benefit, which has attracted speakers including Prime Minister Stephen Harper and former presidents Bill Clinton and George W. Bush.

Through that event and a number of other initiatives, Benlolo has helped raise more than $75 million for human rights advocacy and programs throughout his career.

FSWC's latest project, the Tour for Humanity, garnered a lot of attention when it launched in 2013 as a "mobile tolerance education centre."

The only one of its kind, the Tour for Humanity is a $1-million, retrofitted, 42-foot Fleetwood bus that was re-engineered to accommodate a 32-seat theatre.



Avi Benlolo

Benlolo told *The CJN* that it was designed to bring its educational programs beyond the Greater Toronto Area to the entire province of Ontario, as there are many people living outside of Toronto to whom FSWC's Toronto-based classes aren't accessible.

The bus travels from town to town offering workshops for students, educators and law enforcement representatives on topics including the Holocaust, genocide, bullying, heroes and leadership.

For all his work to promote human rights and tolerance in Canada and abroad, Benlolo was awarded the Queen's Diamond Jubilee Medal. ■

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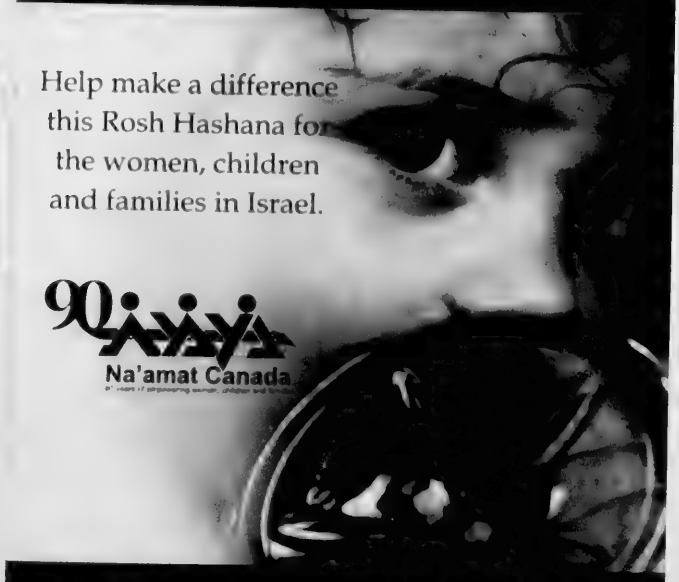

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Charity improves children's lives

Joëlle Berdugo Adler

Joëlle Berdugo Adler is former president and CEO of Diesel Canada and founder of the charitable foundation ONEXONE, which has been active in Haiti since the devastating 2010 earthquake, when it provided on-the-ground aid and sent $12 million in medical equipment and other goods there.

Her goal is to "reinvent the business of philanthropy through groundbreaking sustainable models."

In 1986, she and future husband Lou Adler, who has since died, secured exclusive Canadian rights for the Italian-based Diesel designer jeans label. Philanthropy and humanitarianism have always gone hand in hand with business for her, and she's worked to improve the quality of life of fashion industry employees and their communities. "We derive benefit from manufacturing in the developing world, so obviously we should be putting something back in," she says.

Recently, Berdugo Adler launched, with similarly minded businesspeople, Industrial Revolution II (IRII), a new environmentally friendly and socially responsible business model for apparel manufacturing.

IRII opened a state-of-the-art factory to make high-end clothing in Port-au-Prince, Haiti. She hopes this initial project will be a model for the industry and be replicated globally. As part of ONEXONE's pledge to help rebuild the country, the foundation has announced a $3-million donation for the construction of a new pediatric ward.

Berdugo Adler founded ONEXONE in 2005 in memory of her husband to improve the lives of children through such basic needs as food, water, health care and education here and around the world. In addition to Haiti, the foundation is especially active in South Africa, Rwanda and Kenya. In North America, ONEXONE funds nutritious meals for over 4,000 schoolchildren.

Berdugo Adler is also a top benefactor of Montreal's Hope & Cope cancer support group and founder of its Wellness Centre, known as Lou's House. ■

Author documents the Russian-Jewish experience

David Bezmozgis

The Latvian-born, Toronto-raised author David Bezmozgis can be credited with vividly capturing the experience of growing up in Toronto's Russian Jewish neighbourhood along Bathurst Street between Steeles and Finch avenues, exploring with poignancy and humour the community's eccentricities and struggles.

His 2004 collection of short stories, *Natasha and Other Stories*, which focuses on one Russian Jewish family's efforts to adjust to life in Canada, received much international praise. It was named one of the New York Public Library's 25 Books to Remember, and was nominated for the Guardian First Book Award in the United Kingdom, the L.A. Times First Book Award, the Governor General's Award in Canada and the Toronto Book Award and Commonwealth Writer's Prize for first book.

Bezmozgis, 42, also wrote and directed an acclaimed feature film, *Victoria Day*, based on a true incident in Toronto in 1988, when a 14-year-old Jewish boy, Benji Hayward, disappeared and was later found to have drowned after what was said to be an accidental drug overdose. The film premiered in 2009 at the Sundance Film Festival.

Bezmozgis' two novels, *The Free World* (2011) and *The Betrayers* (2014) also received significant praise, with both being nominated for the Scotiabank Giller Prize and the latter being awarded the National Jewish Book in fiction. Both deal with Jewish themes: the first features Soviet Jewish émigrés held up in Rome in 1978, while the second explores the political downfall of a Sharansky-esque Soviet Jew who returns to Crimea years after he was imprisoned in the Gulag as a dissident.

Bezmozgis' second feature film, based on *Natasha*, is slated for release later this year. ■

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Philanthropic family's legacy endures

Stephen Bronfman

Since Charles Bronfman moved to New York almost 20 years ago, his son Stephen and sister Phyllis Lambert have been carrying on the family legacy in Montreal.

Their contribution is less about business though, and more about philanthropy and public spiritedness.

Lambert, daughter of the legendary distiller Sam Bronfman, is founder of the Canadian Centre for Architecture, a world-class museum she established in 1989. It's housed in an imposing edifice built around the former Shaughnessy mansion.

Lambert launched her career in a big way in the 1950s when her father entrusted her with overseeing the design of the Seagram Building in New York, whose chief architect was the famous Mies van der Rohe.

She continues to be an advocate for Montreal's urban heritage, and is currently taking on developers who propose to demolish the award-winning Maison Alcan on Sherbrooke Street and build an office tower.

Her nephew heads the family's private investment firm, Claridge Inc., founded in 1987 by Charles. Its diverse portfolio includes investments in food products, entertainment, real estate, energy and technology industries.

This year, through Claridge, the Bronfmans once again began investing in Israel though a joint venture with the Caisse de dépôt et placement du Québec, in promising technology. Bronfman, 51, and his wife Claudine spend much of their time supporting causes dear to them, both in the Jewish community and beyond. They're especially concerned with helping young people stay in Quebec and establish careers.

They underwrite two generous fellowships each year to emerging contemporary artists. The environment is another concern, and they sponsor, in particular, programs aimed at youth. With Federation CJA, they've established a loan and mentorship program for new entrepreneurs and have been supportive of innovative projects that attract young adults to Jewish community life. Last year, Stephen was chair of Combined Jewish Appeal, restoring proceeds to their pre-recession level. ■

MP a key player on the world stage

Irwin Cotler

In his farewell speech to the House of Commons in June, Irwin Cotler paid tribute to his parents' teaching as the impetus for his long and stellar role in the struggle for human rights and peace: they instilled in him a reverence for democracy and justice.

Cotler is stepping down as the Liberal MP for Mount Royal after 16 years, but every indication is that, at 75, he will continue to be active on the world stage.

Previously a constitutional lawyer at McGill University, Cotler was always the reluctant politician, yet he ranks among the most prolific lawmakers in terms of motions and private member's bills tabled. Cotler served as justice minister in the government of Paul Martin, ushering in the landmark legislation on same-sex marriage. In Opposition, he has been the Liberals' critic for rights and freedoms and international justice.

Before going to Ottawa, Cotler was a key player in the struggle for human rights in the Soviet Union, particularly the emigration of Jews, and against apartheid in South Africa. He defended two famous political prisoners in those causes, respectively, Natan Sharansky and Nelson Mandela. Freedom for political prisoners will be a preoccupation for him in his political retirement.

One of his last acts in Parliament was a statement calling for the release of four "prisoners of conscience" he represents in different countries. Cotler has been guided by the belief that equality must be the "organizing principle for the building of, not only a just society, but a compassionate and humane one."

Among other notable legislation he has shepherded are Canada's first against human trafficking, and crimes against humanity and war crimes acts, as well as a more transparent process for Supreme Court appointments. In recent years, he has been especially vocal in holding the Iranian regime accountable for its rights violations and threats to annihilate Israel and sponsorship of terrorism. ■

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Securing Jewish Winnipeg's future

Marsha Cowan

Marsha Cowan is in an enviable position. As CEO of the Jewish Foundation of Manitoba, she presides over an organization with a capital fund that currently sits at more than $100 million. That's an outstanding sum considering the size of Winnipeg's Jewish community, she notes.

"No other community of our size has a capital fund this large," she says.

A lifelong Winnipegger, Cowan began her working career as a high school teacher. After taking time off to raise her children, she joined her late husband in a garment manufacturing business. She worked in the business for 10 years, mainly in sales and sales presentations – experience that prepared her well for her current role, she says.

"This is a business, too. I have to go out into the community to represent the foundation. I am the face of the foundation. A good part of our growth has been the result of our enhanced image and widespread respect in the wider community."

Cowan served as the Jewish Foundation of Manitoba's president from 1994 to 1998 before she was appointed CEO 11 years ago. She is only the third person – and the first woman – to lead the Jewish Foundation of Manitoba in its 51-year history. When she assumed her current position, the foundation capital fund stood at $52 million.

Under her leadership, first as president and later as CEO, the foundation has introduced several new programs, most notably the Endowment Book of Life, which have served as models for other foundations throughout North America.

"We receive many calls from other foundations asking for assistance or asking us to do presentations," she says.

"Now that we have passed the $100-million mark, we are preparing to take the foundation to the next level. We are currently working on a long-term plan and setting goals for the next five years." ■

Father and son both contribute to welfare of others

Leslie Dan

Michael Dan

Holocaust survivor Leslie Dan has become one of Canada's richest and most generous Jewish philanthropists.

In 2000, Leslie Dan, now 85, sold Novopharm, the pharmaceutical company he founded in 1965, to Israel's Teva Pharmaceuticals for $430 million. Since then, he has founded Viventia Bio Inc., a biotechnology company that produces cancer medications.

In addition to his influence as a businessman and funder of Jewish education, synagogues and organizations including B'nai Brith Canada, Dan is working toward finding a cure for cancer, a cause close to his heart, having lost many friends to the disease.

His son, Michael Dan, 55, has also made a name for himself – as a surgeon, an entrepreneur with a conscience and a philanthropist. After becoming a neurosurgeon and moving to New Orleans, Michael Dan earned an MBA degree and returned to Toronto in the mid-1990s to work at Novopharm. He returned to the field of neurosurgery a few years later, and more recently joined the board of the Scarborough Hospital Foundation and sponsored training programs for youth shelters.

His latest venture is Gemini Power Corp., a hydro-electric company that financed the construction of a $35-million power station in northwestern Ontario. The goal was to have it run and operated by the Lac LaCroix First Nation and generate about $2 million in annual revenue for the community.

Michael Dan is also the founder of the Paloma Foundation, an organization that funds social programs around Toronto to provide intervention programs for the city's homeless. ■

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Diamonds have long history of giving

Gordon and Leslie Diamond

Gordon and Leslie Diamond are highly regarded philanthropists with a long history of giving. Gordon, along with his late father, Jack Diamond, established the Diamond Foundation in 1984 and has gifted tens of millions of dollars since then.

Recipients range from Vancouver to Jerusalem and organizations include the Vancouver General Hospital, the YWCA, the Jewish Family Services Agency and the Cultch Theatre.

Recent donations include, gifting the land for the BC Cancer Research building, endowment of a chair in Jewish law and ethics at the University of British Columbia and continuing support of the Simon Wiesenthal Museum of Tolerance.

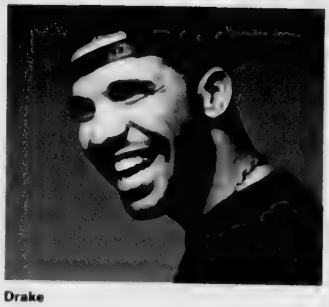
Funds from the Diamond Foundation financed the construction of the King David High School in Vancouver, and a $20 million contribution to the Health Care Centre for the VGH & UBC Hospital Foundation created the Gordon and Leslie Diamond Health Care Centre.

Gordon donated a further $1 million in 2012 for the expansion of VGH's renal dialysis program, which will allow patients greater independence in managing their kidney disease.

Leslie, a cancer survivor herself, has donated millions in gifts and property to establish partnerships and several cancer research initiatives.

In honour of her 70th birthday, Gordon donated $1 million to the BC Cancer Foundation to create a chair in cancer survivorship. The new chair represents a significant partnership toward improved cancer survivorship between Simon Fraser University, the BC Cancer Agency and the BC Cancer Foundation. ■

Rapper makes his mark worldwide



Drake

Drake's influence on pop culture is undeniable.

Regardless of whether you consider yourself a fan, if you've ever caught yourself saying YOLO (you only live once), ironically or not, or referring to your hometown of Toronto as "The Six," you've been influenced by the international rap star whose name is Aubrey Graham.

Beyond that, 28-year-old Drake, raised by his Jewish mother in Toronto's Forest Hill, has never hidden his roots – rather, he flaunts his Jewish pride and promotes his hometown through his musical and professional endeavours, better than any ambassador could.

As if his 2012 music video for *HYFR (Hell Ya F***ing Right)*, which depicted his "rebar mitzvah," wasn't enough of an acknowledgement of his Jewish roots, Drake named his new members-only club at the Air Canada Center "Sher," after his Jewish maternal grandparents, Evelyn and Reuben Sher.

As the ambassador for the Toronto Raptors, his partnership with the team seems to be garnering positive press for the only Canadian team in the NBA.

Drake's OVO Fest, an annual music festival founded in 2010 that has brought hip-hop heavyweights including Jay-Z, Snoop Dogg and Kanye West to Toronto, led to the founding of his record label OVO Sound in 2012.

Putting aside his current public beef with rappers Meek Mill and Kendrick Lamar, Drake has become a respected player in the hip-hop game since the release of his first official debut album in 2010 titled *Thank Me Later*.

He became the first rapper to top the Billboard Artist 100 following the release of his surprise mixtape *If You're Reading This It's Too Late*, earlier this year.

Arguably one of the best producers of hip hop right now, Drake continues to bring pride to Toronto's Jewish community, and will likely continue to be a pop culture influencer in the years to come. ■

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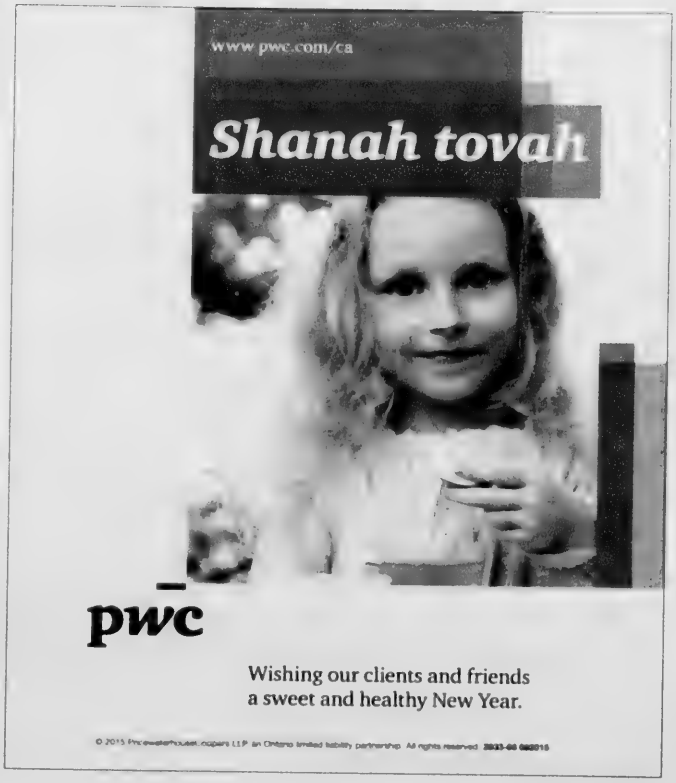
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A leader in the Jewish community and beyond

Shimon Fogel

Shimon Fogel's role as a Jewish community leader goes back more than three decades, long before he assumed the role as CEO for the restructured Centre for Israel and Jewish Affairs in 2011.

That year, a restructuring plan that saw Canadian Jewish Congress, Canada-Israel Committee, the University Outreach Committee, the Quebec-Israel Committee, and UIA - Federations Canada merge into one new organization known as CIJA, angered many in the Jewish community who worried that the new umbrella organization wouldn't serve the community as well as it would have as separate organizations.

But Fogel, who joined the Canada-Israel Committee as director of government relations in 1988 and was appointed CEO in 2001 before being tapped as CIJA's CEO 10 years later, worked to address the concerns of the Jewish community.

"We have a problem in the Jewish community," Fogel told *The Jewish Independent* in 2013. "We are not monolithic.... There are a multitude of different perspectives. The broader that we can make the tent, the richer we will be for it."

Fogel's experience as a leader extends beyond the Jewish community, having served as a consultant to the standing committee on foreign affairs of the Canadian House of Commons, and as a member of the round table on global security under the Department of National Defence.

In 2002 he introduced the concept of the "Shared Values" strategy as a way to garner support for Israel, which was adopted by many international pro-Israel advocacy groups, including Israel's Ministry of Foreign Affairs.

In 2005 he developed a Middle East peace model that focuses on conflict management rather than conflict resolution.

In 2013, he brought the concept of Jewish refugees from Arab countries to the standing committee on foreign affairs and international development, pushing for Canada to officially recognize the persecution and displacement of more than 850,000 Jews from the Middle East and North Africa, helping to reframe Israel's narrative. ■

Power couple wields clout

Linda Frum and Howard Sokolowski

A few years ago, Washington-based commentator David Frum wrote this about his sister, Sen. Linda Frum: "You can see why Linda has flourished in politics. Through the hard years from 1993 through 2006, Linda tirelessly championed the fluctuating cause of Canadian Conservatism....Linda's house became the forum in which the new party met its business constituency. She worked especially hard to shift the Toronto Jewish community from its old, obsolete attachment to the Liberals."

The extent to which Frum can take credit for peeling away Jewish support from the Liberals remains debatable, but her commitment to the Jewish community is apparent from her charitable work, and that of her husband, Howard Sokolowski.

In 2006, she served as chair of the Women's Division of United Jewish Appeal, the community's fundraising arm.

She is a past board member of the Canada-Israel Committee, and a recipient of the Golda Meir Leadership Award from the State of Israel Bonds.

In 2010, Yeshiva University awarded her an honorary doctorate.

Frum was appointed to the Senate by Prime Minister Stephen Harper in 2009. In 2012, then-citizenship minister Jason Kenney appointed Frum co-chair of the advisory council for the 2013 task force for international co-operation on Holocaust education, remembrance, and research.

Like Frum, Sokolowski grew up in Toronto. After graduating from York University, he went into property development, eventually founding Tribute Communities.

Over the next 25 years, the company went on to develop more than 30,000 homes. Sokolowski founded Metropia, another property development company, which focuses on urban renewal and design innovation, affordability and a responsibility to the environment.

In 2011, Sokolowski was appointed to the Order of Ontario for his contributions to the arts, health care and education.

Over the years, the couple have given millions to a variety of charitable organizations including many in the Jewish community. ■

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Journalist heads one of Canada's premier magazines

Sarah Fulford

Sarah Fulford, the daughter of prominent Canadian journalist and essayist Robert Fulford and Geraldine Sherman, a freelance and short-story writer, is an impressive journalist in her own right.

She cemented her own media profile when, in 2008, she was made editor-in-chief of *Toronto Life* magazine, one of the country's premier titles, at the unprecedentedly young age of 33.

She was also the first female editor-in-chief in *Toronto Life* history. The apparently hand-picked successor of John Macfarlane, a media heavyweight and editor of the magazine for 15 years. Fulford was tasked with helping to remake the prominent magazine's website and ushering *Toronto Life* into the age of Internet journalism while maintaining its strong readership base.

Fulford was first hired by *Toronto Life* in 1999 as an assistant editor, and was promoted to senior editor in 2003. The native Torontonian spent time living in Israel after graduating from university, and upon her return, she contributed book reviews to the *Jerusalem Report*.

Fulford has won multiple National Magazine Awards, is a board member of the Toronto Public Library Foundation and sits on the Humber College journalism program's advisory board. In 2014, she was awarded an honorary degree from Humber.

Like her parents before her, Fulford also forms one half of a Canadian literary power couple. Her husband, novelist Steve Marche, has written five books and is a columnist for *Esquire* magazine. His first novel, *Raymond and Hannah*, is a love story about a young gentile man and a Jewish woman and their struggle to maintain their relationship when the latter spends a year exploring her Jewish roots in Jerusalem. ■

Developer, architect leaving their mark on downtown core

Frank Gehry

David Mirvish

In an inspired partnership, real estate developer and impresario David Mirvish and star architect Frank Gehry are remaking Toronto's downtown core.

Their plans to change the face of King Street will see the construction of two curvaceous condo towers, a gallery displaying Mirvish's modern art collection, and a new campus for the Ontario College of Art and Design University.

Toronto-born Gehry is arguably the most famous contemporary architect, whose work, notably the Guggenheim Museum in Bilboa, Spain, has revitalized cities.

In Toronto, Gehry, who grew up downtown and moved to Los Angeles as a young man, is best known for his skilful renovation of the Art Gallery of Ontario.

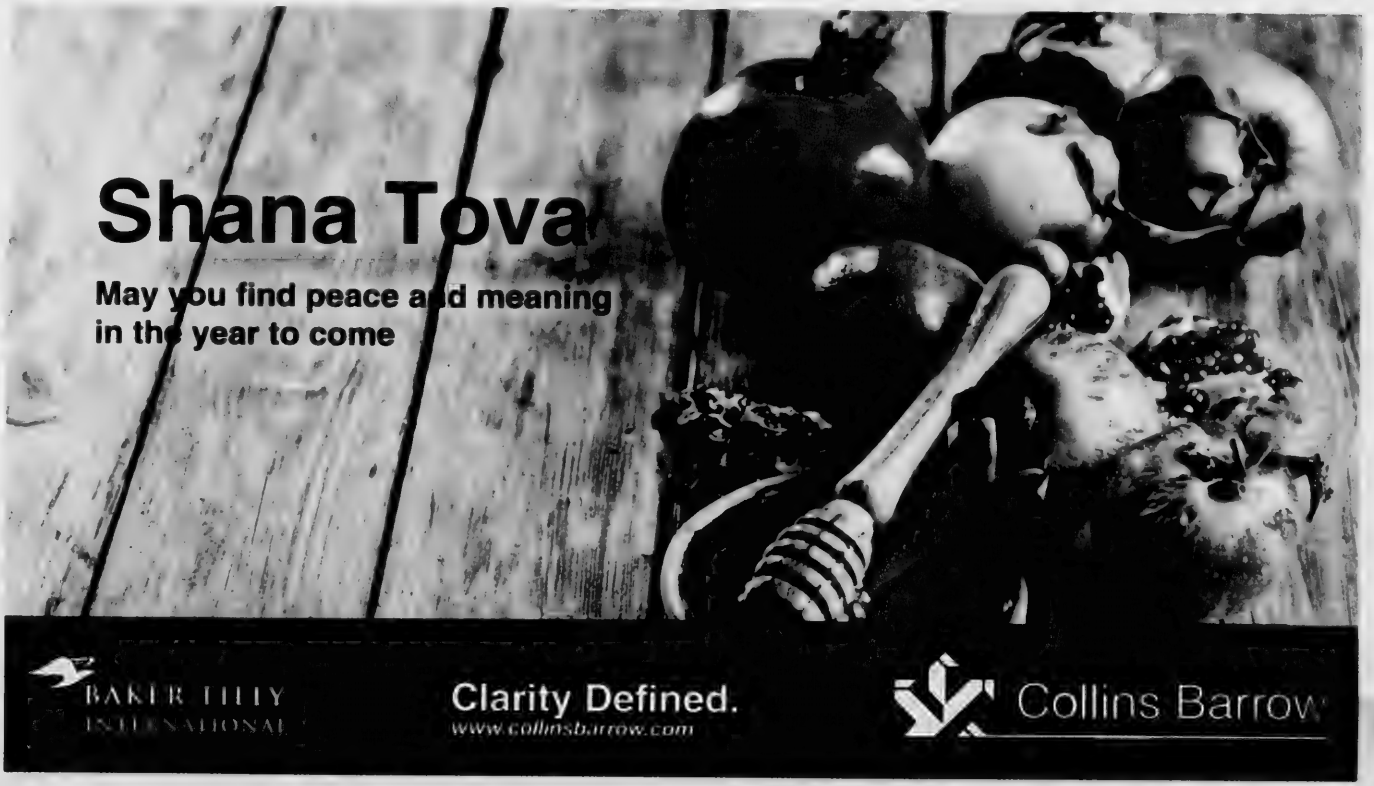
Mirvish, whose father, the late Ed Mirvish, owned the iconic Honest Ed's, a bargain shopping experience, started as an art dealer and then took over his father's Royal Alexandra Theatre.

Over the years, Mirvish's theatre empire has expanded with the construction of the Princess of Wales Theatre in 1993 and the purchase of two other existing theatres. The theatres have hosted numerous blockbuster productions.

The Gerhry-Mirvish partnership and their massive project is being touted as a pivotal moment for Toronto, which will cement the men's legacy.

"I think it will give the city a sense of place," Mirvish told the *Toronto Star* last year, after the project was approved by city council, "and a place in the larger world. Frank [Gehry] has come through with something that will make Toronto a more exciting city." ■

Mirvish and Frank Gehry model



Urban theorist helms Canada's largest university

A prominent urban theorist and one of Canada's most oft-cited geographers, Meric Gertler is currently entering his third year as president of the University of Toronto, the country's largest university.

It's a position the native Albertan rose to after serving as dean of U of T's faculty of arts and science from 2008 to 2013.

Gertler's impressive academic credentials include a master of city planning degree from the University of California and a PhD from Harvard University. He was also a professor at U of T in geography and planning, and his work has focused his work on the geography of innovative activity, the economies of cities, the local nature of a globalized economy and the role of manufacturing within local cultural norms, practice and assumptions.

A co-founder of a large research program at U of T's Munk School of Global Affairs, Gertler – whose mother was a Czechoslovakian-born Holocaust survivor and whose father was an urban planner and professor at the University of Waterloo – has explored comparative analyses of North American and European

Meric Gertler

cities in his work, in order to understand how local social and cultural dynamics can contribute to economic success.

He has authored, co-authored and co-edited dozens of scholarly publications, as well as seven books. He has also served as an adviser to governments at the local, regional and national levels, in Canada, the United States and Europe, as well as to international agencies such as the Organization for Economic Co-operation and Development in Paris and the European Union.

Gertler was founding co-director of the Munk School of Global Affairs' Program on Globalization and Regional Innovation Systems and he holds the Goldring Chair in Canadian Studies. He has taught at a host of global universities, including Oxford, University College London and the University of Oslo. ■

Quebecer's life spent building bridges

At 92, Victor Goldbloom is still devoting his life to promoting better understanding between people.

The trail-blazing Goldbloom began his professional life as a pediatrician, following in his father's footsteps. He learned from his father that the best way to combat anti-Semitism was to be fully engaged in society.

After practising medicine for some years, he found his true vocation in public life and entered politics, running as a Liberal in the new provincial riding of D'Arcy McGee in 1966. He was re-elected three times.

Goldbloom became the first Jewish cabinet minister in Quebec in 1970 when then-premier Robert Bourassa named him the first environment minister. Later, as municipal affairs minister, he had responsibility for the 1976 Montreal Olympics.

After resigning from politics in 1979, he headed the Canadian Council of Christians and Jews in the 1980s and was Canada's commissioner of official languages in the 1990s. He was one of the first Jewish leaders to reach out to the Catholic Church in Quebec in the 1950s.

A few years ago, Goldbloom was bestowed with a papal knighthood, a rare honour for a non-Catholic.

In the Jewish community, he notably

Victor Goldbloom

chaired the committee of Jewish public health and social service institutions and was chair of Canadian Jewish Congress, Quebec region.

Well into his 80s, he toured the province trying to demystify Jews, and during the rancorous charter of values debate two years ago, he recorded YouTube videos appealing to Quebecers' tolerance.

This spring Goldbloom published a memoir, aptly titled *Building Bridges (Les Ponts du Dialogue*, for the French version, which he translated himself). At the Montreal city hall launch, Goldbloom said, "The things I have been part of, never in their wildest dreams would [my four Russian immigrant grandparents] have thought imaginable for their grandson, that I would have the privilege to do what I have been able to do." ■

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Developer indulges in love of sports

Mitch Goldhar

Mitch Goldhar, owner of SmartCentres, puts nothing ahead of his passion for sports.

The Toronto-based developer, who has built shopping centres featuring large retailers including Walmart, has been known to put off a meeting for a game of pick-up hockey, and is owner of Maccabi Tel Aviv Soccer Club.

Goldhar, whose wealth has been listed in excess of $1.5 billion, comes from a family of entrepreneurs. His grandparents, who were immigrants from Poland, ran a cigar store, and his father was a commercial developer.

When he left school, he joined the family business, First Professional Management, before striking out on his own in the late 1980s. It was then that he realized there was a gap in the market for shopping centres featuring deep-discount retailers.

In 1994, after a few years of back and forth wrangling with Walmart, he became the local development partner when Walmart sealed a deal with Woolworth's to convert 122 Canadian Woolco outlets into Walmarts.

After that deal, the company, on average, opened a mall every three weeks, with Walmart almost always the lead tenant.

About three years ago, in order to fuel his passion for sports, Goldhar bought the Tel Aviv soccer club from Alex Schneider, also a Canadian billionaire.

With the soccer club on the brink of bankruptcy, Goldhar wanted to prove that his success in business could be translated to the playing field.

He added new training facilities, and under his leadership, the team won a national championship.

In an interview with *Jerusalem Online*, he said he bought the team for his love of sports and his love of Israel. He's not looking for fame, he added. ■

Lawyer known for intellectual rigour

Brian Greenspan

It's debatable which of the Greenspan brothers had a more colourful and interesting roster of clients.

Eddie could boast the likes of Conrad Black, Helmuth Buxbaum, Robert Latimer and Karlheinz Schreiber, but Brian acted for Alan Eagleson, Naomi Campbell, Justin Bieber and Omar Khadr (on behalf of the Criminal Lawyers Association).

Brian Greenspan was called to the bar in 1974 and has practised criminal litigation ever since. A respected defence lawyer, he is a partner in the Toronto firm Greenspan, Humphrey, Lavine.

Known for his intellectual rigour, he has garnered the respect of his peers over the years.

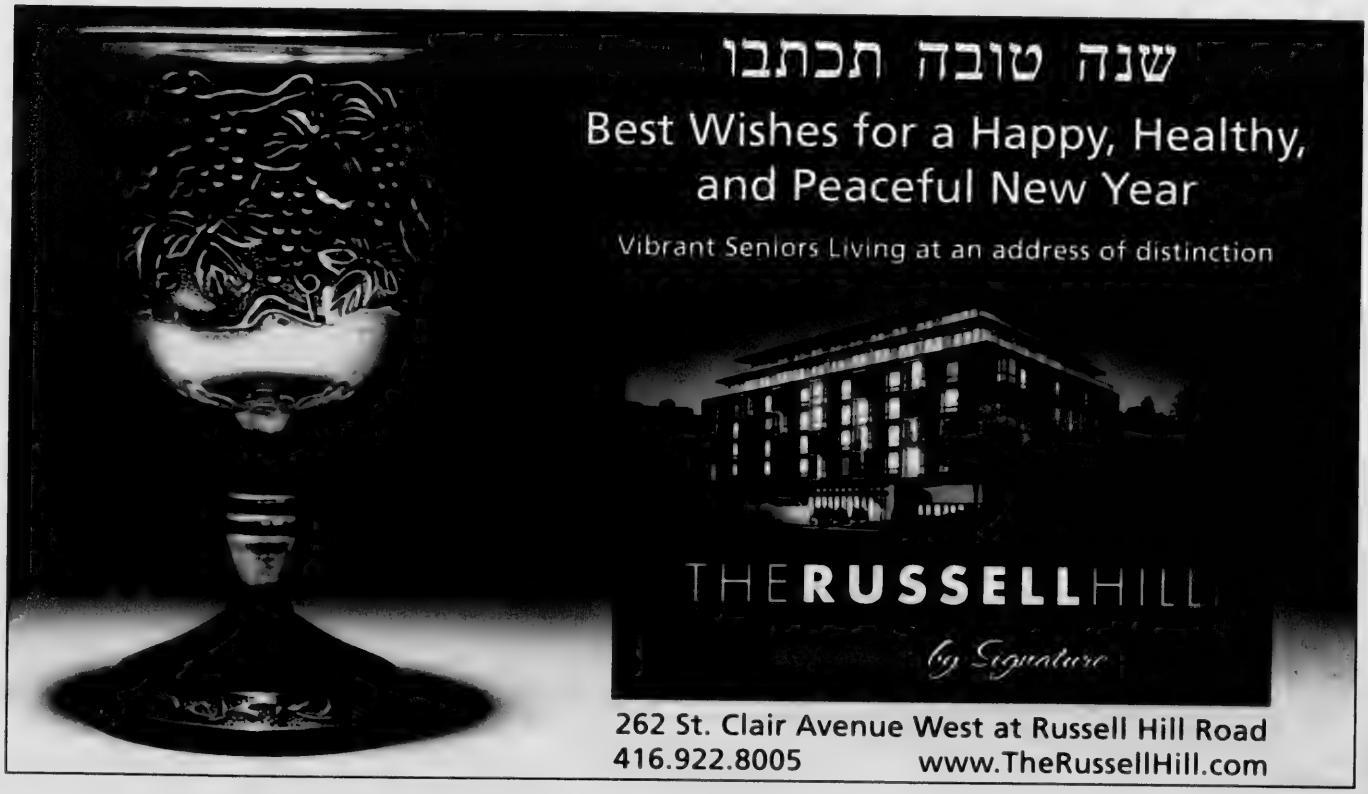
"I've never heard a bad word about him, and that's remarkable," said criminal lawyer William Trudell, Greenspan's successor as president of the Ontario Criminal Lawyers Association.

Canadian Lawyer Magazine has twice named Greenspan one of the 25 Most Influential Lawyers in Canada.

He taught the administration of criminal justice at Osgoode Hall Law School from 1977 to 1984 and was a special lecturer in criminal law at the faculty of law, University of Toronto Law School from 1984 to 1998.

He is the founding chair of the Canadian Council of Criminal Defence Lawyers, and a member of the board of directors of the Association in Defence of the Wrongfully Convicted Foundation.

Three years ago, when the Law Society of Upper Canada bestowed an honorary doctorate on him, Greenspan had this to say about combining passion for the profession with reason: "The common denominator for virtually all the best [lawyers] is that the best are passionate about their calling. They are committed to serving their clients every time out with diligence, with honesty, with integrity and with a reasoned passion for the proper operation of our justice system and the rule of law." ■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Leading the fight against campus anti-Semitism

Combating anti-Israel propaganda on Canadian campuses is a fight StandWithUs Canada's executive director Meryle Kates refuses to walk away from.

Kates, who began her career as an editor of Canadian fashion magazines before venturing into public relations, marketing and advertising, has been advocating for Israel long before StandWithUs established a Canadian chapter in 2012.

In 2007, she organized a lecture series for legal and financial professionals, presenting high profile speakers, including Liberal MP Irwin Cotler, Defence Minister Jason Kenney, former *Sun News Network* host Ezra Levant and columnist Salim Mansur, to speak out in support of Israel.

In 2011, Kates arranged an international conference with the theme "When Middle East Politics Invade Campus," to expose anti-Israel hostility on campuses.

Meryle Kates

> *We all know that [the BDS movement] is not criticism of Israel, it is a form of anti-Semitism that makes our students feel uncomfortable*

A conference she arranged the following year, on "Canada and the New Middle East," highlighted Israel's contribution in the fields of energy, technology and human rights.

Since Kates became the executive director of the Canadian chapter of StandWithUs – an international non-profit organization dedicated to educating and empowering Jewish and pro-Israel students on campus to defend against anti-Israel rhetoric – she has worked to provide Canadian pro-Israel students with support and resources to combat anti-Israel student groups that promote events including Israel Apartheid Week and the boycott, divestment and sanctions (BDS) movement.

"We all know that [the BDS movement] is not criticism of Israel. It is a form of anti-Semitism that makes our students feel uncomfortable," Kates told *The CJN* recently.

"Students shouldn't have to be concerned about defending who they are or defending a country in classrooms and on campus in general." ■

The literary giant most anglophones have never heard of

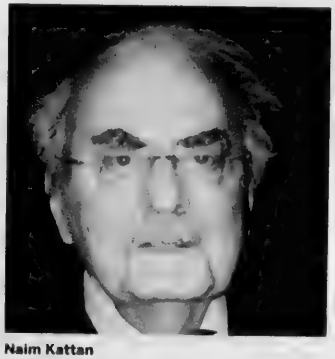
The work of francophone Quebec author, dramatist and literary critic Naim Kattan has been recognized worldwide. An associate professor at the Université du Québec à Montréal, he was born in Iraq in 1928, and studied in Baghdad and France before moving to Quebec in 1954. He has written more than 30 books, only five of which have been translated into English.

Among many honours, he is an officer of the Order of Canada, knight of the National Order of Quebec and chevalier of the Légion d'Honneur of France.

But praise from one's peers is often most meaningful. In 2012, the Quebec literary review, *Les Écrits*, paid tribute to Kattan in works written by Québécois, French and Lebanese writers and academics. They praised him for his talent as a writer, but also for his faithful friendship, his generosity, his openness to the world and his love of life.

> *I am a narrator, a storyteller, even when I write essays*

On the publication this spring of Kattan's latest work *L'Amour Encore*, a collection of novellas, Quebec editor and literary critic Jacques Allard described him as a "keen observer of daily life." He praised Kattan for "the finesse of his observations, the quality of his narration."



Naim Kattan

At the time, Kattan said, "I am a narrator, a storyteller, even when I write essays."

The stories are about the search for love. "The need for love is essential in life... If there is no love, there is no life," he said of the book's theme.

Kattan's novel *Farida*, written in 1991, was recently translated into English (Guernica). In telling the story of a young Jewish singer who fights for freedom for women in Iraqi society in 1936, the book offers a rare picture of life in the Jewish community of Iraq at the time, which perhaps gives another view of Iraq that may help better understand the country today. ■

Oilers owner hopes to bring Stanley Cup back to Edmonton

Daryl Katz

The owner of the Edmonton Oilers, Daryl Katz, 54, was born and raised in Edmonton and has been an Oilers fan all his life.

Katz is a 1985 law graduate from the University of Alberta. In 1990, he founded the Katz Group, now one of Canada's largest privately owned companies, with more than 8,600 employees. Katz started out purchasing distressed pharmacies in the late 1990s, and his company now oversees some 460 Rexall pharmacies in central and western Canada.

In 2012, the Katz Group sold its Medicine Shoppe pharmacy business and its drug trading unit to McKesson Corp. for around $1 billion.

Katz purchased the NHL's Oilers in 2008. His goal is to bring the Stanley Cup back to the City of Champions. But he's also been active in the Edmonton arena district project, Rogers Place, which involves developing acres of parking lots in downtown Edmonton into a vibrant, pedestrian-friendly sports and entertainment district that will be home to the Edmonton Oilers and promises to revitalize the urban core.

In 2007, Katz joined the board of directors at the Alberta Investment Management Corporation, one of the largest and most sophisticated investment managers in the country, with more than $70 billion in assets held in a number of funds invested globally.

Katz is recognized as a leading philanthropist in Edmonton and beyond. In 2003, he was appointed to the Premier's Council on Alberta's Promise, an organization dedicated to improving the lives of Alberta's children and youth. He is also a member of the Canadian Council of Chief Executives and was co-chair of the University of Alberta's "Campaign 2008," the largest fundraising campaign in the university's history. ■

UIA CEO has always worked for the Jewish community

Linda Kislowicz

For the past 40 years, Linda Kislowicz, who is currently CEO of UIA Federations Canada, has dedicated her professional career to the benefit of the Jewish community in Canada and abroad.

Before her appointment as UIA's CEO in 2006, Kislowicz, a Montreal native, held countless positions in the Jewish philanthropic world.

She was executive director of the Jewish Family Services of the Baron de Hirsch Institute of Montreal; executive director of Montreal's Jewish Community Centre, the YM-YWHA; and served as a director of the board for organizations including the Jewish Community Centres Association, World Conference of Jewish Communal Service, the Montreal Health Board, the Association of Jewish Family and Childrens' Agencies, Federation CJA, Family Services of Canada, the Bronfman Jewish Education Council and the Corporation of Social Workers of Quebec.

She has received numerous awards including the Queen's Jubilee Award.

Using her experience and expertise, Kislowicz spearheaded numerous changes and improvements in the organizations she served. In her current role, her focus is on promoting Jewish education, health care and Israel's social and economic welfare.

Kislowicz recently told *The CJN* that UIA's relationship with Israel is mutually beneficial.

"Israel has a role to play financially and otherwise in helping to strengthen Diaspora communities because we are one global Jewish People," she said.

The Israeli government understands "that there is a strong and compelling need to invest strategically and financially in strengthening the education of Diaspora Jews, and that is a wonderful thing. I think the message is that we need to be investing more aggressively... in strengthening Jewish education... and making Jewish education more affordable and more accessible to families and young people because... that's the foundation."■

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Hope & Cope founder still works to help cancer patients

Sheila Kussner

Even the most hard-nosed will agree that Sheila Kussner is in a class of her own as a fundraiser, one that has been instrumental in securing many millions of private dollars to better the lives of people with cancer.

Her drive and energy, which are scarcely diminished at 82, are unparalleled. More than that, her compassion – even for complete strangers – defies comparison. She will literally head out in the middle of the night to be at someone's bedside.

"I'm not a religious person, but I believe I was put on this earth for this purpose," she said. "My life was spared to do this work."

At 14, Kussner was diagnosed with a type of bone cancer that had only a five per cent chance of cure in those days. Her leg was amputated above the knee. In 1981, Kussner founded Hope & Cope, based at the Jewish General Hospital but open to all. It provided free of charge psycho-social support to cancer patients, something that was sorely lacking.

Though she stepped down as its chair in 2012, she has not reduced the time she puts into the cause, which she says without a hint of hubris is 18 or 19 hours a day. The death from cancer of Marvyn, her husband and partner in this avocation, has only spurred her on.

Over the years, Hope & Cope has expanded into a multi-faceted program, operating from within the JGH and its Wellness Centre, opened in 2007, gaining international recognition for its innovation.

Kussner is an officer of the Order of Canada and the Ordre national du Québec, and has received honorary degrees from McGill University and the Université de Montréal. Whatever honours she has accepted are to advance the cause. Kussner said one of Hope & Cope's greatest achievements has been changing the attitude of doctors, who used to dismiss non-medical intervention in cancer treatment and patient autonomy. ■

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TSN host speaks out about depression

Michael Landsberg

If you watch *Off the Record* (*OTR*) on TSN, and see host Michael Landsberg shmooze with his guests, exchange barbs and toss questions at them like a baseball pitching machine set to 11, you'd never think this guy suffered from depression.

But Landsberg, one of the most prominent sports broadcast personalities in the country, does suffer from depression. And he's also a vocal advocate for others who do.

Landsberg has a Twitter account, @heylandsberg, where he urges people to seek help and to have hope about their condition.

He's spoken out about the illness, trying to raise awareness about the debilitating effects it can have, and to reduce its stigma.

"Sharing my mental illness has given me the chance to take back some of what I've lost. My way of saying, 'Hey depression, FU!,'" he's written.

That's what you call leveraging your role as a national figure in one area to help people in another.

Landsberg got his start at TSN in 1984, when the network first took to the air. He was an anchor on *Sportscentre*, the forerunner to today's *SportsDesk*, and in 1997 he left to host *OTR*, which has become one of Canada's longest running talk shows.

He's been nominated for the Gemini Award for Best Host or Interviewer in a Sports Program or Sportscast, and he's covered some of the biggest sports stories of his era, including the Dubin inquiry into performance enhancing drugs and the Vancouver 2010 Olympic Winter Games.

His 2013 documentary, *Darkness and Hope: Depression, Sports and Me*, was nominated for a Canadian Screen Award for Best History or Biography Documentary Program or Series.

And on Twitter, his hashtag, #sicknotweak, encourages discussion about mental health and creates a forum for those needing help. ■

Lebovic brothers build houses and communities

Joseph and Wolf Lebovic

"So, from the lumber we started building houses. Subsequently, when you build houses, you have to buy building lots. You buy building lots from the developers. Developers are making more money than builders, so we started buying land and we became land developers. So it was an evolutionary thing and so now we are doing everything. We're doing building and land development."

That's how Joseph Lebovic described to *The CJN* the evolutionary process that led him and his brother, Wolf, to become big players in the real estate market, after starting in the lumber business, founded by their father, Harry.

They've become so big, the money generated in business has been used to fund numerous philanthropic endeavours across the city: millions were given to the Jewish community campus in York Region that bears their name; $50 million went to Mount Sinai Hospital; Joe also gave $150,000 for an ORT-OISE program to prepare teachers in the Orthodox school system; and the Shaare Zedek Medical Centre benefited from their contributions.

Add the Canadian Cancer Society, Centenary Hospital, the Jewish National Fund and York University, and you have a broad cross section of organizations in both the Jewish and broader communities that have benefited from the Lebovic brother's generosity.

Joe and Wolf regularly donate 20 per cent of their earnings to charity.

Though in their 80s, the two brothers, natives of Czechoslovakia who survived the Holocaust in Hungary, have no plans to slow down.

"We're still working, we have more projects going than ever," Joe told *The CJN*.

Joe has quipped that he'd like to keep going until he's 120. Why not, he said. "What we're doing now, the accomplishment of building homes, we're adding value to people who are buying homes." ■

Ryerson president so good, he couldn't leave

Sheldon Levy

Sheldon Levy, Ryerson University's president, is so beloved that the school changed its bylaws to allow him to continue for an unprecedented five-year third term. Levy declined the offer, but said he would stay on while the university found a replacement. Starting Dec. 1, Levy will become the new deputy minister of Ontario's Ministry of Training, Colleges and Universities.

Levy, 66, who had previously been in senior positions at York University and the University of Toronto, has revitalized Ryerson and the part of the downtown core that the university occupies during his decade at the helm of the school.

With a special interest in combining academics and entrepreneurship, Levy built the Digital Media Zone (DMZ), rated one of the best university-based business incubators in the world.

The DMZ, which is credited with more than 180 startups and the creation of 1,500 jobs, reflects Levy's passion for keeping young talent in Canada. He also created a new business school, aptly located atop a downtown Canadian Tire store.

His legacy also includes a new eight-storey learning centre, which transformed a neglected section of Yonge Street, and a student athletic complex in the historic former Maple Leaf Gardens building.

Ryerson's academic reputation has also flourished during Levy's tenure. Research funding has doubled in the last four years, and applications to the university continue to rise.

In his new role, Levy promises to bring the same passion for nurturing new ideas and young people that he had at Ryerson.

In a note sent to Ryerson staff after accepting the new post, Levy wrote he would be "supporting the government's innovation agenda and developing tomorrow's talent and ingenuity." ■

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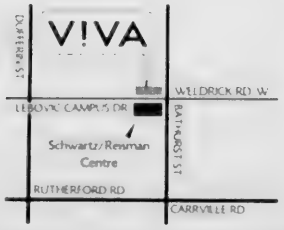

Developer branched out beyond Halifax

Ralph Medjuck

Born and raised in Halifax, Ralph Medjuck is chair and CEO of the prominent Atlantic Canada real estate development company, the Centennial Group Limited.

In this capacity, he is behind many of Halifax's downtown office buildings, seniors residences, apartment complexes and hotels.

Educated and trained as a lawyer at Dalhousie University, Medjuck previously practised with the firm Medjuck, Buchanan & Dickson. He was honoured by his alma mater with a doctor of laws degree in 2006 and by Saint Mary's University with a doctorate in civil law in 2013.

Medjuck eventually left law for a career in real estate development, and he initiated projects in Halifax including the well-known Lord Nelson Hotel and Citadel Inn, as well as student housing for Saint Mary's University. He also expanded into development in New Brunswick, Alberta and Ontario. In Toronto, he is known for building the Yonge Richmond Centre and Cambridge Suites Hotel.

Medjuck's community work over the years has included serving as chair of the Halifax-Dartmouth United Appeal campaign and the Neptune Theatre Foundation, director of the Nova Scotia Rehabilitation Council, the Canadian Mental Health Association and the Nova Scotia Human Rights Foundation, and he was a council member for the Halifax Board of Trade.

Medjuck has also contributed to the local Jewish community, having served as the director of the Canadian Council for Christians and Jews and the Canada Israel Foundation, and as chair of the Canadian Jewish Congress's Atlantic region, the United Jewish Appeal, Camp Kadimah and the State of Israel Bonds, Halifax. ■

Designer changed Canadian fashion

Joe Mimran

Those of us who consider a plain white cotton T-shirt as a wardrobe staple have Canadian fashion icon and businessman Joe Mimran to thank.

Mimran, the Jewish Moroccan-born designer who influenced the landscape of Canada's fashion industry, having built brands including Club Monaco, Joe Fresh, Alfred Sung and Caban, was introduced to design at an early age and influenced by his mother, Esther, a former couturier in Morocco.

His path to the fashion world was not a direct one. After studying sociology, art history and Japanese cinema, Mimran became an accountant.

But when his brother, Saul, purchased a garment factory in Toronto in 1976 to expand the family-run dressmaking business, Mimran left his accounting job and headed its operations, manufacturing and finance.

Inspired by the difficulty he faced trying to find a plain, white cotton shirt in the mid-1980s, Mimran decided he would make one – a decision that gave way to Club Monaco, one of Canada's most successful clothing brands.

Following his successful partnership with Loblaw Companies Limited superstores and supermarkets to develop a private-label apparel line called Joe Fresh, Mimran became a household name.

Mimran has also dedicated his time and funds to a number of philanthropic causes, including sitting on the board of Reena Foundation, an organization that assists those living with developmental disabilities.

As an established fashion icon and entrepreneur, Mimran was chosen to join season 10 of the Canadian reality television series *Dragons' Den*, which will air this fall on CBC. ■

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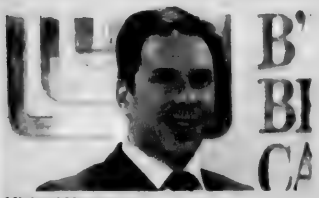
We send our warmest Shana Tova greetings to our family, friends and community.

Let us hope and pray that it will be a year of good health, happiness and peace.

Julia and Henry Koschitzky

New CEO spreads word about B'nai Brith



Michael Mostyn

Michael Mostyn wants to spread the word about B'nai Brith Canada.

CEO of the organization since he replaced Frank Dimant last fall, Mostyn, 41, wants people to know that B'nai Brith is much more than lodges, seniors lunch programs or sports leagues.

A lawyer by profession, Mostyn was a senior partner in his family's law firm, a former senior officer at two different high-tech firms, and he ran unsuccessfully as a Conservative candidate in York Centre in the 2004 and 2006 federal elections and the 2011 provincial election. He served as B'nai Brith's national director of public affairs from 2006 until 2010.

When he took over his current position from Dimant, who served as CEO for 36 years, he said in an interview that his goal is to broaden the community's understanding of the organization's activities and values, and to attract younger leaders who will engage in fundraising that will ensure the organization's long-term health.

Since its inception more than 140 years ago, he said, B'nai Brith's mandate has been to serve the community by providing services such as summer camps and youth and women's groups, and by representing Jewish Canadian interests to government, NGOs and the wider public.

B'nai Brith's League for Human Rights compiles an annual audit of anti-Semitic incidents and is involved in Israel advocacy on campus.

Speaking at the national ceremony commemorating the 70th anniversary of the liberation of the Auschwitz-Birkenau concentration camp, held in Ottawa last winter, Mostyn said anti-Semitism is manifesting itself on college and university campuses, and Jewish students are being made to feel threatened.

He said Canadians need to rededicate themselves to fighting the forces of anti-Semitism, racism, hatred and bigotry wherever they are found. ■

Finance minister has lots on his plate

Joe Oliver

With an election campaign underway and the Canadian economy in the doldrums – if not in outright recession there's lots to keep Finance Minister Joe Oliver awake at night.

Like, how the situation in Greece is going to affect the Canadian economy; what's next for the price of oil and how will that affect the economy generally and government revenue specifically; and will he be able to follow through on the government's promise of a modest budget surplus this year.

Weighty questions indeed, and Oliver, MP for Eglinton-Lawrence, is Prime Minister Stephen Harper's go-to guy when it comes to running the country's finances.

A small-c conservative who believes in economic freedom and who looks to former British prime minister Margaret Thatcher for inspiration, Oliver has been a strong advocate for the Canadian resource industry and for the pipelines needed to get oil to an increasingly international market.

A native of Montreal, Oliver, 75, boasts an extensive background in the world of finance and investment. After earning a bachelor of civil law degree from McGill University, he received a MBA from Harvard Business School in 1970.

He's worked as an investment banker with Merrill Lynch and then Nesbitt Thomson, and he has served as executive director of the Ontario Securities Commission. He was also named the CEO of the Investment Dealers Association of Canada.

His first foray into politics proved less than successful. He ran in the 2008 election, but lost to Liberal cabinet minister Joe Volpe, the longtime MP in the riding.

In the 2011 election, he reversed that outcome, defeating Volpe by more than 4,000 votes.

Oliver first served as Minister of Natural Resources, and in March 2014, he was appointed to replace Jim Flaherty as minister of finance.

He's running hard to keep the seat for the Tories, no doubt counting on his stewardship of the economy to persuade voters to return him to Ottawa. ■

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Beit Rayim Synagogue
Bernard Betel Centre
Beth Emeth Bais Yehuda Synagogue
Beth Radom Congregation and Hebrew School
Beth Tikvah Synagogue
Beth Torah Congregation
Beth Tzedec Congregation
Canadian Associates of Ben Gurion University
Canadian Council of Conservative Synagogues
Canadian Friends of Bar Ilan University
Canadian Friends of Hebrew University
Canadian Friends of Herzog Hospital - Ezrath Nashim
Canadian Friends of the IGDCB (Israel Guide Dog Center For the Blind)
Canadian Friends of Tel Aviv University
Canadian Hadassah Wizo - Toronto Centre
Canadian Magen David Adom for Israel
Canadian Young Judaea
Circle of Care
Congregation BINA
Congregation Darchei Noam
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Shaar Shalom Synagogue
Shaarei Shomayim Congregation
Shaarei Tefillah Congregation
Small Wonders
State of Israel Bonds
Technion Canada
Temple Har Zion
Temple Sinai Congregation
Toronto Council of Hazzanim

Politics fascinate father and son

Toronto-based journalist, author and documentary producer Steve Paikin is known to many Ontarians for his coverage of politics and political issues, and now his son Zach is making a name for himself in the political realm as a Liberal party activist.

The elder Paikin, 55, who anchors TVO's flagship current affairs program *The Agenda*, was born in Hamilton and previously worked as host of a daily news and current affairs program on *CBC Newsworld*, plus reported for private radio and print, including at the *Hamilton Spectator* and as a Toronto City Hall reporter for *CHFI*.

He began working at TVO in 1992, hosting the political series *Between the Lines* and the Queen's Park magazine *Fourth Reading* from 1992 to 1994. In 1994, he became co-host of the news program *Studio 2* and began hosting a weekly foreign affairs show, *Diplomatic Immunity*.

Paikin has gained wide respect for even-handedly moderating six provincial and federal leaders' debates from 2006 to 2014. He's also produced a number of documentaries, including *Return to the Warsaw Ghetto*, which won the Silver Screen Award at the U.S. International Film and Video Festival.

Zach, left and Steve Paikin

He's the author three books, including *The Life: The Seductive Call of Politics*, which features a number of federal and provincial politicians discussing their reasons for going into politics.

Paikin's son Zach, 22, campaigned for the position of Liberal Party of Canada's national policy chair on a platform of creating an open and grassroots political party.

In 2014, he ran to become a Liberal MP in the Hamilton West-Ancaster-Dundas nomination race, but withdrew his candidacy in protest after Liberal Leader Justin Trudeau blocked Christine Innes from running against candidate Chrystia Freeland in downtown Toronto after promising to have open nomination processses.

"I cannot, in good conscience, campaign to be a part of a team of candidates if others seeking to join that team are prevented from doing so if their ideas or ambitions run contrary to the party leader's interest," he said at the time. ■

Author recounts journey to new identity

A Canadian novelist and poet, Alison Pick is likely best known in the Canadian Jewish community for her 2014 memoir *Between Gods*, which chronicles her journey to forge a new identity after confronting her father's hidden Jewish past and stories of relatives who perished in the Holocaust.

Pick, who grew up in Kitchener, Ont., and Quebec's Eastern Townships, is currently based in Toronto.

In her memoir, she tells of the lengthy and often complicated process she went through to convert to Reform Judaism, as well as her creative frustrations, relationship issues and struggle with depression.

Between Gods was named a top book of 2014 by *CBC* and the *Globe and Mail* and provides fascinating insight into what it's like to fight to enter what can feel to an outsider like a largely closed Jewish community.

Pick previously authored two acclaimed novels and two collections of poetry.

Her 2010 novel *Far To Go*, about an affluent Jewish family living in Prague in the lead-up to Adolf Hitler's invasion of Czechoslovakia, was nominated for the Man Booker Prize and won the Canadian Jewish Book Award.

Alison Pick

Her first book of poetry, *Question & Answer*, features meditations on life and death, happiness and sorrow. It also explores the discovery of Pick's Jewish heritage and her attempts to retrieve a lost family history, was short-listed for the Gerald Lampert Award for best first book of poetry in Canada.

Pick is a faculty member at the Humber School for Writers, the Banff Centre for the Arts and the Iceland Writers Retreat. ■

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Rabbi speaks up for national community

Rabbi Reuben Poupko

Rabbi Reuben Poupko is the "go-to guy" for the media when they want a pithy, unvarnished quote about what the Jewish community thinks.

At the podium, he is known for his oratorical skills and rhetorical flourishes which he uses frequently in speaking out against anti-Semitism and in the defence of the State of Israel.

Spiritual leader of Congregation Beth Israel Beth Aaron since 1986, the Pittsburgh native is not an official spokesperson, but he has been associated with almost every major Montreal and national Jewish organization, including the former Canada-Israel Committee and Canadian Jewish Congress.

He is currently on the executive of Federation CJA and local board of the Centre for Israel and Jewish Affairs (CIJA), and chairs its national rabbinic caucus. He also chairs the National Israel Experience Centre, and has accompanied the March of the Living youth trip to Poland and Israel numerous times.

He chairs the committee that co-ordinates security for Montreal Jewish institutions. Descended from a long line of Orthodox rabbis, he was ordained by the late renowned halachic authority Rabbi Moshe Feinstein.

His father, the late Rabbi Baruch Poupko, was a noted scholar. The younger Rabbi Poupko has advocated for a resolution of the agunot problem, that of men who refuse to give their ex-wives a Jewish divorce decree. He was interviewed in the film *Untying the Bonds...Jewish Divorce*, produced by the Coalition of Jewish Women for the Get.

Despite his chassidic roots, Rabbi Poupko has taken progressive positions on other issues, such as conversion and organ transplantation, and has taken part in dialogue with other religions. This past year, he also firmly opposed the Jewish Defence League's attempt to beef up its presence in Montreal. ■

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Toronto couple's volunteerism has improved their world

Joel and Jill Reitman

The Toronto Jewish community and the community at large are better places thanks in a large part to Joel and Jill Reitman.

Joel, founder and president, since 1994, of Jillcy Investments, a global investment firm, also co-founded MIJO Corporation, an advertising company, until it was sold to a Dallas firm.

He and his wife, a psychologist by profession who specialized in children and adolescents, are well known, however, for their charitable endeavours and their extensive volunteer work.

Joel has been active with the Canadian Jewish Political Affairs Committee (CJPAC), United Israel Appeal, CIJA and UJA Federation of Greater Toronto. He also serves on the Mount Sinai Hospital Foundation board and the Mount Sinai Hospital board.

Jill spent many years on the boards of her children's schools, and has been active in UJA Federation, serving as president of Jewish Women's Federation and chair of the business and professional women's campaign. She also sits on the board of Friends of Simon Wiesenthal Center for Holocaust Studies.

She completed the two-year Wexner Heritage Foundation program, a leadership initiative sponsored by retail giant Leslie Wexner.

Perhaps one of the Reitmans' greatest achievements is the founding of the Cyril & Dorothy, Joel & Jill Reitman Centre for Alzheimer's Support and Training at Mount Sinai Hospital.

The centre's services include a dementia care program that introduces the innovative use of standardized patients – actors trained to simulate real-life situations – so that caregivers, guided by expert clinical coaches, will learn how to deal with common challenging situations.

The centre also has state-of-the-art outpatient services for people with dementia.

The ultimate goal of the program is to enable family caregivers to support their loved ones' ability to successfully age at home as they cope with the chronic and debilitating disease. ■

Physician takes on the tough assignments

Physician Lawrence Rosenberg, since April, has been president-director general of one of the new mega-centres that administer health and social services in Quebec.

He heads the Integrated Health and Social Services University Network for West-Central Montreal, generally known as a CIUSSS, the French acronym. Rosenberg oversees 18 institutions in the territory, including the Jewish General Hospital (JGH) of which he was previously executive director.

Before joining the JGH staff in 2007 to become chief of surgical services, he was director of the multi-organ transplant program at the Montreal General Hospital where he led the first successful liver transplant and inaugurated pancreatic transplantation.

While at the helm of the JGH, he took a defiant stance against the Parti Québécois government's proposed charter of values, which would have banned public sector employees from wearing religious symbols, calling it "patently discriminatory."

Before its adoption last year, he spoke out against the current Liberal government's Bill 52, which will legalize the doctor-assisted suicide of gravely ill, consenting patients.

Dr. Lawrence Rosenberg

"We do not give life and we have no right to take life," he said at the time, blasting the government for "expediency" rather than addressing the lack of palliative care. Rosenberg is an observant, kippah-wearing Jew, descended from a long line of chassidic rabbis.

His great-grandfather was Rabbi Yudel Rosenberg, a renowned talmudist and kabbalist, famous for dissenting from the Vaad Ha'ir's monopoly over kashrut in 1920s Montreal.

Rosenberg has said he inherited this rebellious streak and made known he is not one to back down from a fight if he believes he is on the side of the right. ■

Immigrant heads Canada's legacy airline

Calin Rovinescu

In one fairly favourable profile, Calin Rovinescu was called "an uber-competitive hard-ass," no doubt as a form of compliment.

When you're the president and CEO of Air Canada, the country's legacy airline, that sort of remorseless evaluation comes with the territory.

Like the time when the board of directors agreed to boost Rovinescu's pension payouts and unionized workers compared that to their own belt-tightening; or when the airline announced it would charge passengers a fee for each piece of luggage; or when Rovinescu criticized Ontario's proposed jet fuel tax.

Despite the critiques, Rovinescu's run at the top of Air Canada has proven a success. *The Globe and Mail's Report on Business* named him top CEO for 2013 after he turned around the fortunes of the ailing airline, making it "the comeback story of 2013."

A year later, the *Financial Post* named him the Number 1 CEO of the year.

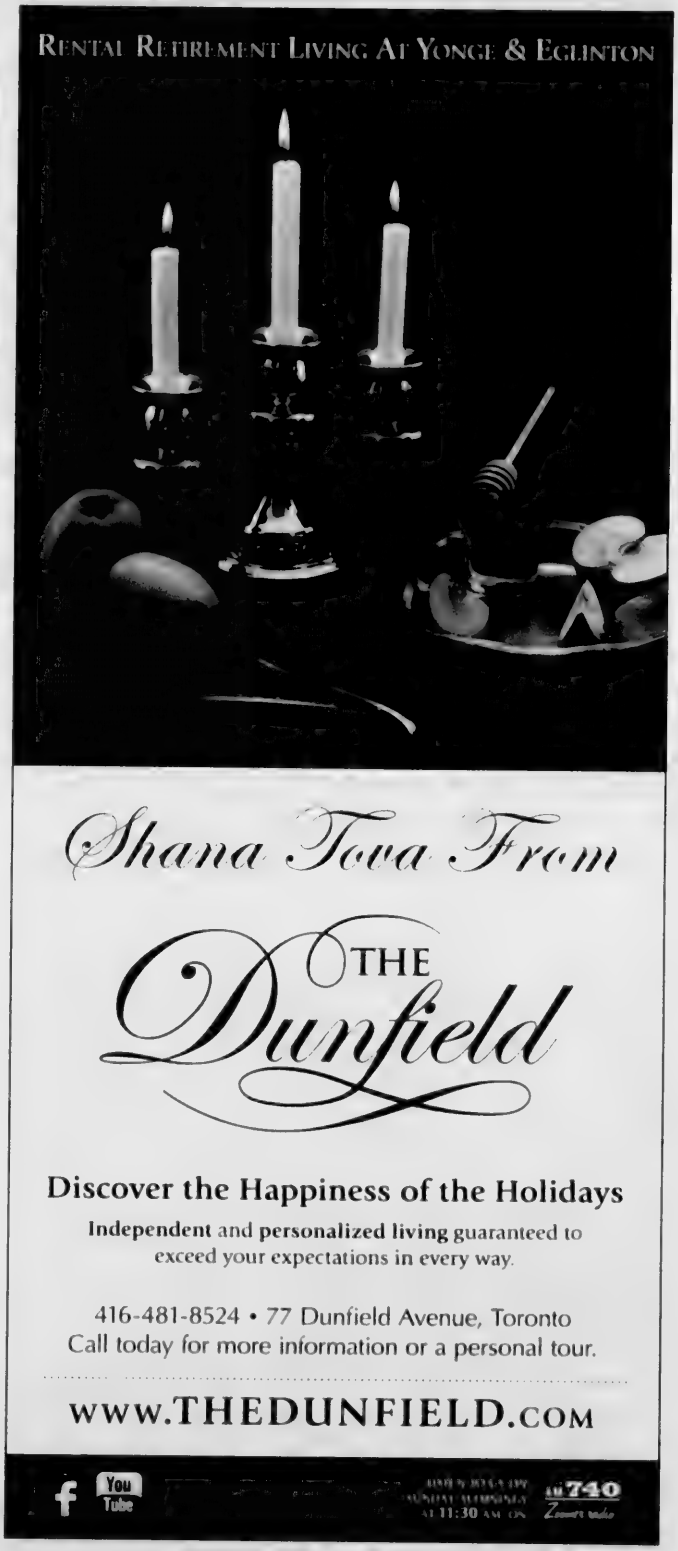
Rovinescu was named to the top job at Air Canada in 2009 when the airline's future was in doubt. He is credited with transforming the air carrier, overseeing its expansion with new fuel-efficient planes, negotiating new labour contracts and boosting the carrier's capacity and its load factor (the seats that are filled).

Not bad for the son of Romanian immigrants who arrived in Canada with about $200 in their pockets.

His parents, Ionel and Adriana, stressed higher education and excelling in whatever he did.

He went to work for Air Canada in 2000 as executive vice-president for corporate development and strategy but left the company in 2004 to co-found the investment bank Genuity Capital Markets.

Since his return to Air Canada in 2009, Rovinescu, 60, has gone on to serve as chair of the Star Alliance chief executive board, he's a member of the board of governors of IATA, a trade association representing 240 airlines, and he sits on the board of the Canadian Council of Chief Executives. ■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Israeli-Canadian architect is a global citizen

Moshe Safdie is frequently referred to as an Israeli architect, but he's also a professor, urban planner, educator and author.

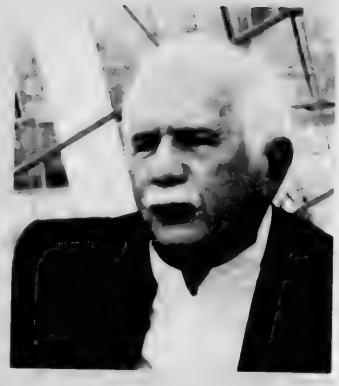
A 2010-2011exhibition characterized him as a "global citizen," and his influence can be seen worldwide in almost 100 projects on five continents. His Boston-based practice has offices in Jerusalem, Toronto, Singapore and Shanghai.

A citizen of Israel, Canada and the United States, Safdie was born in Haifa in 1938 to a family with roots in Safed – hence the name Safdie. He grew up and was educated in Montreal and studied at McGill University.

He is still best known by many for his first professional project, Habitat 67, built for Expo 67 in Montreal, an experimental housing complex constructed from prefabricated concrete blocks, based on research done for his academic thesis.

It brought him the first of numerous awards of recognition, including being named to the Order of Canada in 1986.

Each of Safdie's projects is known for its sense of place, a link to the location where it stands. He says he has to spend considerable time on a site, "to see the relationship," before he can begin to create the design.



Moshe Safdie

One of the most difficult for him was the Yad Vashem Holocaust History Museum in Jerusalem, for which he said he felt an "extraordinary responsibility."

He has also been cited for the use of light in his designs, frequently using glass to let the light shine in. "Light is central... Light is nourishing," he explains.

Among his many Canadian designs are the National Gallery of Canada in Ottawa, the Montreal Museum of Fine arts and the new terminal at Toronto's Pearson International Airport.

He has created designs in the United States, Israel, Mexico, Singapore, Iran, India, China and Puerto Rico. The "Israeli" artist has even built a mosque in Dubai. ■

Couple donated millions to various causes

Separately, both Heather Reisman and Gerald Schwartz are hugely successful entrepreneurs, having achieved astronomical success as CEO of Canada's biggest bookstore chain, Indigo Chapters, and as the CEO of Onex Corporation, respectively.

Together, Reisman and Schwartz, who married in 1982, are philanthropic community builders, unapologetic promoters of Zionism, the state of Israel, and human rights.

Winnipeg native Gerald Schwartz, is the co-founder of CanWest Global Communications Inc., founder, chairman and CEO of Onex – Canada's largest private equity firm – and was ranked 24th on a list Canada's wealthiest, with an estimated net worth of $1 billion (US).

After Montreal-born Reisman moved to Toronto, she co-founded Paradigm Consulting, where she served as managing director for 17 years before serving as president for Cott Beverages.

In 1996, backed by Onex, Reisman founded Indigo Books. By 2001, she succeeded in the hostile takeover of Chapters, Inc., Indigo's biggest competitor, achieving a near monopoly in Canada's retail book market.

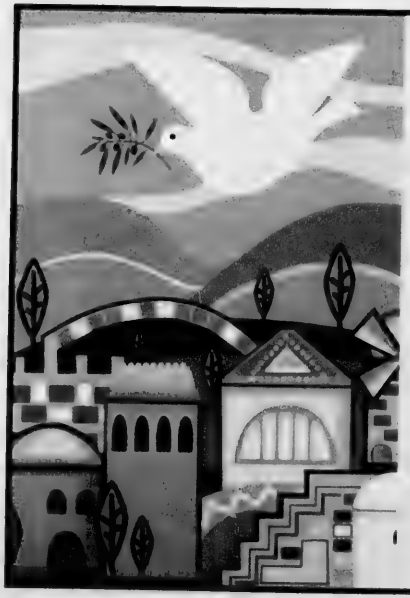
Never one to shy away from taking a principled stance, Reisman decided to remove Adolf Hitler's *Mein Kampf* from Indigo's shelves, sparking controversy around the issues of censorship and hate literature.

Schwartz and Reisman, who have often faced criticism for their prominent financial and moral support of Israel, started a scholarship program for IDF lone soldiers called the Heseg Foundation in 2005.

Gerald Schwartz and Heather Reisman

Over the years, Schwartz and Reisman have donated tens of millions of dollars to hospitals, universities, and Jewish institutions, including about $28 million to Toronto's Mount Sinai Hospital, nearly $600,000 to the University of Waterloo for an exchange program with Israel's University of Haifa, and a gift to UJA Federation of Greater Toronto to build the Jewish Community Centre – the Shwartz/Reisman Centre – at the Joseph & Wolf Lebovic Jewish Community Campus in Vaughan.

"Laying the foundation for this growing, thriving Jewish community is a source of great pride for us and our family," Schwartz said in 2010 following the announcement of the JCC gift. ■



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Businessman 'is a mensch'

Alvin Segal

Alvin Segal is a name to reckon with in Montreal.

The businessman and philanthropist began modestly, working in his father-in-law's Montreal-based business, Peerless Clothing. Today, thanks to Segal's efforts and acumen, he's chair and CEO of Peerless, the largest supplier of fine tailored clothing in North America. In fact, he contributed to the negotiations that led to the North American Free Trade Agreement in 1994, which enabled him to expand into the much larger U.S. market.

When Segal received the Order of Canada in 2010, he said, "I've been lucky in business. I want to share my success."

He and his wife, Leanor, have, indeed, used their success to help others, donating millions of dollars to education, medicine and culture. They have touched the lives of Jewish teachers and students; lovers of Yiddish; actors, producers and theatregoers; cancer patients and their caregivers, and researchers.

One of their first efforts went to sustain Montreal's Dora Wasserman Yiddish Theatre at the then-Saidye Bronfman Centre (SBC). Shortly after that, they made a $1-million donation to the Centre for Jewish Studies at McGill University, which was in danger of closing for lack of funds. They became the leading donors, giving more than $20 million, to create the Segal Cancer Centre at the Jewish General Hospital. More recently, the couple contributed $6 million for the renovation of the SBC, which, in 2006, became the Segal Centre for Performing Arts at the Saidye. They have also donated to other educational and medical programs in Canada and Israel.

In May, Segal received the Mount Scopus Award for excellence in his chosen field and his philanthropy – the highest honour given by the Canadian Friends of the Hebrew University.

In presenting the award, Canadian Friends chapter president Lewis Dobrin said, "Alvin is a real mensch, a decent upright, honourable human being". ■

CEO of Apotex delivers affordable drugs

Bernard Sherman

Bernard (Barry) Sherman, CEO and chair of Apotex Inc., the largest Canadian-owned pharmaceutical company, is dedicated to providing consumers with affordable drugs.

His goal is to be one of the world's leading suppliers of generic prescription medications, which are researched, developed and manufactured in Canada.

Married to Honey with four grown children, Sherman, who is worth more than $5 billion, began working for his uncle Lewis Lloyd Winter's pharmaceutical company, Empire Laboratories, when he was in high school.

He bought the company when he graduated with a PhD in astrophysics from MIT, after his uncle had died. He sold it in 1972 and started Apotex in 1974 with a few former Empire employees. He now employs more than 10,000 people and makes more than 300 medicines, which are used worldwide.

With its head office in Toronto, Apotex is in the Top 15 of the world's largest pharmaceutical companies.

Sherman, born in 1942, is also dedicated to his philanthropic endeavours.

One of Apotex's priorities is to work with members of the pharmacy profession to provide financial support for a wide variety of professional programs and research initiatives, both nationally and regionally. The company has also raised more than $1 million for United Way and is recognized as the No. 1 pharmaceutical company in Canada for total corporate donations to that agency.

Personally, Sherman has donated $50 million to UJA Federation of Greater Toronto and built a major addition – the Apotex Centre – to Baycrest Health Sciences.

Baycrest's Precious Legacy Exhibit, a collection of 180 black-and-white photographs of Holocaust survivors who lived or attended programs at Baycrest, was sponsored in honour of the Shermans for their commitment to Shoah education. ■

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Sports mogul is also a superfan

When Larry Tanenbaum and Bell Media acquired the Toronto Argonauts in May, some observers noted that finally the team will be owned by someone who's not likely to go broke.

In the world where sports and business intersect, Tanenbaum is one of Toronto's best-known figures.

Beyond the Argos, Tanenbaum has his fingers in a number of sports pies as a minority shareholder and chair of Maple Leaf Sports and Entertainment, the company that owns the Maple Leafs, Raptors, Marlies and Toronto FC.

He also serves as an NBA league governor for the Raptors and holds similar positions for the Maple Leafs and Toronto FC.

Through Kilmer Van Nostrand Co. Ltd. (KVN), where he is CEO and chair, he has investment in Insight Sports, a sports media company, as well as specialty TV stations that broadcast – you guessed it – sports.

Though Tanenbaum admits to being a "superfan," he earned his money in the road construction business and private capital investments.

KVN is a construction company with interests in road building, paving, concrete, trucking and pipe manufacturing. Kilmer Capital Partners is a private equity firm with investments in a number of mid-market companies.

Larry Tanenbaum

In 2007, Tanenbaum was named to the Order of Canada for his extensive philanthropic work. He serves as vice-chair of Mount Sinai Hospital's board of directors; he's a member of the board of Brain Canada; he's a member of the university council at Cornell University, where he studied as a young man; he's on the advisory board of Baycrest Health Sciences; he's a founding member of the Centre for Israel and Jewish Affairs; and along with Gerald Schwartz, he co-chairs the $400-million Tomorrow Campaign, which funds infrastructure for Toronto's Jewish community.

All that philanthropy hasn't hurt the bottom line. According to *Canadian Business*' list of Canada's richest people, Tanenbaum ranks 64th, with a net worth of more than $1.3 billion. The Argos appear to be in good hands. ■

A pioneer in HIV research

Pioneering researcher Mark Wainberg has been director of the McGill University AIDS Centre since 1990 and head of research into that disease at the Jewish General Hospital's (JGH) Lady Davis Institute since 1984, when he established the first lab of its kind in Canada there.

Wainberg, a microbiologist, has earned international recognition for his groundbreaking work in this field, which includes being the first in Canada to isolate HIV from infected people and the discovery of 3TC as an anti-viral drug effective against HIV in 1989.

He has since contributed significantly to the understanding of HIV's replication and drug resistance, and the search for a vaccine. His current focus is on HIV prevention projects in developing countries, especially southern Africa.

In addition, Wainberg, 70, has been a tireless advocate for more government funding of HIV intervention programs and universal access to prevention and treatment, and has specifically criticized Prime Minister Stephen Harper for not giving HIV/AIDS sufficient priority.

Mark Wainberg

In 2012, Wainberg was awarded the prestigious $100,000 Killam Prize in health sciences by the Canada Council. Three years earlier, the Canadian Medical Association presented Wainberg with its Medal of Honour.

France, where HIV was first identified, made Wainberg a Chevalier of the Légion d'Honneur in 2008, when he was credited with "helping to save millions of lives around the world."

Wainberg is also an Officer of the Order of Canada and member of the Ordre national du Québec. An observant, kippah-wearing Jew, Wainberg has spoken out against discrimination suffered by gay people. "Promiscuity is without question a key factor in the spread of HIV/AIDS and is not something any of us should condone," he said in 2008. "Having said that, I feel strongly that no man or woman has a choice in their sexual orientation. God made them the way they are." ■

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Law was a natural career choice

Sherri Walsh

Sherri Walsh grew up in a family that emphasized community engagement and the pursuit of justice – influences that led to her choosing a career in law.

Called to the bar in 1986, Walsh is a partner with the law firm Hill Sokalski Walsh Olson in Winnipeg, a firm that is consistently recognized as one of Canada's top litigation firms.

Her practice covers virtually all areas of civil litigation with an emphasis on employment law, securities and insurance litigation, constitutional and human rights issues and administrative law. She has appeared at all levels of court in Manitoba and before the Supreme Court of Canada.

In 2011, Walsh was appointed to act as commission counsel to the high profile Phoenix Sinclair Inquiry – a public inquiry established by the province of Manitoba to examine the circumstances surrounding the death of a child who had been receiving services from the child welfare system. Walsh was the first woman in Manitoba to hold such a position.

In 2012, she was appointed the chief adjudicator of the adjudication panel established pursuant to the Human Rights Code (Manitoba) and has sat as an adjudicator under the code since 2007.

In 1999, she received the Manitoba Bar Association's Award for pro bono work. In 2000 she received the inaugural Manitoba Human Rights Commitment Award. In 2006, she was named a "star" by the Manitoba League of Persons with Disabilities. In 2013, she was recognized as the Manitoba Female Litigator of the year by Benchmark Litigation Canada.

Outside the practice of law, Walsh has sat on the boards of a number of non-profit organizations. For four years, she was president of Winnipeg Harvest – a non-profit food bank. Walsh currently sits as a director on the board of the University of Winnipeg Foundation. ■

Helping Russian Jews stay connected

Rabbi Yoseph Zaltzman has devoted his life to keeping Russian Jews connected to their heritage.

He is the senior rabbi and founder of the Jewish Russian Community Centre of Ontario (JRCC), an organization whose mission is to promote Jewish identity, continuity and integration among Jews from the former Soviet Union through the provision of educational, spiritual, religious and cultural services.

Rabbi Zaltzman was born in Russia in 1956 to a family devoted to strengthening Jewish life in the Soviet Union through the underground Lubavitch network. In Dushanbe, where Rabbi Zaltzman was born, his parents succeeded in building a mikvah. They later moved to Samarkand and struggled to acquire kosher food and lead a religious life. They held yeshiva studies and other illicit Jewish activities in their home, where Rabbi Zaltzman studied as a child.

He spent his childhood from age seven to 12 in hiding, to avoid police discovering that he did not attend public school. In 1971, his family was permitted to leave the Soviet Union for Israel.

After visiting the Lubavitcher Rebbe with his father in New York that same year, Rabbi Zaltzman decided to commit his life to acting as one of the Rebbe's army of emissaries and help make the dream of the Mashiach a reality.

Rabbi Yoseph Zaltzman

He studied at the Rebbe's yeshiva, the Rabbinical College of America, in New Jersey and at 19 was sent on his first mission as a yeshiva student emissary to Kfar Chabad in Israel.

Subsequently, he helped lead Passover seders for Russian Jews in Brighton Beach, Detroit and Denver, and he worked as a camp counsellor for Jewish Russian children in New York and Los Angeles. In 1979, Rabbi Zaltzman married his wife, Chiena, and in 1980, he was sent by the Rebbe to be his emissary to the Russian Jewish community of Toronto. In this role, the couple has reached out to Russian Jewish families, organizing gatherings and opening a synagogue, preschool and day school. ■

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'Can you help us find a safe place?'

EXCERPT: The Gold family seeks shelter from the Nazis, only to find themselves discarded and surrounded instead

ELLA BURAKOWSKI

Marian knew the lay of the land and was able to guide them unseen through the mountainous terrain. His own life depended on it as well.

The trek to Pilarski's was uneventful. So much had happened in such a short span they were already losing track of time, but it was still morning on Oct. 7, 1942, when they made it to Pilarski's farm.

"Hanna, you and the children stay there, and remain out of sight," Marian said as he pointed to a wooded area. They all moved quickly into the brush. Hanna watched as Marian walked down the hill toward the lane that led to the farm. From their elevated vantage point, they could see the layout of the property. It was large, with a two-storey farmhouse. White horizontal fencing separated the home from the barn and stables. Hanna could see the leftover rows of potatoes that had not yet been harvested from the fields. Pigs roamed in their pens, and a few cows grazed in the distance.

Someone answered the door, but Hanna could not make out who it was. Marian disappeared into the house. It seemed like forever before there was any more movement at the farm, but finally Marian came out. He watched his feet as he climbed back up the hill, avoiding the fallen tree branches.

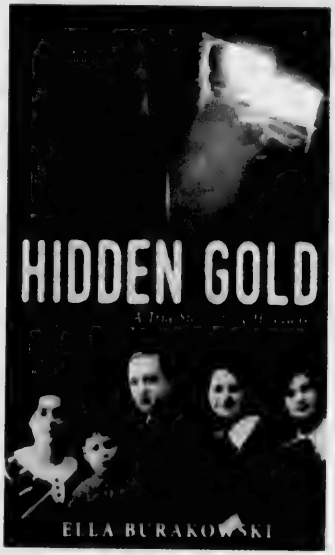
"Here's the plan," he said when he reached them. "Pilarski is willing to hide you for now, but made no commitment for how long. The deal Leib made with him was for David only, so to hide the rest of you, he wants an additional thousand zloty for each person."

Without hesitation, Hanna agreed. She took 3,000 zloty from her boot and handed it to Marian.

Together they all walked down the hill.

Pilarski was feeding the pigs when Marian and the Golds approached. He stopped what he was doing.

"Where's the money?" Pilarski did not make eye contact, or even look in the direction of Hanna and her children. He spoke directly to Marian.



Marian wanted some reassurances before he handed him the cash. "You will hide all of them for this money, correct?"

Pilarski was fixated on Marian's pocket. He knew there was cash in it.

"Yes, yes," Pilarski assured Marian, "you have nothing to worry about. They'll be perfectly safe here."

Marian pulled his hand from his pocket and gave the money to Pilarski. He counted every zloty and then looked up at Marian. "You go," he said. "Leave the Jews with me."

Hanna didn't like how that sounded, and for that matter, neither did Marian. He turned to Hanna. "You'll be fine here for a while. Take care of the children, and stay safe."

"Thank you for all you've done for us, Marian. Leib would be so grateful to know how you have helped his family. I hope one day in the near future we can enjoy ourselves over dinner like we used to."

CONTINUED ON NEXT PAGE

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Marian felt guilty that he couldn't do more for them. He had no choice but to leave them with Pilarski even though, deep down, he didn't trust the man. He could only hope he had done right by Leib. He felt a pang of guilt recognizing that, in truth, he was relieved to be free of the responsibility and burden of hiding them. He went over to David and crouched down to his height. "You'll be fine here, David. Remember our little talk. Take care of the ladies, my son." He pulled David in for one last hug and turned to leave. He walked back to his home, a load off his mind, but in his heart he feared they would not survive.

Pilarski still had not looked directly at any of them. "Follow me," he said. Behind the stable was an old, battered, wood structure. It was small and smelled like it might have had manure stored in there at one time.

"Get in there," he ordered. They entered, and Pilarski closed the door behind them. Fortunately, there was plenty of light as the wooden slats had so many breaks and holes that the light streamed through every crevice.

Esther, was very good at finding the positive in a bad situation. She had blossomed into a strong, confident young woman.

"Look here," she said. "We can take these bales apart and cover the dirt floor with straw. We'll be fine here for a while, you'll see."

Shoshana and David took their cue and started to pull out the straw from the well-formed bales. David knew it would be easier if he used his switchblade to open the bales but was afraid to reveal it to his mother. She would confiscate it, and he had no intention of letting that happen. David was making decisions by himself now. He had to think what would be best for his family, what his father would do, so he continued to undo the bales by hand and kept the weapon a secret. It took a couple of hours, but they managed to make an acceptable area to rest on. It was getting late, and Hanna still had the bag of food Frania packed. She pulled it out to eat, but decided to ration it, as they had not seen Pilarski since he'd ordered them into the shed.

Pilarski was back at the house rehashing his commitment. What was he thinking, offering to help these Jews?

German propaganda claiming Jews were evil had intensified. Movies and posters depicting them as corrupt, filthy, and lazy circulated. They were shown as people who had taken control of the banks and were blamed for every person's unfortunate situation. The propaganda equated Jews to rats. Comparing Jews to vermin would dehumanize them, making it more acceptable to eliminate them. Drawings were posted, showing Jews with large, hooked noses, warts, and dirty, roach-infested beards. Warnings of typhoid and other diseases were written in red letters, meant to look like blood.

> *Waving their weapons and fists in the air they chanted a common phrase over and over in an awful drone: 'Give the Jews to the Germans.'*

Many Polish people had come to believe this propaganda, and Pilarski was no exception. He'd begun blaming Jews a year ago; around the same time he had trouble putting food on the table. After Kristallnacht, the two-day Nazi rampage that started on Nov. 9, 1938, leaving almost 100 Jews dead and 30,000 arrested, it was easy to believe Jews were the enemy. It was safer to believe it too.

A few hours later, Hanna heard Pilarski's heavy footsteps. She was hopeful that he was bringing some food. The door opened, and he stood there, once again not looking directly at them. He seemed to be looking past them, over their heads.

"Leave all your things, and get off of my farm," he said in a deep commanding voice.

"What about our deal?" Hanna asked.

"The deal is off. The Germans have invaded the town, and I'm not putting myself in danger for Jews. Get out now." His face was red, and he spat as he spoke.

With a jerk of her head Hanna motioned to the children. They immediately got up, brushed themselves off, picked up their belongings, and prepared to leave.

"Drop everything and go. Now!" he shouted.

With the efficiency of a seasoned thief, Esther hid her mother's sack under her coat as the rest of them put their belongings on the ground and left the shed.

Hanna thought she would try to get their money back. As she walked past him she said, "If the deal is off, then return our money."

"GET OUT!" he bellowed as he picked up a pitchfork.

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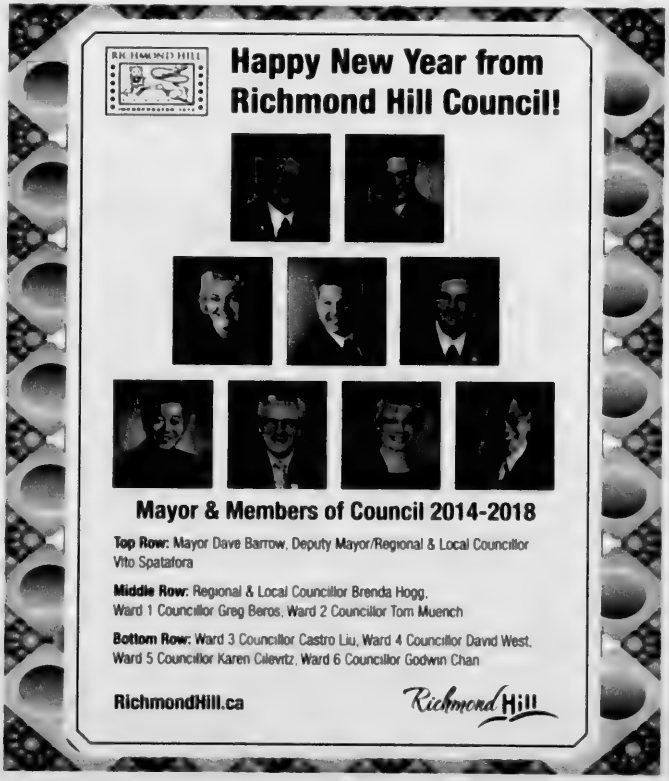
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They fled up the hill, retracing their original path. After only a few hundred metres they heard a deep voice shouting in Polish. "Hey, Jews!" It was not Pilarski's voice. This voice was much raspier

Hanna moved behind David and whispered, "Don't answer. Keep moving."

Focused on the forest ahead, they hoped they could lose whoever was calling in the thick brush. They picked up their pace, but did not run.

At that moment David remembered his father's words when he was being chased by a large dog. "Never look strange dogs in the eye. They will consider it a challenge. If you want to get away, stand tall with your shoulders back, and walk quickly with confidence, but do not run."

David immediately straightened up, put his shoulders back and walked with his head held high.

This time a different voice spoke from behind them. "Hey, Jews! Where you going? We're not finished with you."

From the forest two more men appeared. The Golds couldn't move forward or backward. More people emerged from the left and the right. Carrying shovels, pitchforks, and makeshift weapons, these threatening assailants advanced slowly toward them. One of the men laughed.

He's enjoying our fear, Hanna thought.

Another man staggered toward them, drinking from a tarnished silver flask. From their clothes, it was clear they were all farm workers.

Anti-Semitic poster - Beware of typhus, avoid Jews.

Hanna and her children backed into a circle, each facing a different direction. Clutching at each other's coats, they dared not take their eyes off the approaching men. They were surrounded.

Sobowice was a small town, and Pilarski must have put the word out that he was releasing Jews. These men had come out to harass them, maybe even kill them.

They were growing in numbers, and there was no escape. Then the heckling began.

> *David instinctively raised his own arm to protect his face as the knife came down and plunged into the back of David's hand*

"Dirty Jews."

"Take your diseases back where you came from."

"Go back to the gutter with the rats that you are."

Hatred spewed as they fed off each other's energy. Waving their weapons and fists in the air, they chanted a common phrase over and over in an awful drone: "Give the Jews to the Germans."

The crowd grew, and now there were at least 20 men. Hanna was sure they were going to be killed.

David recalled the horrible vision of Mr. Zimmerman in pain, holding his stomach, with the blood spewing between his fingers. In that moment David prayed, "Please, please, God, let someone shoot me in the head. I don't want to die a slow death like Mr. Zimmerman."

Hanna wanted to at least save David, her youngest child, the only one that could carry on the family name.

"Please, leave us alone," she cried out to them. "Go home. We will leave quickly and not bother you. My son is going up the hill. You can take us if you must, but he is going to leave," she said in an assertive tone.

The farmers could trade these four Jews to the Germans for eight kilos of sugar. They were not letting David go anywhere.

David felt up his sleeve for the knife Marian had given him. He wanted to use it, but there were just too many of them. A few of the men moved in closer. One of them looked directly at him. "Give me your clothes."

David stood tall, as his father had instructed. He did not look the man in the eye, but did not back away, either. As the man moved dangerously close, David braced himself knowing he was about to be struck. It wasn't until a split second before the man's arm made contact that he caught a glimpse of the blade clutched in the fellow's hand. David instinctively raised his own arm to protect his face as the knife came down and plunged into the back of David's hand. The ruffian watched for the boy's reaction, but David did not flinch. He stayed tall and complied with his original command to remove his coat.

The blood dripping from David's hand energized the mob, and their chanting grew louder. Hanna began reciting the *Shema*, a Jewish prayer said when one is ready to die. David watched the blood oozing from his wound and was surprised it didn't hurt. It took a few minutes before the throbbing set in.

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Esther instinctively placed herself between her brother and his attacker. Without hesitation the farmer pushed hard enough to throw her to the ground.

As the farmers were just about to swarm, an imposing command came from beyond the mad scene.

"STOP!"

Everyone turned to see two burly men walking toward them. The smaller of the two had a gun pointed straight at the crowd

The two men moved closer. They had the attention of the farmers. The larger of the two spoke in Polish.

"Are you all crazy? What do you think you're doing, have you all lost your minds? Do you have any idea what's going on out there?"

His friend still had the gun drawn, his finger on the trigger. Surprisingly, the farmers listened as he continued.

"We've just come from Germany; we escaped from a labour camp. The Germans are killing all the Poles as well as Jews. Do you really want to help them? Do you really have to be their instruments and do their dirty work for them? They're coming for you, too. Who will save you and your families?" He became more enraged as he went on. "Let these people go. They've done nothing to you. You have two choices: either go back to your homes and your families while you still can, or die here." The large man looked over at the gun his friend had pointed at them.

His words actually cut through the collective hatred. Some of the men made disparaging remarks to save face, but they all backed off and dispersed. Hanna breathed a sigh of relief, but unable to control her shaking legs, she grabbed on to Shoshana for support.

David Gold age 12 with the Star of David armband.

Esther got up off the ground and moved closer to David to examine his hand. She took off one of her extra socks and wrapped it tightly around his wound to stop the bleeding.

Shoshana steadied her mother and then sprang into action. She could hear her father's voice in her head. Blue eyes and fine features. Shoshana was an attractive woman. She was 23 and had those intense blue eyes, a small button nose, and a beautiful smile. Her thick, dark hair accentuated her ivory skin and made her appear more Polish than Jewish. She had a sultry demeanour men were drawn to, and she could use it if she had to.

She walked over to the two Poles who had just saved them and with a flirtatious intonation said, "You men were wonderful. How can we ever thank you? I don't want to think what would have happened if you hadn't come along."

While she was talking, she was also analyzing. She needed their help, but was afraid to trust them. Even though they acted like good people, she was not taking any chances.

As a symbol of respect, one of the men removed the hat he was wearing while Shoshana spoke. "Can you help us find a safe place?" she asked.

Hanna intervened. "Do you know how to get to Dzialoszyce? We would be very grateful, and we can pay you for your help if you can take us there." Hanna had heard that the Jews in Dzialoszyce were working in ghettos and had not all been deported to concentration camps. She thought if they could get there, they might buy some time, while they figured out what to do next. Leib's cousin Aaron lived there, and Hanna knew how to find the house if she could only get to Dzialoszyce. She knew it was about 25 kilometre south of Pinczow and figured it would take them the better part of the night to reach it.

At the offer of money, the two men looked at each other, and, once again, the larger man spoke. "We were headed in that direction anyway, so you can come with us."

Shoshana caught the calculating look the two men had given each other, and she didn't want to be robbed. She quickly placed herself between the two of them, and in a playful manner she interlaced her arms through theirs, one on either side of her. "Come boys," she said coyly. "You show us the way." She began to lead with a smiling man on each arm. ■

Excerpted from Hidden Gold, a True Story of the Holocaust *by Ella Burakowski. Published by Second Story Press. www.hiddengoldbook.com*

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Who stole Abe Kivenko's plaque?

One Sunday night, a sign honouring the past president of the shul was removed from the wall. By morning the news was all over town.

GERALD TULCHINSKY

There are places across Canada where small Jewish communities once thrived, strung out like fringes of a huge tallis, in small cities and towns where Jews made their livings as peddlers, storekeepers, and scrap collectors. From all over Eastern Europe they immigrated and settled throughout this vast country during the great immigration waves of the early 20th century.

Brantford in south-western Ontario was once such place, in the 1940s an industrial city of 30,000 people, amongst them some 200 Jews in 60 families. From villages and small towns in the backwaters of Russia, Lithuania, Austria, and Poland they came together in uneasy, though necessary, communion to pray in the new but modest synagogue, Beth Baruch, named in memory of Baruch (Billy) Bucavetsky who was killed in July, 1943, while on active service with the Royal Canadian Air Force. The shul was built in 1947 on Waterloo Street in close proximity to the Jewish neighbourhood, and just around the corner from the old shul, a ramshackle structure that was later converted into a Hungarian Baptist church.

One Sunday night – not a dark and stormy one – just an ordinary night, not too dark, not too bright, not too stormy, not too pleasant, just a regular Sunday night in this Jewish community, a terrible thing happened. A plaque honouring Abe Kivenko, immediate past president of the shul, was removed from the synagogue's wall. Nobody knew who was the first to find out; maybe there was a minyan the next morning; maybe the *shamess* came in to pick up the Sabbath prayer books and the talesim strewn over the benches; maybe the rabbi arrived on some mission; maybe a stranger came by and decided to rest himself for a few minutes. Who knows? Maybe even one of the legendary *lamed-vavniks*, the 36 righteous persons who, according to Jewish tradition, pass through this world, and by their deeds uphold its continuing existence before the Almighty, stopped here and witnessed the loss. It could even have been Elijah the Prophet himself, passing through on a pre-Passover tour, possibly to scout out the Jewish houses he would visit on that holiday. It doesn't matter. Somebody found out early Monday morning, and by 10 o'clock the news was all over town.

SHTETL ON THE GRAND

Gerald Tulchinsky

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There was no shortage of broadcast media at our disposal and I don't mean radio (television was not yet available). Numerous persons were prepared, on receiving such serious news, to rush to their telephones and spend hours relaying information, impressions, gossip, reflections, interpretations, slander, and outright lies to eager listeners who, in turn, spread the "news" yet further. One lady was so well known for such broadcasting that she was called "CKPC", the signal of the local radio station. And there was "old man" Murafsky and his wife, Rivkah, at whose grocery store not far from the shul such stories collected and stored themselves like the cans of preserved food and stacks of Stanfield underwear on its rickety shelves, or the pickles in the enormous barrels in the basement, to be picked up by his Jewish customers as they entered, sidled up to the counter and asked "What's new in town"?

"*Nu, vos hertzach*"?

"*Vos machstu*"?

Murafsky would raise his hands, smile, wince, mumble, roll his eyes, puff out this cheeks, shrug his shoulders, laugh in an exaggerated manner, thereby hinting that indeed something was up. Somehow the news would come off the shelves and up from the pickle barrels, and into his customers' shopping bags to be taken home and spread around the neighbourhood streets and kitchens.

The best broadcaster in town was Abe Kivenko. One says "of course" because everyone knew that Abe Kivenko regularly disseminated information, misinformation, rumours, fabrications, speculation, and calumny from his perch in Greco's Grill, a downtown greasy spoon, where he met some of the Colborne Street Jewish storekeepers like Boris Israel Tabachnik on a daily basis. Abe told stories about everybody and, what he didn't know for sure, he invented. Was the rabbi's wife not seen in shul last Sabbath? Kivenko's answer: she's pregnant again.

> *Somehow the news would come off the shelves and up from the pickle barrels, and into his customer's shopping bags to be taken home.*

Did an engagement break up between two local soon-to-be-weds? With lowered voice Abe related that at the Hamilton steam bath where some of the Jewish guys gathered after poker, he'd noticed that the intended groom's penis was unusually small and that the bride's father was informed by – who knew? Did somebody's son get a police summons for being caught late one night with a bottle and a broad parked down beside the Swamp Road, otherwise known as Humpers' Hollow? Abe told the story with embellishments galore to ready listeners. Did Billy Bucavetsky, our local star Jewish athlete and a real *shtarker*, bash in the faces of the Anderson brothers for some "dirty Jew" remarks? Abe would describe the incident as a bar room brawl in which Billy was roaring drunk.

There were no limits to this man's lying, his distortion, his purely vicious nature. His malevolence, innuendo, and dark hints poisoned the town so badly, it was a wonder, Tabachnik often reflected aloud, why, given the capabilities of some of our local Jews, Abe wasn't roughed up verbally, or even physically.

So when Kivenko's plaque on the shul's Wall of Honour was torn off and removed that Sunday night, there was quiet contentment throughout the community that the son-of-a-bitch had received his due.

In fact everybody had resented having it there in the first place. So when his term as shul president ended amidst almost constant community acrimony and unrest after only a few months, Kivenko rushed approval for a plaque through a tempestuous board meeting disguising it as "improvements", had one made at his own expense, and hired workmen to hurriedly affix it on the shul's Wall of Honour.

It read:

ABRAHAM J. KIVENKO, ESQ.
PRESIDENT BETH BARUCH
SEPT. 1950 TO DEC. 1950
HONOURED BY ALL

Abe had many enemies. Several of them, including Ben Kranzler and "Mack" Brauer had done the deed. How do we know? Tabachnik had found out. How did he find out? He sniffed around. He knew the town. He knew its characters as well as anyone and he put things together. Downtown, he walked slowly up Colborne Street, where he recognized all the storekeepers, and around Market Street and up Dalhousie, past the post office, stopping to chat wherever he saw a friendly face.

He spent even more time than usual in Greco's Grill schmoozing with the local storekeepers and the salesman, drifters, and schnorrers coming through town, the haberdashers, shoe salesmen, and ladieswear storeowners. He watched at shul meetings who was talking to whom. At a Bnai B'rith stag in the shul's basement for Jack Moldaver, who had rejoined the Canadian Army as an artillery major to fight in Korea, he overheard some of the younger guys talking, laughing, and whispering. He conferred with his cronies. He ruminated and within a week he had it nailed down. But he kept his mouth shut.

What to do? The insult to Kivenko was serious, of course, but in Tabachnik's eyes the main thing was to avoid deeper communal animosity. There was awful unrest in town. If Kivenko's plaque could be removed, whose plaque was safe? The Wall of Honour could become decimated, leaving nothing but a series of empty spaces where dozens of brass plates inscribing the deeds of former shul presidents and generous donors of prayer books and monies for the building fund now gleamed forth.

CONTINUED ON NEXT PAGE

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CONTINUED FROM PREVIOUS PAGE

Tabachnik wanted to shut the issue down and get the community up for the really important things like the next United Jewish Appeal campaign and the hiring of a new rabbi to replace Rabbi Fisher who, to everyone's relief, had been "called" to the pulpit in nearby Guelph.

So Tabachnik approached Louis Renkle and Max Weiss, and in deep communion in the rear of Renkle's furniture store, the three devised a three-part strategy. Tabachnik's job was to placate Kivenko, who was loudly threatening dire consequences all over town unless the plaque was found and replaced. He had asked his lawyers, the firm of MacLachlan, Ryerson, Waterous, MacCready, and O'Toole, to begin legal proceedings against the synagogue – itself a scandal, involving non-Jews in an internal Jewish dispute. Renkle, meanwhile, would attempt to deal with the culprits, to get the plaque back and have it reattached. Weiss, the richest and most influential Jew in town, would enlist our feckless rabbi to try to spread peace throughout the community, which was talking about nothing besides Kivenko's missing plaque and the implied threat to the Wall of Honour.

But the campaign plan ran into trouble from the very start. Kivenko was adamant and all Tabachnik's efforts failed to divert him from his lawsuit. The rabbi's attempts to calm the community were only marginally successful, as acrimony bit deeply into its soul. And Renkle's negotiations with the supposed plaque thieves, Kranzler and Brauer, met with loud denials and dark smirks. Worse still was the news from the shul's secretary that the congregation's minute books had been tampered with and the page on which he had recorded the hasty decision to allow Kivenko's plaque was missing; it had been torn right out of the book.

> *The rabbi's attempts to calm the community were only marginally successful, as acrimony bit deeply into its soul*

"*Ribboinoi shel Oylem!*" Tabachnik was so distressed he could hardly eat his normally hearty suppers. What to do, what to do? In desperation he drove with Renkle to nearby Hamilton to consult with the distinguished and widely revered Rabbi Greenbaum, a pious and learned man of about 80, who had headed that city's oldest Orthodox synagogue for over 40 years. They pleaded with him to make a visitation to Brantford, and with the authority and prestige he enjoyed as the "chief rabbi" of the region (embracing communities in the areas bordering western Lake Ontario, eastern Lake Erie, and the entire Grand River valley), he could persuade the community and the defiant warring parties to follow the path of peace. With a quiet but pained sigh, the good rabbi agreed to come.

His visitation began with prayers and ended with pleas for harmony in this deeply riven community. Learned references to Abraham, Isaac, and Jacob; to Sarah, Rivka, Rachel, and Leah; to Moses and the Judges; to all the prophets; to kings Saul, David, and Solomon; to the sages and all the learned rabbis of the Mishnah, Talmud, and Midrash were to no avail.

"*Sit geholfn vi a toiten bankess,*" said Tabachnik in completed disgust as he viewed the congregation's stony faces after the exhausted Rabbi Greenbaum departed, slumped in the rear seat of Renkle's big Buick. With two fundraising campaigns coming in the near future, the failure of the peace mission indicated that they would have a tough time getting people's minds off the scandal of public hearings soon to take place in County Court over the theft of Kivenko's plaque. Already news had leaked out as far afield as Toronto and Tabachnik had been phoned by worried officials at the Canadian Jewish Congress who were concerned about the public relations aspects of the case. What if the affair were reported to the press? What would Ontario's Jew-haters make of the whole business?

In due course, therefore, notwithstanding all of these attempts at concession, conciliation, and negotiation between the parties at issue, the case came to court before old Judge Richard S. "Dick" Greville, sometimes known as "the Major" (he had won the Military Cross for outstanding bravery in World War I), who knew every character in town, including all the local drunks, brawlers, wife-beaters, whores, bootleggers, rapists, thieves, and other offenders against the king's peace. He knew all about "the reasonable man," the rules of evidence, "probable cause", and other standbys of the lawyers' trade. He knew the difference between fact and fiction, credible witnesses, and so forth. After about an hour of loud and confusing testimony from various witnesses in his busy court, he leaned over the bench and sharply asked Kivenko what value he put on the plaque. Caught off guard, Abe replied: "$100," which was the cost to him.

"Fine," said the judge. "I order the synagogue to pay Mr. Kivenko $100 for the loss of his plaque. I also order that the synagogue permit him to erect a new plaque in place of the one which was removed. And, finally, I further order that all costs of this action be paid by Mr. Kivenko. Next case."

Kivenko went out of court $100 richer, but – when all the bills came in – poorer by about $1,000 in court costs and legal fees. However, he had the right to put up another plaque. And this he did very soon. It remains on the shul's wall to this day.

It reads:

ABRAHAM J. KIVENKO ESQ.
PRESIDENT BETH BARUCH SYNAGOGUE
SEPT. 1950 TO DEC. 1950
A PLAQUE FOR ALL MY ENEMIES

Kivenko's Plaque is taken from Shtetl on the Grand, *a collection of short stories by Gerald Tulchinsky and published by Friesen Press. www.friesenpress.com*

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שנה טובה ומתוקה

The Fight for Jewish souls in Toronto

EXCERPT: Ethnic and religious groups co-existed peacefully in The Ward, until a riot broke out on June 18, 1911

ELLEN SCHEINBERG

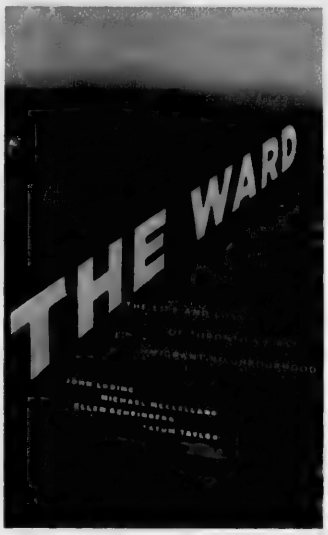
On the evening of June 18, 1911, a huge riot erupted at the corner of Agnes (Dundas) and Elizabeth streets. According to the *Toronto Daily Star's* account, a mob of hundreds of enraged residents hurled stones and debris at a local missionary named Rev. Sabati Rohold, who'd been preaching on the corner. The police intervened, brandishing batons, injuring five participants and arresting eight Jewish residents.

In the aftermath, sympathizers from the Jewish community swarmed a nearby police station.

With the support of Holy Blossom's religious leader, Rabbi Solomon Jacobs, they raised the $500 bail required to release the eight men. Until then, the different ethnic and religious groups living in The Ward had co-existed peacefully despite their differences. So what incited the violent brawl between members of the Jewish community and Rev. Rohold?

Presbyterian missions weren't at all unusual in turn-of-the-century Toronto, a city seething with religious reformers. But Rohold's church, located at 156 Terauley (Bay), was something else entirely: it called itself the Christian Synagogue. And the preaching reverend himself was a converted Jew.

The first mission in Toronto emerged in 1894. The movement grew rapidly during the first decade of the 20th century in response to the arrival of thousands of new Eastern European Jewish immigrants in The Ward. In addition to Rohold's Terauley Street mission, there were two others, one led by Henry Singer, on Centre Avenue, and the other by Paul Berman, on Edward Street. Like Rohold, both Singer and Berman were Jewish converts who preached on street corners, aiming to proselytize to the Jews and save their souls. In addition to relying on their oratorical skills and familiarity with the scriptures, these missionaries preyed on the Jewish immigrants' poverty by offering services and



products they desperately required, including free breakfasts after morning services. Singer offered to take unemployed immigrants to factories owned by Christians in order to secure jobs for them. The missionaries provided needy Jewish families with coal and rent subsidies.

And after the relocation of Rohold's mission in 1913 to a three-storey building at 257 Elizabeth St., the Christian Synagogue boasted a reading room, nursery, night school and Sabbath school, along with a free dispensary, as well as sewing classes for young people. Some of these services replicated those offered by other entities at the time, such as Central Neighbourhood House and the Jewish community.

The missionaries deliberately situated themselves close to local synagogues or homes of rabbis, shouting provocative and inflammatory statements aimed at taunting these community leaders. The rabbis resisted offers to debate or confront them in public.

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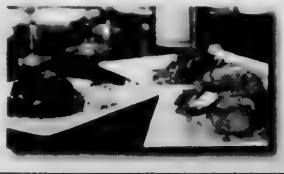

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Many Ward Jews, however, became enraged when the missionaries tried to lure local children into the missions by offering enticements such as lavish Christmas parties, with candy, toys, a special dinner and a visit from Santa Claus. Teachers from Hester How School on Elizabeth Street colluded with these missionaries by releasing the children from classes to attend revival meetings and parties. Indeed, according to Stephen Speisman, author of *The Jews of Toronto*, the school and Elizabeth Street Playground became a "hotbed of attempted proselytizing."

Jewish parents understood what was taking place and sought to protect their offspring from the clutches of a group Rabbi Jacobs referred to as the 'over-zealous soul-grabbers.' In her autobiography, *The Errand Runner*, Leah Rosenberg, the daughter of a local Polish Orthodox rabbi, revealed that, like many children, she was instructed to avoid the missionaries and not be lured in by their promises of free treats. Another local Jewish girl, Fay Gardner, recalled in an interview preserved by the Ontario Jewish Archives that she attended a Christmas party at one of the missions and received a doll, but had no memory of attempts to convert her.

The three missions run by Rohold, Singer and Berman invested considerable resources into supporting their activities in The Ward. While a sizeable number of Jews took advantage of their offerings, the efforts to convert the recipients appeared to be a dismal failure. According to Shmuel Shapiro, author of *The Rise of the Toronto Jewish Community*, only three people converted.

> *Efforts to convert the recipients appeared to be a dismal failure*

Years of confronting this incessant assault on their faith created resentment in the community, and the riot represented an opportunity for Jews to release the pent-up hostility they had been harbouring. When the rioters finally had their day in court, an evidently frustrated Rabbi Jacobs told Magistrate Kingsford, "These missionaries come into the district thickly populated with Jewish citizens, cast aspersions on their religion, wound their feelings, abuse the rabbis, and do the utmost to stir up trouble among peaceful and law-abiding citizens." Rather than backing down, Rohold replied that the riot only increased his resolve to convert Jews.

As a result, policemen were stationed beside the missionaries during their street-preaching sessions to ensure their safety. While the magistrate sympathized with the Jews during the trial, most local churches, municipal authorities and educators backed the missionaries. In the years to come, as Jews began moving from The Ward to Kensington Market, these missions relocated to that area. They didn't fare much better in their new location. In fact, the missionaries' lack of success prompted the churches to focus on foreign missions instead of local ones. Hence, the Jewish community's staunch efforts to fend off local missionaries and protect their youth ultimately led to the missions' decline in The Ward. ■

Excerpted from The Ward: The Life and Loss of Toronto's First Immigrant Neighbourhood, *edited by John Lorinc, Ellen Scheinberg, Michael McClelland and Tatum Taylor, published by Coach House Books, 2015. www.chbooks.com*

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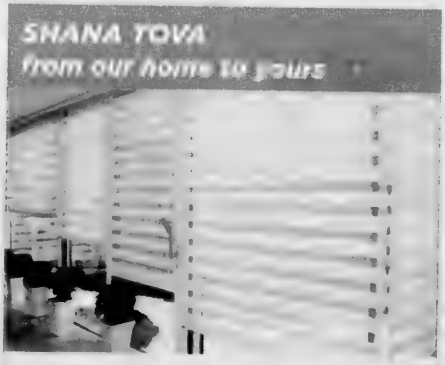

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Metamorphosis

S.Y. AGNON

1

She was wearing a brown dress, and her warm, brown eyes were moist. As she came out of the rabbi's house with the bill of divorcement in her hand, she found fair-haired Svirsh and Dr. Tenzer waiting for her, two bachelors who had been friendly with her since the first year of her marriage. Through the tears on her lashes, she could see how overjoyed they were: not even in their dreams had they pictured the happy day when Toni Hartmann would be parted from her husband. They both sprang eagerly toward her and clasped her hands. Then Svirsh took the parasol, hung it from her belt, and, taking both her hands in his, swung them affectionately back and forth. Next Tenzer took them in his large, clammy hands and gazed at her with the cold, furtive look of a sensualist who is uncertain of his pleasures. Toni withdrew her tired hands from them both and wiped her eyes.

Svirsh took her arm in his and prepared to accompany her. Tenzer stationed himself on her right and thought: That albino has got in first. But never mind; if it's him today it'll be me tomorrow. And he derived a kind of intellectual satisfaction from the thought that tomorrow he would be walking with Toni, who had been Hartmann's yesterday, and who was Svirsh's today.

As they were about to go, Hartmann emerged from the rabbi's house. His face was lined and his forehead furrowed. For a moment he stood there looking about him like someone who has just come out of the dark and is wondering which way to go. Catching sight of Toni with the two men, he looked at her with his hard, tired eyes. "Going with them?" he asked. Toni lifted her veil to her forehead and said, "Don't you want me to?" Her voice sent a tremor through him. He linked his thumbs one in the other and said, "Don't go with them." Toni crumpled her handkerchief in her hand, raised her sad eyes, and stood looking at him helplessly. Her entire appearance seemed to say, "Do I look as if I could go alone?"

He went up to Toni. Svirsh drew back and let her arm fall. Tenzer, who was taller than Hartmann, drew himself up bravely to his full height. But he soon lowered his head and relaxed his posture. He said to himself, "After all, it wasn't from me that he took her." Waving his hat, he walked off as his friend Svirsh had done – humming a little impromptu tune as he went.

As they went, they looked over their shoulders at the man who had been Toni's husband. Svirsh mumbled petulantly: "I've never seen anything like it in my life." Tenzer broke off his tune and wiped his heavy spectacles. "By the Pope's slipper," he said, "it's enough to make Mohammed wag his beard." Svirsh shrugged his shoulders and pursed his lips, but at Hartmann's anger rather than at Tenzer's levity.

Left alone with Toni, Hartmann made as if to take her arm, but desisted, so that she should not feel his agitation. For a moment or two they stood silently together. The whole business of the divorce had suddenly become very real, as if they were still standing in front of the rabbi, and the old man's bleating voice were still ringing in their ears. Toni gripped her handkerchief tightly and checked her tears with an effort. Hartmann removed his hat for relief. Why are we standing here? he asked himself. Once again he heard bleating in his ears – not the rabbi's voice, but that of the scribe who had read out the bill of divorce, and he thought there was a mistake in it. Why was the wretched man in such a hurry? Because Toni and I...

> *Toni crumpled her handkerchief in her hand, raised her sad eyes and stood looking at him helplessly*

The whole thing was so strange. But as Hartmann could not define exactly what it was that was so strange, he became confused. He felt he must do something. He crumpled his hat and waved it about. Then he smoothed out the creases, crumpled it again, put his hat back on his head, and passed his hands over his face, from temples to chin. He could feel the stubble on his face: in his preoccupation with the divorce, he had forgotten to shave. What a disgusting sight I must look to Toni, he thought. *Ausgerechnet heute* – today of all days, he muttered between his teeth. He consoled himself with the thought that, although the greater part of the day was over, his beard was not yet noticeable. At the same time he was dissatisfied with himself for seeking lame excuses for his negligence. "Let's go," he said to Toni. "Let's go," he repeated, not certain whether he had uttered the words the first time or, if so, whether she had heard them.

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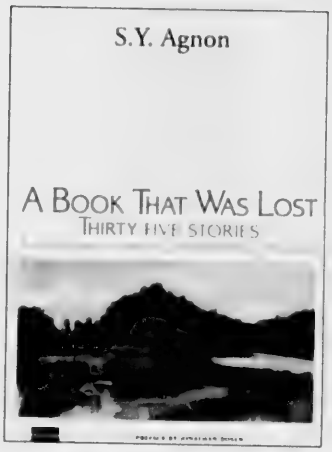

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The sun betook itself elsewhere. A spirit of gloom brooded over the street, and a harsh melancholy groaned among the paving stones. The windows looked out from the walls of the houses, strangers to themselves and to the houses. Hartmann fixed his gaze on a window being opened across the way, trying to remember what it was he had wanted to say. He saw a woman peeping out. That's not what I meant, he thought, and he began talking, not about what he'd been thinking, but about something quite different. And after every two or three words he waved his hand despairingly at the things that were coming into his mouth and that he was laying before Toni. Toni fixed her eyes on his mouth and thought: What is he trying to say? Her gaze followed his hand as she tried to fathom his meaning. His conversation was generally not beyond her understanding; if only he would speak coherently and calmly, she would understand everything. Her mouth quivered. The new crease on her upper lip, near the right hand corner, twitched involuntarily. As she smoothed it with her tongue she thought: God in Heaven, how sad he is. Perhaps he has reminded himself of his daughters.

Hartmann had indeed reminded himself of his daughters: they had not been out of his thoughts all day.

Although he had not mentioned them to Toni, not even indirectly, he was constantly thinking of them, now of the two of them together, now of each one separately.

Beate, the elder, was nine, and she was old enough to realize that Daddy and Mummy were angry with one another. But Renate, who was only seven, had not yet noticed anything. When the atmosphere at home had become too strained, Toni's aunt had come and taken the children to live with her in the country, and they didn't know that Daddy and Mummy.... Before Hartmann could pursue his thought to the end, he saw Beate's eyes, the way they had looked when she had seen Daddy and Mummy quarreling for the first time. Her childish curiosity had been mingled with dull surprise at the sight of grownups quarreling. Hartmann had hung his head before his daughter's eyes as they grew dark with sorrow and her mouth assumed an expression of voiceless anguish. Then she had lowered her eyelashes and gone out.

> *Not knowing what to do, he removed his hat, mopped his brow, wiped the leather band inside his hat, and put it back on his head.*

Once again Hartmann felt the need to do something. Not knowing what to do, he removed his hat, mopped his brow, wiped the leather band inside his hat, and put it back on his head. Toni grew sad: she felt as if she were responsible for all his troubles. She took the parasol which Svirsh had hung from her belt and toyed with it. Meanwhile Hartmann had begun talking again. He made no reference whatever to the day's events, but they were all reflected in his voice. Toni answered him vaguely. If she were aware of what she was saying, she would have noticed that she, too, was talking to no particular purpose. But Hartmann accepted her replies as if they were to the point.

A little girl approached them and held out a bunch of asters to Hartmann. Perceiving her intention, he took out his purse and threw her a silver coin. The child put the coin in her mouth but did not move. Hartmann looked at Toni inquiringly: What could the child be wanting now? Toni stretched out her hand and took the flowers, inhaled their scent, and said, "Thank you, my dear." The girl twisted one leg around the other, rocked back and forth, and then went away. Toni looked affectionately at her retreating figure, a sad smile on her lips. "Ah," said Hartmann smiling, "she's an honest little trader. If she gets money, she has to give goods in exchange. Well, this is one transaction I've emerged from safely."

Toni thought: He says, this is one transaction he's emerged from safely; that means there was another transaction he didn't emerge from safely. She raised her eyes to him, even though she knew that he was not in the habit of talking to her about his business affairs. But this time he opened his heart, and without any prompting began discussing business. He was involved in transactions he had entered into unwillingly, and now he could not extricate himself. These had led to disputes, quarrels and fights with partners and agents, who had bought merchandise with his money and, on seeing they were likely to incur a loss, had debited the amount to him.

Hartmann had started in the middle, like one who is preoccupied and talks of the things that are weighing on his mind. A person unfamiliar with the world of commerce could not have made head or tail of what he was saying, and Toni certainly knew nothing about business. But he ignored this and went on talking. The more he talked, the more confused he made matters sound, until his patience gave way completely, and he began to vent his anger on his agents, on whom he had relied as he relied on himself and who had betrayed his trust, causing him financial loss and involving him in degrading fights and disputes. He still didn't know how to get rid of them.

Realizing that Toni was listening now, he went back and began from the beginning, carefully explaining each point to her. He now clarified what he had left unexplained in the first telling, and what he did not explain as he went along, he made clear later.

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Toni began to get the drift of his story, and what she did not grasp with her mind, her heart understood. She looked at him with concern, and wondered how he could bear so many worries without anyone to share them. Hartmann became conscious of her gaze and recounted the entire story in brief. Suddenly he realized that he was seeing his affairs in a new light. Although he had not intentionally set out to prove himself in the right, matters now seemed clearer to him, and he saw that the problem was after all not so insoluble as he had thought.

Toni listened attentively to all he said and realized that his angry mood had been due entirely to his business worries. She applied her new knowledge to the other matter, to the divorce. It was as if he had said, "Now you know why I have been so short-tempered, now you know why we have come to this, to getting divorced, I mean."

Toni was thinking about the divorce and the period leading up to it, but she did not divert her attention from what he was saying. She lifted her brown eyes, which were full of trust and confidence, and said, "Michael, I'm sure you'll find a suitable way out of it." She looked at him again, trusting and submissive, as if it were not he but she who was in trouble, and as if it were she who was seeking help from him. He looked at her as he had not looked at her for a long time past, and he beheld her as he had not beheld her for a long time past. She was a head shorter than he. Her shoulders had grown so thin that they stuck out. She was wearing a smooth brown dress, open at the shoulders but fastened with rings of brown silk through which two white spots were visible. With difficulty he kept himself from caressing her.

2

Hartmann had not been in the habit of talking to his wife much, least of all about business. From the day he had built his house he had tried to keep home and office completely separate. But business has a way of not letting itself be shaken off. Sometimes he would enter the house looking worried. At first, when their love was still strong, he would fob Toni off with a kiss when she asked him to tell her what was worrying him. At a later stage, he would change the subject. Later still, he would scold her: "Isn't it bad enough that I have worries outside? Do you have to go and drag them into the house? When a man's at home he wants to take his mind off business worries."

But a man cannot control his thoughts, and they would come crowding in on him, turning his home into a branch of his shop. The difference was that when he was in the shop, his business affairs got the better of his thoughts, while at home his thoughts got the better of him. His father had not left him any inheritance, nor had his wife brought him a dowry; whatever he had acquired had been the result of his own exertions. He applied himself to business and kept away from other matters. That is how it had been both before and after his marriage. While still a bachelor he had thought: I'll get married, build a home, and find contentment there; but when he did get married and built a home, he found himself stripped of all his expectations. At first he had solaced himself with hope, but now even that was gone. True, his wife did her best to please him, and the daughters she had borne him were growing up. On the face of it, he had no complaints against his home; the trouble was that he did not know what to do with himself there. At first he had numerous friends, but as time went on he had lost interest in them: it seemed to him that they only came on Toni's account. At first he used to look at the books Toni read and tried to keep up with them. But after reading three or four books, he stopped: the love affairs, dresses, plots, and sentiment with which they were filled – what need had an intelligent man to know of such matters? Would I care to hob-nob with such characters?

> *"At first he smoked in moderation, but later took to smoking continuously, until the whole house was filled with the smell of tobacco*

From the books he drew inferences about Toni, and from Toni about the whole house. Since he knew only his shop and was not in the habit of frequenting clubs, he had no recourse after locking up his shop but to return home. And since, once at home, he did not know what to do, he grew disgusted with himself. He began to find solace in smoking. At first he smoked in order to smother his thoughts; and he went on smoking because they were smothered. He began with cigarettes, and went on to cigars. At first he smoked in moderation, but later took to smoking continuously, until the whole house was filled with the smell of tobacco. He did not consider that he was in any way harming himself; on the contrary, he congratulated himself on the fact that he was sitting quietly by himself and not demanding anything of others. Every man has his form of pleasure: I derive mine from smoking, she derives hers from other sources. And since he didn't trouble to discover what her form of pleasure was, and he failed to find satisfaction in his own, he became troubled at heart and began to be jealous on her account of every man, woman, and child – in fact, of everything.

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If he saw her talking to a man or chatting with a woman or playing with a child, he would say: Has she no husband or children of her own that she has to chase about after others?

Michael Hartmann was a merchant, and he sold his goods by weight and by measure; he knew that to waste a measure meant losing it. Eventually he reconciled himself to the situation, not because he condoned her activities, but because she had come to assume less importance in his eyes.

3

The sun was about to set. In the fields the wheat swayed silently, and the sunflowers gazed one-eyed out of their darkening yellow faces. Hartmann stretched his hand out into the vacant air and caressed Toni's shadow.

All around him the silence was complete. Toni took the parasol and poked at the ground in front of her. Her action seemed devoid of both purpose and grace, and that bothered him. Once again he extended his hand and caressed the air. By now the sun had ended its course and the sky had become dulled. The countryside took on an appearance of desolation, and the trees in the field grew dark. The air began to grow cool, and the cucumber beds were fragrant. High up in the sky was a tiny star, the size of a pinhead. Behind it another star made its way through the clouds and began shining, and other stars followed.

The houses and barns stood in comfortable silence, and the smell of burnt weeds and of cattle rose from the pasture. Michael and Toni walked along silently. A boy and a girl sat with their arms twined about each other, talking; then their voices broke off abruptly, and the scent of hidden desire hung in the air. A light breeze sprang up, but no sound was heard. A little boy ran past holding a burning torch. He too had run like that in his childhood once, when his mother had found herself without matches and had sent him over to the neighbour's to fetch a light. He took out a cigarette and was about to light it; but the scent of the fields took away his desire to smoke. He crumbled the cigarette between his fingers and threw it away. He smelled his fingers and wrinkled his nose.

> *A boy and a girl sat with their arms twined about each other, talking; then their voices broke off abruptly, and the scent of hidden desire hung in the air.*

Toni opened her handbag, took out a bottle of scent, and sprinkled her hands with it. The scent reached his nostrils and put him in a good mood.

So, so, he said to himself, by way of assent or as a question.

After his talk with Toni, in which he had told her all about that business, he began chiding himself for never, in all those years, discussing his affairs with her. If he had not snapped at her every time she wanted to know something about his doings, perhaps her interests would have grown closer to his, and they would not have come to regard themselves as such strangers to one another. This lesson was good for him at the moment, since it enabled him to blame himself and to justify Toni.

Again he folded his thumbs together and said, "I can't stand that Svirsh."

Toni hung her head and said nothing. Hartmann repeated: "I simply can't stand him." "And Dr. Tenzer?" Toni asked softly.

"Dr. Tenzer?" said Hartmann angrily, stressing each syllable of the name. "I hate all the Tenzers of this world. They never seem to try and get anything for themselves. All they ever do is lie in wait for things meant for other people. I know what that fellow Svirsh is after. Whenever I see those pink eyes of his and his manicured nails, I know at once what he wants. But with Tenzer you never know where you are. He makes himself out to be in love with the whole world, but in reality he doesn't love anything. He runs after women, but he doesn't love any woman for herself, because she's pretty, or because she's this or that, but because she's another man's wife.

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The very fact that someone else has an interest in her makes her desirable to Tenzer."

Toni lifted her face toward Michael. It was night, and he could not see her eyes, but he felt that they were thanking him, as if he had taught her things she could never have learned by herself. Hartmann, who had been angry with himself for mentioning Svirsh and Tenzer, now experienced a feeling of relief, and he looked about him with a sense of freedom and happiness. He saw a light glimmering in the darkness. He stretched out his arm and, beckoning Toni with his finger, said: "Do you see the light?" Toni looked and said: "Where?" "Really, really, I can see the glimmer of a light over there," he said. "It's the lamp of an inn." "Is that so," Toni replied, "I thought it was a firefly."

A slight shudder ran through Toni, giving her a mysteriously pleasant sensation. Hartmann's saying it was the lamp of an inn and not a firefly suddenly set her musing about the first firefly she had ever seen. She had been on a visit to her aunt's in the country. It was Sabbath, and she was sitting in the garden at dusk. A spark darted through the gloom and settled on her aunt's hat. Not knowing it was a firefly, she thought it was fire and became frightened. How old had she been at the time? About seven. Now Beate and Renate were at her aunt's, and she, Toni, was here walking with their father.

"We can rest there and have something to eat," Hartmann said. "You must be hungry: you had no lunch. We won't get roast duck there, but at least we can have a meal and rest."

Toni nodded in agreement. She was thinking. When did I recollect the firefly: when Michael pointed to the light, or when I said I thought it was a firefly? But she felt she must have been thinking about the firefly before, as she had been thinking about her daughters in the country. She shivered, as if the incident had taken place only now.

The road twisted and turned, now to the right, now to the left. The inn lamp kept on vanishing and reappearing. A moist smell rose from the earth. Toni shivered a little, though she did not actually feel cold. She gazed silently into the darkness which was shrouding both her and Michael. Once more the inn lamp came into view, only to disappear a moment later. Toni drew in her shoulders, and a breeze passed across her body.

> *It was Sabbath, and she was sitting in the garden at dusk. A spark darted through the gloom and settled on her aunt's hat.*

"Cold?" Hartmann asked solicitously. "I think I see people coming."

"There is no one here, but perhaps."

"I've never seen such a tall person before," said Toni. "Do look." A man with a ladder came toward them. Placing the ladder on the ground, he climbed it and lit a lamp. Toni blinked her eyes and drew in her breath. "Was there something you wanted to say?" Michael asked her. She looked down and said: "I didn't say anything."

Hartmann smiled. "That's strange. I fancied you wanted to say something."

Toni blushed. "Did I want to say something?" She looked at her shadow in silence.

Hartmann smiled again: "So you didn't want to say anything. But I thought you did."

Toni walked on silently at Michael's side. Two shadows became visible. The head of one of them was close to Toni's, while the other was close to Hartmann's. Two young people came in sight, a boy and a girl. The whole air became charged with their unfulfilled desires. Hartmann looked at them, and they at him. Toni lowered her head and looked at her wedding ring.

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4

A little later they came to a garden fenced on three sides. The gate was open, and to the right of it shone a lamp. Some smaller lanterns, in the shape of apples and pears, hung from the trees in the garden. Hartman looked at the sign and said: "I wasn't mistaken, this is a restaurant. We'll get something to eat here." Taking Toni by the arm, he walked in with her.

A plump, loose-limbed girl was sitting in front of the house, cleaning vegetables and occupying half the width of the bottom step. She greeted them in a loud voice and lowered her skirt. Hartmann thought: She's red-haired and freckled. Although I can't see her in the dark, I've a feeling that's the type she is. Toni shook her head at him. He gazed at her in astonishment. Could she possibly have sensed what I was thinking? He took her parasol and laid it on a chair, and placed his hat on top of it. "Let's sit in the garden," he said, "or would you prefer to eat indoors?" "No," Toni replied, "let's eat out here."

A waiter came up, wiped the top of the table, spread a cloth on it, and handed them a menu. Then he fetched a glass of water and put the flowers in it, and stood waiting until they were ready with their order. Hartmann saw that most of the dishes listed in the menu had been struck out. He grumbled: "Most of the dishes have already been eaten up." Looking over Hartmann's shoulder, the waiter said: "I'll bring you some others immediately." "You're hiding your wares under a bushel," said Hartmann. The waiter bent down and said: "The dishes we have struck out have all been eaten. Others have been cooked instead, but we haven't had time to enter them in the menu." "In that case," observed Hartmann, "we ought to be glad that we shall be getting fresh dishes." "Your pleasure is our happiness," the waiter replied. "Will you have brown bread or white?" "When you eat in the country," Toni said, "you must have brown bread." "And what wines do you care for, sir?" the waiter asked. "Wine," exclaimed Hartmann happily, as if rejoiced to discover that such a thing still existed for people's delectation. He studied the wine list and placed his order.

"We're in luck," he said to Toni. "This is far better than we expected." Toni smoothed the crease on her upper lip with her tongue, either because she was hungry or maybe because she could think of nothing to say in reply. The waiter returned with their order. Michael and Toni drew up their chairs and began eating. Toni was ashamed to eat too heartily, but her bashfulness failed to blunt her appetite.

The potatoes, spinach, eggs, meat, turnips, and other things that the waiter brought them were all excellently prepared. Toni ate with relish. The stars winked at them from the sauce, and from the bough of a tree came the song of a bird. Hartmann covered his knees with his napkin and listened to the bird.

> *If a man marries a woman and does not love her, he has to give her a divorce. If he doesn't divorce her, he has to love her. And that love has to undergo constant renewal.*

The girl they had seen on their arrival passed by. She gave them a glance of recognition. Hartmann looked at her and said, "Didn't I say she was a red-head with freckles?" though in fact he did not manage to see whether she had freckles or not.

Toni lifted the glass with the flowers, looked at them and then smelled them. She had always been particularly fond of asters, they were so modest and lovely. She had planted some on her mother's grave, and those asters, not particular about growing in the best soil necessarily, would look at her gratefully when she came for a visit.

Again the girl passed by, this time carrying a basket of plums with both hands. The juice of the overripe plums gave off an odour of cloying sweetness.

5

Taking his wineglass in his hand, Hartmann mused: Since the day I married her I never behaved so decently toward her as when I gave her the divorce. Unconsciously raising his glass higher, he continued: If a man quarrels with a woman, he has no right to live with her. Marriage without love is no marriage at all. Divorce is preferable to a quarrelsome marriage. He put down the glass, moved the cruet-stand, and selected a toothpick. Following the same trend of thought, he reflected: If a man marries a woman and does not love her, he has to give her a divorce. If he doesn't divorce her, he has to love her. And that love has to undergo constant renewal. "Did you say anything?" Toni stretched out her hand, pointed to the tree, and said: "A bird."

Hartmann looked at the tree.

"Is that the one that was singing," Toni asked, "or was it another one?"

"Of course it was," Hartmann replied with great animation, although his certainty rested upon insecure ground.

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Toni leaned her head on her left shoulder and thought to herself, That little creature sits hidden in a tree, and its voice brings a thrill to one's heart

Hartmann clenched his fingers and looked at Toni as she sat with her head resting on her shoulder. Her shoulders seemed to him to be hidden, and two white specks peeped at him through the openings in her dress where her blouse had slipped down, exposing one shoulder. Now, Hartmann thought, we shall see the other one. Unconsciously he rapped on the table. The waiter heard and came up to them. Once he had come, Hartmann took out his purse, paid the bill and tipped him. The waiter thanked him and bowed profusely: either he was drunk, or else the tip was larger than he had anticipated.

The meal had been a good one, and it had cost Hartmann less than he had expected. He sat with a feeling of contentment and ordered a quarter-bottle of brandy for himself and a sweet liqueur for Toni. He took out a cigar and trimmed it with his knife. Then he offered his cigarette case to Toni. They sat opposite one another, the smoke from the cigar and cigarette mingling. Above them shone the little lanterns, and above the lanterns shone the stars. Toni parted the smoke with her fingers and went on smoking tranquilly. Hartmann looked at her and said: "Listen, Toni." Toni raised her eyes to him. Hartmann put down his cigar and said: "I had a dream."

> *The waiter thanked him and bowed profusely: either he was drunk, or else the tip was larger than he had anticipated.*

"A dream?" Toni closed her eyes as if dreaming herself.

"Are you listening?" Hartmann asked. She opened her eyes, looked at him, and closed them again.

"I don't remember whether I had this dream last night or the night before," he went on. "But I remember every detail of it, as if I were dreaming it now. Are you listening, Toni?" She nodded her head.

"In this dream I was living in Berlin. Suessenschein came to visit me. You remember Suessenschein? At the time he had just returned from Africa. I'm always glad to see him, for he brings with him an atmosphere of the far-off places I used to dream of in my childhood. But that day I wasn't glad. Perhaps it was because he came in the morning, when I like to sit by myself. Perhaps it was because in dreams we aren't always happy to be with the people we enjoy when we're awake. He had someone else with him, a young man to whom I took a violent dislike the instant he walked in. He acted as if he had wearied himself with Suessenschein on all his travels. But for Suessenschein's sake I treated him civilly. Are you listening?" "I'm listening," Toni whispered, as if afraid that the sound of her voice would interrupt his story. Hartmann continued:

"Suessenschein looked around at my flat and said: If I found a flat like yours, I'd take it; I want to stay here awhile, and I'm tired of hotels. I replied: I've heard of a very nice flat that's going in Charlottenburg. To which he rejoined: All right, let's go there. Wait, I suggested, let me phone up first. No, he said, we'll go there straight away. I went along with him."

Toni nodded, and Hartmann went on:

"When we got there, the landlady was nowhere to be seen.

I wanted to tell him off for being so impulsive, but I stopped myself, as my temper was very frayed, and I felt I was in danger of going too far. His companion urged the maid to go and call the landlady. The maid looked at him suspiciously, or maybe she just looked at him without any particular expression, but I hated him so much that I thought she looked at him with suspicion. As she went, the landlady came in. She was dark, neither young nor old, on the short side, eyes a trifle filmy, and one leg shorter than the other, though this did not seem like a blemish in her. On the contrary, she seemed to dance along rather than walk. A secret joy twinkled on her lips, a hidden, yearning joy, a virginal joy."

Although Hartmann was aware that Toni was listening with interest, he nevertheless asked, "Are you listening, Toni?" and went on.

"The rooms she showed us were very nice. But Suessenschein turned away from them and said: I wouldn't advise you to take this flat. Winter is approaching, and there is no stove. I gazed at him in astonishment: Who was it that wanted to rent a flat, I or he? I have a fine one of my own; I'm very pleased with it, and I have no intention of exchanging it for another. Suessenschein repeated: A place without a stove, a place without a stove, if I were you I wouldn't take it. Here the landlady put in: But there is a stove. But Suessenschein interrupted her:

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Where is the stove? In the bedroom. But the study, madam, is all of glass. Are you looking for somewhere to live, or for an observatory from which to view the frozen birds? His words depressed me so much that I began to feel cold. I looked around and saw that the study did indeed consist more of windows than walls. I nodded and said: That's so. The landlady looked at me with her filmy but charming eyes, and straightened herself with a caper. I turned away from her and thought, How shall I ever get away from this cold? My skin was already clinging to my bones. I woke up and found that the blanket had slipped off my bed."

After Hartmann had finished, he had a feeling that perhaps he ought not to have recounted his dream; and yet at the same time he experienced a sense of relief. In order, therefore, to give expression to both emotions, he assumed a tone of banter and said: "That was a fine story I told you. The whole thing really wasn't worth telling." Toni licked her lips, and her eyes grew moist. He looked at her involuntarily, and it seemed to him that it was with just such eyes that the landlady had looked at him.

Now there was nothing wrong with her, except...except for something whose meaning he did not understand, but he felt that if Toni were to get up, she, too, would turn out to be lame. However, since that would not seem like a blemish – as he knew from the woman in the dream it followed that even if Toni were lame, she would not seem crippled to him. He got up, took his hat, and said: "Let's go."

6

Toni stood up, removed her flowers from the glass, shook the moisture off them, and wrapped them in paper. She inhaled their scent and paused a moment or two in the hope that Michael might sit down again: she was afraid lest on the way back something should happen to disturb their atmosphere of calm. The waiter came up, handed Toni her parasol, bowed them out, and followed them until they were out of the garden. When they had gone, he extinguished the lanterns. The garden and its surroundings became dark. A frog jumped in the grass. Toni dropped her flowers in alarm.

The croaking of frogs rose from the banks of the stream. The electric wires were giving off sparks: something had obviously gone wrong with them. After a few paces the wires and poles disappeared from view, and other sparks could be seen: they were the fireflies, which dappled the darkness with their glitter.

Hartmann stood wondering. What has happened here? he asked himself. His mind was tranquil, as if his question had furnished the answer.

Gradually they reached the stream. It lay there in its bed, its waters gently rocking. The stars cast their reflection upon its formless ripples, and the moon floated on the surface. The cry of a bird of prey was heard in the distance, and its echo pierced the air.

Toni crossed her feet and leaned on her parasol. She lowered her eyelids and

> *What has happened here? he asked himself. His mind was tranquil, as if his question had furnished the answer.*

drowsed. The waves raised themselves up and fell back exhausted. The frogs croaked, and the river plants exuded a tepid smell.

Toni was tired, and her eyes dropped. The river willows whispered, and the waters of the stream undulated languidly.

Toni was no longer able to control her eyes, and they began to close of their own accord. But Michael was awake.

Never in his life had he been so wide awake. The tiniest movement set his mind working, and he looked about him searchingly, lest anything of what was happening should escape him. It was good, he felt, that Toni existed for him in this world and at that hour. But what was good for him was not good for her. She was exhausted, and her legs were incapable of supporting her body.

"Tired?" he asked her. "I'm not tired," she replied; but her voice belied her words.

Michael laughed, and Toni looked at him in surprise. He laughed again and said: "One day I was out walking with the girls. I asked them if they were tired, and Renate answered: 'I'm not tired, but my legs are.'"

"The sweet chick," said Toni with a sigh.

Hartmann was sorry he had mentioned the girls. He looked around to see if he could find a conveyance to take them back to town. But the earth was silent: no sound of a carriage wheel or motor. He looked in all four directions, to see if he could discover a telephone booth. He was filled with pity for this small woman who had not the strength to walk. Once or twice he supported her with his arm. Her dress was damp from the moist air, and she shivered a little. If he did not get her under a roof, she would certainly catch cold.

But the city was far away, and the air was dank. He wanted to take off his jacket and wrap it around Toni. But he was afraid she might refuse; and he did not want to do anything that would evoke her refusal.

Perhaps, Michael thought, there would be a bed for her at the inn where they had eaten. Taking her arm, he said: "Let's go back to the inn." Toni dragged after him, bereft of strength.

7

They took the same road by which they had come and found their way back to the garden. Hartmann shoved the gate open, and they went up the stone steps. The house was silent. The waiter was not to be seen, neither was the girl. Obviously the household was asleep, and no guests were expected. Every step they took cried out at the intrusion.

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Hartmann opened the door to the house and stepped inside. He spoke a greeting into the room, but there was no reply. He found an old man sitting bent over a table, pipe in mouth, an expression of annoyance on his face.

"Is there any room to sleep here?" Hartmann asked. The old man looked at him and at the woman by his side. It was clear from the old man's expression that he was not pleased to see a couple who had turned up after midnight to seek a haven of love. He took his pipe from his mouth, laid it on the table, and, giving them a look of annoyance, said severely: "We have one room vacant." Toni blushed.

Hartmann crumpled his hat and said nothing. The landlord took his pipe, turned it upside down, knocked it against the table, and removed the ash. Putting aside the ash and the burnt shreds, he gathered the remnants of tobacco and put them back in the pipe. Pressing them down with his thumb, he said: "We'll prepare the room for the lady." Finally, raising his eyes, he said: "We'll find a place for the gentleman as well. When we're full we usually make up a bed on the billiard table."

Toni inclined her head toward the landlord and said: "Thank you very much indeed." Said Hartmann: "Would you show us the room?"

The landlord got up and lit a candle. Opening a door for them, he followed them into a spacious room in which there were three beds, one of them made up. There was a washstand with two basins and two jugs filled with water, and a large decanter half-full of water covered with an inverted tumbler. Above the made-up bed hung a broken horn with a bridal wreath on it, and a ram's head and the head of a wild boar with eyes of red glass hung upon the walls. The innkeeper took the tumbler, examined it, stood it upside down, and waited for Hartmann to leave.

Hartmann put out his hand to test the mattress. Seeing him do so, the innkeeper said: "No one has yet complained of not getting a good night's sleep in this house." Hartmann paled, and his hand remained dangling. The innkeeper placed the candle next to the made- up bed and said: "Now sir, if you'll come with me, I'll make your bed for you." And he waited for his guest to accompany him.

> *It was clear from the old man's expression that he was not pleased to see a couple who had turned up after midnight to seek a haven of love*

Finally Hartmann grasped the innkeeper's intention. Taking Toni's hand, he wished her goodnight. Her hand clung to his, and her eyes enfolded his heart.

A few moments later the innkeeper was making up Hartmann's bed on the billiard table and chatting to him as he did so. His annoyance gave way to affability. Now that the guest was without the woman, he considered him respectable. He asked his guest how many pillows he liked to sleep on, and whether he preferred a heavy blanket or a light one, and did he wish to take anything to drink before he retired for the night. Finally he gave him a lighted candle and a box of matches and left the room. A few moments later, Hartmann went out into the garden.

The lanterns had gone out, but a light from heaven illuminated the darkness. The grass and the mandrakes gave off a damp, refreshing scent. A chestnut dropped from a tree and burst. Another chestnut fell sharply and burst.

Hartmann stood reviewing the night's events. After a brief pause he went across to the table at which he had dined with Toni.

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The chairs had been leaned against it, and the dew glistened on the bare tabletop. Underneath the table lay a thick cigar. It was the cigar that he had put down on the table when he began telling Toni his dream.

"Now we'll have a smoke," he said. But before he could take out a cigar he had forgotten what it was he had meant to do.

8

"What was I going to do?" he asked himself. "To get up on this little mound in front of me." He had not really intended to do so, but once he had told himself, he went and did it.

The mound was dome-shaped, wide at the base and narrow at the top and not far across, and it was surrounded by bushes. He drew in his breath and considered: I expect each thorn and thistle has a different name. How many names of thorns do I know? More than I thought. I wonder if the gardener doesn't lavish more care on the thorns than on the flowers. Those gardeners destroy the thorns where they normally grow and plant them in the wrong places. Perhaps the names I know are the names of the thorns growing here... Suddenly he smiled: That innkeeper doesn't know what Toni and I are to one another. How annoyed he was when we asked for somewhere to sleep. Now let me see what's here.

He looked down on the mound and recalled an incident of his childhood. He had gone for a walk with some friends, and, seeing a mound, he had climbed it, then slipped and slid down to the bottom. He imagined himself back in the same situation, and began to be afraid he would fall; no, it was rather a wonder he had not already slipped to the bottom. And if he had not already slipped and fallen, he was bound to do so; although there was no real danger of his falling, his fear itself would make him fall; though he was still on his feet, his legs were beginning to give way and to slip, he would roll down, his bones would get broken.

> *He still thought of Toni critically as he always had, but now he felt that all those shortcomings in no way detracted from her*

He took heart and climbed down. When he reached the bottom he was amazed. How high was the mound, a foot or 18 inches? Yet how it had frightened him! He closed his eyes and said, "I'm tired," and returned to the inn.

An air of calm pervaded the entire house. The innkeeper sat by himself in a little room, rubbing his ankles together and drinking a beverage to help him sleep. Hartmann slipped in quietly, undressed, stretched out on the billiard table, covered himself, and looked at the wall.

Strange, he thought, all the while I stood on the mound, I was thinking only about myself, as if I were alone in the world, as if I did not have two daughters; as if I did not have – a wife.

Hartmann loved his daughters the way a father does. But, like any other father, he did not forego his own interests for the sake of his children. The incident of the mound had opened his heart. He was both ashamed and surprised. And he proceeded once more to occupy his thoughts with himself.

What had happened to him on the mound? Actually, nothing. He had got onto the top of the mound and imagined he was slipping down. And what if he had fallen? He would have lain on the ground and picked himself up again. He stretched out on the bed and thought, smiling: How ridiculous Tenzer looked when I took Toni away from that albino!

There are still things left in the world to make one laugh. But let me get back: What happened on the mound? Not the one I was standing on just now, but the one I fell from. One day I went for a walk with my friends. I climbed onto the top of the mound, and suddenly I found myself lying in the ditch. He did not remember himself actually falling, only that he was lying in the ditch. Something sweet was trickling into his mouth, his lips were cut, his tongue swollen, and his entire body bruised. But his limbs felt relaxed, like those of a man who stretches himself after throwing off a heavy burden. He had often fallen since then, but he had never experienced such a feeling of tranquility in any other fall. It seems that one does not have to taste such an experience more than once in a lifetime.

9

He extinguished the candle, closed his eyes, and sought to recollect the event. The details of it were confused, as in a dream. From the walls of the house a cricket sounded, then stopped, and the silence became twice as intense. His limbs relaxed, and his mind grew tranquil. Once more the cricket chirped. What I want to know, said Hartmann to himself, is how long he's going to go on chirping. As he framed the question, he began thinking of Toni. He could see her face, and her movements, and also the two white spots where her skin showed through the brown dress...There's no doubt about it, she isn't young. Even if her hair hasn't turned gray, she has many more wrinkles. The worst of them all is that crease in her upper lip. Has she a tooth missing?

He still thought of Toni critically, as he always had, but now he felt that all those shortcomings in no way detracted from her. With a sweet feeling of adoration he summoned up her face, that wonderful face; but then it began to fade away from him, against his will. How thin her shoulders were, but her figure was that of a pretty girl. Hartmann embraced the air with his arm and felt himself blushing. As he was talking to himself he heard a sort of moan. Since he was thinking about his wife, it seemed to him that the sound came from her room. He opened his eyes and, lifting his head, listened intently. Help me, O Lord, help me. Has anything happened? In reality he could have heard nothing, for there was a thick wall between them. Nor was it a moan of distress he had heard. Nevertheless, he sat upright on his bed in case he should hear anything, in case anything of her vital being should reach his ears. Perhaps he might be able to help her.

Once again she appeared before him the way she had looked that day – lifting her veil onto her forehead, raising the asters to her face, digging her parasol into the ground, parting the cigarette smoke with her fingers. Gradually the parasol vanished, the smoke dispersed, and the asters grew more numerous, until they covered the whole mound. Astonished and puzzled, he gazed in front of him. As he did so his eyes closed, his head dropped on the pillow, his soul fell asleep, and his spirit began to hover in the world of dreams, where no partition separated them. ■

Translated by I. Schen

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Which month marks the Jewish New Year?

MAAYAN JAFFE

Tishrei is among the most well-known months on the Hebrew calendar because it contains the High Holidays and marks the beginning of the year. Or so it seems.

Indeed, to modern-day Jews, Rosh Hashanah is considered the Jewish New Year. But traditionally, the Hebrew calendar actually has four "New Year" days: the first of Tishrei (Rosh Hashanah); the first of Nisan; the 15th of Shvat (Tu b'Shvat, or the New Year of trees); and the first of Elul, the New Year of animal tithes (taxation).

The Torah specifically names Nisan as the first month of the Jewish calendar. So where did Tishrei come from, and how did it gain New Year status?

Rabbi Donny Schwartz, Midwest regional director for the Orthodox youth organization NCSY, explains that Tishrei relates to the sun, which is connected to the solar year. In Hebrew, the word year is translated as *shanah*, which is related to the Hebrew words *sheni* (second/repeatable) and *yashan* (old).

"Tishrei represents a system that never changes," says Rabbi Schwartz. "You wake up in the morning and it is just another day. You know you drive on the right side of the street, put clothes on your body. You know who you are. It's a 'blah' feeling sometimes, but there is a benefit to that."

On the other hand, Nisan relates to the moon, which is changing daily, if not more frequently. Nisan is therefore the "head of the months," and is "all about renewal" and change, Rabbi Schwartz says.

Tishrei and Nisan also are tied to the seasons in which they fall. Rabbi Schwartz believes that at different times of year, there are different energies in the world. Tishrei falls in the autumn, a time of great material beauty, namely the changing of the colours of the leaves. Nisan, on the other hand, falls in the spring, a time when beauty is only budding – renewing or resurfacing fresh off the winter.

Rabbi Jessica Minnen, resident rabbi of New York's OneTable initiative, which brings together Jews in their 20s and 30s for Shabbat dinners, takes this idea a step further. She says Nisan is the planting season, and Tishrei the harvesting season.

Rabbi Minnen says that a recent course she was teaching examined the differences between the two creation narratives in Genesis 1 and 2, which many modern scholars believe are competing stories.

"In Genesis 1, God is breathing into Adam, into the Earth, the ground, the shape that is formed into a human being. In Genesis 2, God physically shapes Adam out of the ground," Rabbi Minnen says. "This is the planting and the harvesting, this is Nisan and Tishrei. We need both creation narratives, and we need Nisan and Tishrei to form a complete sense of who we are and who we can be."

"God created the world in Tishrei. But when did God start thinking about creating the world? That was Nisan," notes Rabbi Mendy Wineberg, program director of the Chabad House Center of Kansas City.

Rabbi Wineberg says that while the first man was fashioned by God in Tishrei, the Jewish people became a nation in Nisan, when God took them out of Egypt and ultimately gave them the Torah and its mitzvot.

"God became king of the people on Rosh Hashanah. God became our personal king in Nisan," says Rabbi Wineberg.

Rabbi Minnen says the main message of all the Jewish New Years – Tishrei, Nisan, Shvat, Elul – is one of continuity.

"You have these four opportunities to start over, to redefine who you are now and where you want to go," she says. "Every day can be your New Year."

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The Middle East's first female race car team

Palestinian women dream of the Formula One

THE MEDIA LINE STAFF
RAMALLAH

The Speed Sisters are four women who defy every stereotype surrounding Palestinian women. In a male-dominated environment, the Middle East's first all-female race car team have proven that they can wear high heels, makeup and nail art, and still compete with men on the speed circuit.

Coming from different parts of the Palestinian territories, each with a different background, the four women have one common dream: to represent Palestine on the Formula One circuit.

Betty Saadeh, 34, born in Mexico and now living in Ramallah, is the most ladylike of the Speed Sisters and was inspired to enter the sport by her father and brother, both famous racers from Bethlehem.

Marah Zakalkah, 23, from the Jenin refugee camp, learned to love cars by accompanying her driving instructor mother to each of her student's lessons since she was 11.

Noor Daoud, 25, born in Texas and now living in Jerusalem, was the first Arab woman to race on the international circuit in Dubai, Japan and Poland.

Mona Quraan, 29, from Al-Bireh, was the first and only female racer in the Palestinian territories prior to 2009.

The story of the Speed Sisters started six years ago with the support of the British Consulate in east Jerusalem which donated more than $10,000 in helmets, suits, and training, and paid to fix a BMW car for the newly created team.

Feature film documentary *Speed Sisters* played to packed houses in Palestinian territories, Canada and England.

Released in Doha on October 2014, a feature-length documentary by Amber Fares *Speed Sisters* played to full houses in several cities in the Palestinian territories, Canada and in England. The women became icons in the Palestinian sporting world, and the success story attracted large media attention. But despite this, the four women are still in need of sponsors to pursue their passion and to reach their dream of racing in Formula One.

"The documentary helped us by making us more famous worldwide; but we have still not been offered any sponsors yet. Racing is extremely costly (so) we are looking out for funds," Saadeh told *The Media Line*.

The women, like many other racers in the Palestinian territories, cannot afford racing vehicles so they customize standard street cars to optimize them. The interior is stripped down, surplus seats are removed, the engine is souped-up, and the bodywork is imaginatively painted to add to the spectacle.

Car racing became an official sport in the West Bank with the organization of the very first races in 2005, and the establishment of the Palestinian Motor Sport and Motorcycle Federation (PMSMF) in 2006. The objective was to provide a safer environment for the dozens of kids who were racing illegally in the streets. Currently, the annual Palestinian championship comprises five or six races usually held in Ramallah, Al-Bireh, Jericho, Bethlehem and Jenin, bringing hundreds of spectators to each event.

Although presented as a team on the screen, the Speed Sisters actually participate in races individually. Saadeh was previously sponsored by French manufacturer Peugeot but left her contract with aspirations to race in a German car. Quraan has spent most of her racing years behind the wheel of a BMW. Daoud comes from a wealthier family and so has been able to afford a twin turbo BMW. Zakalkah's family devoted their life-savings and postponed the purchase of land to build a home in order to buy a race car for their daughter.

These fast and furious women have always been supported morally and financially by their family.

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However they went through a long journey to be accepted by their male peers and more generally by their community.

"I started racing in 2004, at 15 years old; I was using my sister's car without asking her permission to go race illegally with the boys in the streets," Quraan said. "It took (the boys) more than two years to accept me, they didn't take me seriously (at first)" she admitted, but this did not bother the young racer as she was learning everything she could from the other drivers. "At first, I really had no clue what to do or that you have to optimize the car, I was totally improvising."

Zakalkah acknowledged that in order to become a race driver she faced a number of difficulties and frequent rejection from her conservative community in Jenin. "I love my people and I did not want to fight them and their traditions. So I decided to prove to them that racing is my passion and that I am talented," Zakalkah said. "Without the support of my family, I would have probably given up; there were too many critics from within my community," she concluded.

Today, the Speed Sisters are proud of the fact that they have gained the support of most of their community, bringing buses of supporters to each race. "The boys cannot live without me anymore; they call me each time they want to go race," quipped Quraan.

Nevertheless, racers in the Palestinian Territories face other challenges, chief among them where to find sufficient track space to train. Due to the political situation, such facilities are in short supply.

"We used to practise in a parking lot near the Israeli military checkpoint of Ofer, south of Ramallah, that was the only spot we could find," Saadeh said. But this arrangement ended after Saddeh was hit in the back by a tear gas canister during clashes in 2012 between local youths and Israeli soldiers.

Such issues are not enough to prevent the Speed Sisters from racing though. "Never mind, we go to the races without training, nothing will make us stop," Saadeh said.

Nonetheless, that is not true of all the sisterhood. In 2010, eight women made up the team; but half have subsequently given up on the road after getting married or for other personal reasons. The latest to depart, the team's manager and a former racer herself, left for Jordan after marrying a fellow race driver.

The Speed Sisters have inspired a new generation of young Palestinians to compete with men.
SPEED SISTERS SCREENSHOT

The four remaining Speed Sisters are committed to their dreams. Saadeh is a single mother of two; combining family duties, work and her passion. "My daughter is 16, she wants to race. I am glad I can share my passion with her," Saadeh explained. Of the risks she said, "I don't feel scared, I cannot be because I understand the excitement of the adrenaline."

The Speed Sisters have inspired a new generation of young Palestinian girls to compete with men. "Frequently, girls contact us; we advise them as much as we can. We do not want them to face the same integration issues we faced," Quraan said.

"But the main problems remain the financial support and the need to provide them with a safe environment to practice," Zakalkah added. ■

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A's . . .

Tom & Sharon Adler

wish our parents, children, grandchildren, relatives and friends a happy and healthy New Year

Stephen and Karen Applebaum
Jason & Madison

Wish their relatives, friends & neighbours a happy and healthy New Year.

Barry & Eleanor Appleby and Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

David & Margaret Attis and Family

Grand Barachois, New Brunswick

Wish their relatives & friends a healthy and happy New Year

B's . . .

Anne & Allan Bank

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Sharon, Syd & Michael Bojarski
Michelle, Jordan, Emma & Carli Waldman

wish their relatives and friends a happy, and healthy New Year.

Larry & Helen Bossin and Family

Wish all our relatives and friends a peaceful, happy and healthy New Year

Sam Brown and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people in Israel.

Kalman & Cynthia Bielak
Yakov & Pamela, Daniel & Naiomi
Simcha & Barbara, Brandon, Brooke & Breanne
Shneur & Tracy, Sophia, Gideon & Moran, Coby & Shannie
Shlomo & Tania, Gabriel & Aidan

wish their relatives & friends a happy and healthy New Year

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family

Wish all their relatives and friends a Happy and Healthy New Year.

C's . . .

Wayne and Ann Caplan

wish our parents, children, grandchildren, relatives and friends a very happy and healthy New Year.

Dr. and Mrs. Gideon & Meghan Cohen
along with their children,
Addison, Jacob, Eden and Zev

Wish all of their family and friends a very happy and healthy New Year

Elsa & Howard Chandler & Family

Wish their relatives, friends & neighbours a happy and healthy New Year.

D's . . .

Gloria & Morris Dadoun

Best wishes for a year of peace and serenity, health and happiness to our family and friends and the people of Israel

E's . . .

Lily Elsner & Bob Ritter

Michelle, Alan, Zachary & Taylor Drimer,
David Elsner, Shawna, Mike, Dylan & Max Zitney,
Brooke, Jordan, Jillian & Jenna Halpert, & Stacey Ritter

Wish their relatives, friends & neighbours a happy, healthy New Year

F's . . .

Allan and Pat Friedland
Marla, Ilan,
Samuel, Elisha & Asher Saksznajder

Wish their relatives and friends a happy and healthy New Year.

G's . . .

Al Gelfant & Family
Susan Gelfant & Children

wish their relatives and friends a happy and healthy New Year.

Cathy, Frank,
Ashley and Jessica Gold

Wish their relatives and friends a peaceful, happy and healthy New Year

Regina and Charles Goldfinger and Family

Best wishes to our children, grandchildren, great-grandchildren, friends, relatives and neighbors for a happy, healthy & peaceful New Year and peace around the world.

Michael & Francine Goldrich
Yaakov & Shimon
Lana, Yechiel, Naomi & Ari
Kayla & Josh

Best wishes to all our family and friends for a joyous and happy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe Gruda

H's . . .

Mark & Jodi Weisleder,
Hillary & Jillian
Louis & Marlene Weisleder,
Joshua, Lindsay & Zachary
Marsha Weisleder & David Brouillette
Anne & Sam Himelfarb
Adam, Susan & Jake; Eric & Myriam

wish their family and friends a happy and healthy New Year.

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

Wishing all our family and friends a happy and healthy New Year

Nina Henechowicz

Sylvia and Barry Hennick
Eleanor, Jeff, Ryan and Joshua Stainsby
Karen, Eric, Jackson and Veronica Machtinger

Wish their relatives and friends a peaceful, happy and healthy New Year.

J's . . .

Lily Rosenberg, The Jacobs, Elias and Krelstein Families

wish their relatives and friends a peaceful, happy and healthy New Year.

Miriam Justein

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year

K's . . .

Wishing all our family and friends a happy and healthy New Year

Murray & Susie Klein
David, Lisa, Abbi & Madyson
Robbie, Dana, Lev, Aliyah & Shia
and Jamie, Joelle, Mia, Harlie & Lexi

Howard & Nancy Kleinberg

Wish their children, grandchildren, great-grandchildren, relatives & friends a happy and healthy New Year

L's . . .

Natalie & Manny Langer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Vicki & Syd Lanys
Their children and grandchildren
Michael, Sheryl, Lindsay, Zachary and Sean
Wish their relatives and friends a Happy and Healthy New Year

Yetta Lanys, Shayne & Patti & Family, Marty & Sandy Lanys & Family

Wish their relatives and many friends a happy and healthy New Year.

BARRY AND MINKY LIPSON & Family

Wish their relatives, friends & neighbours a happy and healthy New Year

Shelly & Marilyn Little
Adam and Amy
Jeremy, Amy and Lola
Sari, Ilan and Jacob
Wish their relatives, friends & neighbours a happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year.
Marilyn and Bruce Lubelsky
Michael, Brian,
Erin & Jesse

M's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Honey & Milton Mandel and Family

JOE & HELEN MORGAN AND FAMILY
wish their relatives and friends a happy and healthy New Year.

Seymour & Florene Moskovitz and Family

wish their relatives and friends a happy and healthy New Year

N's . . .

Bernard & Edie Nayman

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

P's . . .

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

O's . . .

Best wishes for a year of peace and serenity, health and happiness to my relatives and friends and the people of Israel.

Norma Orlan

R's . . .

Ralph & Karen Rabinowicz and Family

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Rene Rechtsman and Family

Adele & Jan Rolin

Best wishes to our children, grandchildren, great-grand children, friends and relatives for a happy, healthy and peaceful New Year.

Paul & Phyllis Rosengarten

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Pinchos Rywiec (Rivietz)

Best wishes to our children, grandchildren, great granddaughter, friends and relatives for a happy, healthy & peaceful New Year.

S's . . .

Rosita Salomon & Family

Wish their relatives, friends & neighbours a happy and healthy New Year.

Alice Schmid
Monique Irwin
Amanda Irwin Ratner & family
Jordana Irwin Joseph & family

Wish their relatives and friends Happy and Healthy New Year.

Sandy, Ida & Maury Shessel
Elie, Lindsay, Maryam & Gavi Kochman

Wish their relatives, friends & neighbours a happy and healthy New Year.

Luba Smuschkowitz

Wishes her family and friends a happy and healthy New Year

Laury & Evy Snow

Best wishes to our children, grandchildren, great grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends

Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family

Wishing all our family and friends a happy and healthy New Year

Joel Steinman, Victoria Apanovich & Family

Zanvel & Sylvia Stern
Derek & Jill Stern
Brett & Corinne Starkman and Family

Wish their relatives, friends & neighbours a Happy and Healthy New Year

Lola, Rose-Mary Sylman
Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

T's . . .

Dina and Willie Tenenbaum

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Tenenbaum
Sid, Judy, Ari-Lev, Elie & Avichai
Gary, Louise & Josh
Tamara, Odeyah, Daniel, Eliya & Elisha Erez Friedman

Wish their relatives, friends & neighbours here and in Israel a happy and healthy New Year.

Ruth Trachter

Wishes her children, grandchildren, relatives and friends a happy, healthy and prosperous New Year.

W's . . .

Albert Waisglass and Children
Lorne & Family, Debra & Family, Ricky, and Joel & Family

Wish our dear relatives and friends a Happy, Healthy New Year and Peace for the People of Israel.

Perlan and Ted Waxman & Family

Wish their family and friends a happy and healthy New Year

Dr. S. Joseph & Mrs. Florence (Faigie) Weinstock
David, Lauren, Jacob & Anne
Moss, Michelle, Nina, Sari & Tillie
Mark, Donna, Olivia & Audrey, Dan & Neely

Wish their relatives, friends & neighbours a happy & healthy New Year.

Sidney Wolbrom

Best wishes to my children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Y's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

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